Ancient Greece

Ancient Greece

Ancient Greece

Volume 2

Draco — Posidonius
339-684

Edited by
Thomas J. Sienkewicz
Monmouth College, Illinois

Some essays originally appeared in *Great Events from History: The Ancient World, Prehistory-476 C.E.* (2004), *Great Lives from History: The Ancient World, Prehistory-476 C.E.* (2004), *Cyclopedia of World Authors, Fourth Revised Edition* (2004), *Encyclopedia of the Ancient World* (2002), *Weapons and Warfare* (2002), and *Magill's Guide to Military History* (2001). New essays and other material have been added.

Contents

Contents

CONTENTS

Complete List of Contents

Volume 1

Volume 2

COMPLETE LIST OF CONTENTS

Volume 3

Ancient Greece

Draco

Born: Seventh century B.C.E.; perhaps Athens, Greece
Died: c. 600 B.C.E.; perhaps Athens, Greece
Also known as: Dracon
Category: Government and politics

LIFE   Little is known of the personal life of Draco (DRAY-koh). According to Aristotle, Draco gave Athens its first legal code at the request of the other archons. The fragment that remains deals with homicide. Before Draco's code, the tribes and *phraties* (aristocratic brotherhoods) meted out punishment for murder. In cases in which the murderer and victim belonged to different families, retaliation by the victim's clan against a member of the murderer's, not necessarily the perpetrator, led to extended blood feuds. Draco established a court system in which the murderer was judged depending on whether the homicide was accidental or intentional. If the killing was accidental, the victim's family could pardon the culprit or order him out of the country. Intentional murderers were executed. Modern scholars are uncertain whether Draco actually wrote other laws, but writings created several centuries later attribute a complete code to him. His punishments were said to be so harsh, including execution for minor crimes, that his name has given English speakers the word "draconian."

INFLUENCE   Draco's code was an advance over a lawless system. However, it left the administration of the law in the hands of the archons, a closed aristocratic group of magistrates.

FURTHER READING
Carawan, Edwin. *Rhetoric and the Law of Draco*. New York: Oxford University Press, 1998.
Gagarin, Michael. *Drakon and Early Athenian Homicide Law*. New Haven, Conn.: Yale University Press, 1981.

Gagarin, Michael, and David Cohen, eds. *The Cambridge Companion to Ancient Greek Law*. New York: Cambridge University Press, 2005.

Gallia, Andrew B. "The Republic of Draco's Law on Homicide." *Classical Quarterly* 54, no. 2 (2004): 451-460.

Stroud, Ronald S. *Drakon's Law on Homicide*. Berkeley: University of California Press, 1968.

Frederick B. Chary

See also: Athens; Draco's Code; Government and Law.

Draco's Code

Draco's code represented the beginning of Athenian legal and constitutional history and, for the first time in Europe, formulated a distinction between intentional and unintentional homicide.

Date: 621 or 620 B.C.E.
Category: Law; government and politics
Locale: Athens

SUMMARY   According to ancient traditions, Draco (fl. c. seventh century B.C.E.) was a Greek statesman who drew up the first code of law for the Athenians in 621/620 B.C.E. Although Draco and his laws are mentioned more than fifty times in various sources, the evidence is so conflicting that it is difficult to determine the nature and extent of his legislation. It has even been denied by some noted scholars that there ever was a human lawgiver with this name, the Greek *drakon* referring instead to a "serpent god" that the Athenians credited with drawing up their first legal code. However, Draco was also a common personal name. The Greek Sophist Prodicus was aware of the difficulty surrounding the word *drakon*, and his famous pun reported in Aristotle's *Technē rhetorikēs* (335-323 B.C.E.; *Rhetoric*, 1686) scarcely makes sense if the Athenians believed that their lawgiver was a snake: "They are not the laws of a man but of a 'snake,' so severe are they."

Other scholars have maintained that much of the evidence regarding Draco's legislation is the product of fourth century B.C.E. research and merely proves, if anything, that Draco drew up some laws regarding homicide. Such narrow interpretation of his activities, however, does not agree with all the evidence. Aristotle obviously attributed laws other than those on homicide to Draco. He states in his *Athenaiōn politeia* (335-323 B.C.E.; *The Athenian Constitution*, 1812), for instance, that after the Athenian statesman Solon had drawn up a constitution and enacted new laws, "the ordinances of Draco ceased to be used, with the exception of those pertaining to murder." Writers as early as Xenophon (c. 431-c. 354 B.C.E.) and Lysias (c. 445-c. 380 B.C.E.) refer to Draconian laws that were no longer in force. In 403 B.C.E.,

Greek statesman Tisamenus enacted a decree providing for the enforcement of the laws of Solon and of Draco as in earlier times. Various sources indicate that the legislation of Draco appeared to cover, in addition to homicide, such crimes as theft, vagrancy, adultery, the corruption of youth, neglect of the gods, and violation of the oath taken by jurors.

Like other early lawgivers, Draco probably did not so much initiate new legislation as reduce customary law to an orderly and usable form in writing. He may also have drawn on the decisions of earlier magistrates as recorded by the *thesmothetes*, or judges. According to Aristotle's *Politica* (c. 335-323 B.C.E.; *Politics*, 1598), there was nothing unusual enough to mention about Draco's laws "except the greatness and severity of their penalties." Indeed, the severity of these laws had become legendary; Greek biographer Plutarch in his life of Solon reports that Draco's laws, except those relating to homicide, were repealed by Solon because they prescribed punishments regarded as too severe. Idleness or stealing a cabbage or an apple were capital offenses as serious as sacrilege or murder, and it was held that his laws were written not in ink but in blood. When Draco was asked why he assigned the death penalty for most offenses, he is reputed to have replied: "Small ones deserve that, and I have no higher for the greater crimes."

Such severity should not cause surprise. Most early codes of law were harsh in assigning severe penalties for petty crimes, as attested by early Hebrew law, Zaleucus's code, and the Twelve Tables of Rome. Not until the time of the Enlightenment was there much concern to make the punishment fit the crime, and in England some severe and unreasonable penalties prescribed in Elizabethan times remained in force throughout the nineteenth century. Consequently, Draco's harshness, considering the times, can be exaggerated. Death was not the only penalty inflicted on violators; lesser infringements drew fines, disfranchisement, or exile. In the case of homicide, his legislation appears enlightened in that it drew careful distinction between willful murder and accidental or justifiable manslaughter. Evidence for such a view comes not only from the legal procedures that were established in his day but also from a copy of his homicide law that was erected in front of the Royal Portico in 409/408 B.C.E. by a decree of the Council and People initiated by Xenophanes.

SIGNIFICANCE Draco's laws marked definite advances. By designating crimes, fixing penalties, and establishing rules of procedure, he made it easier for the poor and the weak to obtain justice. His laws on homicide so

effectively put an end to the blood feuds that had plagued Athens that other primitive communities adopted Athenian laws generally.

The ancient city developed out of a gradual federation of groups, and it never was an "assembly of individuals." Draco's code represents the time when the coalescing city was forced to curtail the sovereignty of the tribe and family and to interfere first of all, for the sake of peace, in its prerogative of the blood feud. In the case of intentional homicide, old tribal rights were still honored; in the case of self-defense, however, the new city saw a reasonable place to begin its encroachments on tribal rights. In the case of involuntary homicide, probably often occurring between persons of different groups and unknown to each other, the city again saw wisdom in restricting old tribal blood feuds. Consequently, Draco's code is interesting not only as a history of Athenian jurisprudence but also as an index of the growing jurisdiction of the city of Athens itself. That the "state" did not concern itself with murder in the Greek poet Homer's day is quite likely inasmuch as the "city" in that era had not developed out of tribal associations but still represented the concerns of a noble family.

FURTHER READING

Arnaoutoglou, Ilias. *Ancient Greek Laws: A Sourcebook*. New York: Routledge, 1998.

Carawan, Edwin. *Rhetoric and the Law of Draco*. New York: Oxford University Press, 1998.

Gagarin, Michael. *Drakon and Early Athenian Homicide Law*. New Haven, Conn.: Yale University Press, 1981.

Gagarin, Michael, and David Cohen, eds. *The Cambridge Companion to Ancient Greek Law*. New York: Cambridge University Press, 2005.

Gallia, Andrew B. "The Republic of Draco's Law on Homicide." *Classical Quarterly* 54, no. 2 (2004): 451-460.

Stroud, Ronald S. *Drakon's Law on Homicide*. Berkeley: University of California Press, 1968.

Todd, S. C. *The Shape of Athenian Law*. Oxford, England: Clarendon, 1993.

Tulin, Alexander. *Dike Phonou: The Right of Prosecution and Attic Homicide Procedure*. Stuttgart, Germany: B. G. Teubner, 1996.

M. Joseph Costelloe; updated by Jeffrey L. Buller

See also: Aristotle; Draco; Government and Law; Solon; Solon's Code.

Education and Training

Schools held a prominent role in ancient Greece for transmitting both military and cultural standards.

Date: c. 500-31 B.C.E.
Category: Education

THE SPARTAN IDEAL   Sparta was a totalitarian garrison state in which the citizens were constantly endangered by rebellions among the more numerous population of slaves (helots). Supported by the labor of slaves they despised and feared, citizens were expected to serve the military needs of the community and were trained accordingly. Newborn male children were judged by a council; ill-formed and weak ones were abandoned to die of exposure. Those accepted spent from ages seven to eighteen organized in packs learning to live off the land by foraging and stealing, learning endurance by physical hardship, and learning to kill by ambushing stray helots. At age eighteen, they became ephebes, took an oath of allegiance to the state, and were recruited into private armed bands that competed with one another constantly in gymnastics, hunting, and pitched battles using real weapons. At age twenty, those who had proven themselves worthy were allowed to join Sparta's army and spend ten years on active service. At age thirty, they left active service as full citizens who were part of a military reserve for life.

THE ATHENIAN IDEAL   The Athenians led the other Greek states in elaborating a notion of citizenship that found its models in the mythic figures of Achilles and Odysseus. Achilles epitomized the strong, skilled, and single-minded warrior, and Odysseus added to the strength of the warrior a clever and supple strategic mind and a taste for experience and new knowledge. Thus, Athenian education would produce military prowess but add to it development of a broad culture rooted in the study of literature and philosophy.

344
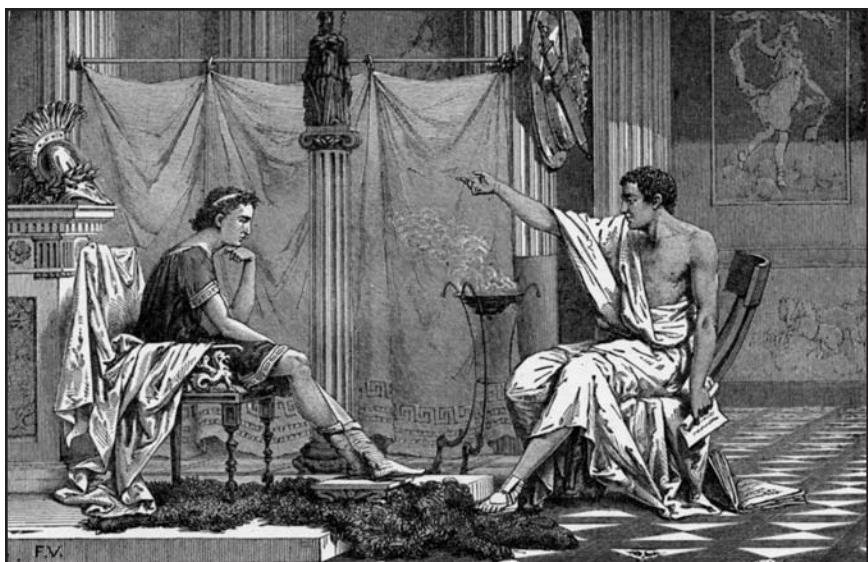
Aristotle and his student Alexander. (R. S. Peale and J. A. Hill)

Until about 500 B.C.E., Athens was a kingdom whose aristocrats were educated almost exclusively in physical skills and heroic ideals. As Athens developed into a democracy and nonaristocrats began asserting themselves in public life, a school system emerged for those who could not afford to employ private teachers. After home training until age seven, during which the child had a master or pedagogue to guide his basic moral development, the child went to primary school to learn the basics of reading, writing, counting, and drawing. During primary schooling or just after it, the Athenian boys undertook physical education under the direction of a private teacher known as a *paidotribe*. The boy then went to a music school until age fifteen to learn not only singing and playing the lyre but also poetry and mythology. The capstone of the Athenian education was study at the gymnasium, an institution for advanced physical training. The five gymnasiums in Athens each included a stadium, practice fields, baths, wrestling pits, meeting rooms, and gardens.

By the fifth century B.C.E., ephebic training had become the culmination of Athenian education. At age eighteen, boys could petition to become ephebes. If accepted, they received military training, and those successful could take an oath of allegiance and complete two years of military service

as a gateway to citizenship. In time, ephebic training was extended to embrace advanced intellectual training. As society continued to democratize, the practical study of oratory became more and more important. Citizens were expected to carry out the public business in assemblies, and the ability to express oneself with clarity and power came to be highly prized. Teachers able to produce effective orators did very well for themselves.

THE HELLENISTIC WORLD When Alexander the Great followed the conquest of Greece by leading Macedonian and Greek armies in the conquest of Egypt and the Persian Empire, Greek educational ideas and forms were exported to the new kingdoms that emerged. The cities of the new kingdoms were not free and autonomous as the Greek city-states had been and lacked the driving civic spirit that fostered organization and community in those cities. Education was vital to promote the interests of the conquerors by inculcating the ideals of the heroic past of the Greeks. Yet the core ideas of freedom, responsibility, and civic virtue that were central in Athenian education rang hollow in the Hellenistic cities. The practice of oratory was now directed to display and exhibition rather than to decision making.

Cultural transmission of a vanished past became the task of the schools. Elementary schools were mandated for all free children in the Hellenistic world. They concentrated on reading, writing, and counting, gradually moving away from drawing and music. Unfortunately, children were treated very harshly and learned almost nothing. Students who persevered could go on to secondary school when they were about twelve. There they studied the literary techniques of the classic authors (especially Homer), grammar, geometry, arithmetic, astronomy, and music. In addition, most cities had higher education in the form of advanced schools of rhetoric and philosophy. In some places there were ephebic schools, no longer concerned with military arts but with broad literary culture. A few medical schools existed, and advanced scientific training was obtainable at museums. The beginnings of the specialization of education institutions into elementary, secondary, and higher education took place in the Hellenistic world.

FURTHER READING

Kennell, Nigel M. *The Gymnasium of Virtue: Education and Culture in Ancient Sparta*. Chapel Hill: University of North Carolina Press, 1995.

Marrou, H. I. *Education in Antiquity*. New York: Sheed and Ward, 1956.

Morgan, Theresa. *Literate Education in the Hellenistic and Roman Worlds*. New York: Cambridge University Press, 1998.

Neils, Jenifer, John Howard Oakley, Katherine Hart, et al. *Coming of Age in Ancient Greece: Images of Childhood from the Classical Past*. New Haven, Conn.: Yale University Press, 2003.

Too, Yun Lee. *The Pedagogical Contract: The Economics of Teaching and Learning in the Ancient World*. Ann Arbor: University of Michigan Press, 2000.

_____, ed. *Education in Greek and Roman Antiquity*. Boston: Brill, 2001.

Watts, Edward. *City and School in Late Antique Athens and Alexandria*. Berkeley: University of California Press, 2006.

Joseph M. McCarthy

See also: Athens; Daily Life and Customs; Historiography; Homer; Literature; Medicine and Health; Oratory; Science.

Elegiac Poetry

Ancient Greek elegiac poetry was oral poetry sung in a distinct meter, which expressed moral, erotic, and aesthetic sentiments, especially laments.

Date: Seventh century B.C.E. to 31 B.C.E.
Category: Literature; poetry

SUMMARY   Greek elegiac poetry, or elegy, emerged from seventh century B.C.E. Archaic culture. Elegy consists of poetic couplets, units of two lines in which the second line is slowed, giving it the overall feel of a lament. An elegiac poet often sang along with a flute at a drinking party (a symposium) or other gathering. Elegy cannot be defined in terms of subject, since the elegiac poets sang about things both sacred and profane, but many of them expressed philosophical and political ideas that were important to the early Greek city-states.

The first elegists, from the seventh and sixth centuries B.C.E., include Archilochus of Paros, Tyrtaeus, and Callinus, followed by Mimnermus, Solon, and Xenophanes. They took many points of view. Tyrtaeus exhorted his fellows to fight for Sparta, while Archilochus bragged of running from battle. Solon focused on ending civil strife within Athens by teaching proper standards of justice. His mention of Mimnermus is evidence for interactions between these poets. Xenophanes, also an early philosopher, left one poem that promoted moderation in a symposium and another that elevated the value of poets over athletes. Other fragments of these "wisdom poets" included witty sayings, expressions of love and the meaning of life, warnings against acquiring wealth unjustly, and drinking songs.

During the Classical period (fifth century B.C.E.), Simonides, Dionysius of Chalcis, Euenus, Ion, Critias, and others confirm that elegies were sung in the symposium. Simonides left a poem about the Greek victory over the Persians in 480/479 B.C.E. Critias is associated with political events following the Peloponnesian War (431-404 B.C.E.) and with the philosopher Socrates, who was executed in 399 B.C.E. The 1,400 lines of elegy attributed to

*The elegiac poet
Posidippus.*
(F. R. Niglutsch)

Theognis in the fourth century B.C.E. were actually a collection from various poets, probably compiled during the Hellenistic period (322-31 B.C.E.).

Significance   Elegiac verses were often preserved in Hellenistic anthologies as epigrams. Epigrams were, strictly speaking, written and not oral, although many adopted the elegiac meter and could be passed on orally. Hellenistic elegists and compilers included Callimachus, Philitas, and Phanocles. A papyrus of poems by Posidippus of Pella was the most important literary find of the last decades of the twentieth century. Elegy, passed on by Hellenistic compilers, had tremendous influence on poets in Rome, especially Catullus.

FURTHER READING

Adkins, A. W. H. *Poetic Craft in the Early Greek Elegists*. Chicago: University of Chicago Press, 1985.

Gerber, Douglas E., ed. *A Companion to the Greek Lyric Poets*. New York: E. J. Brill, 1997.

_____, ed. and trans. *Greek Elegiac Poetry: From the Seventh to the Fifth Centuries B.C.* Cambridge, Mass.: Harvard University Press, 1999.

West, Martin L. *Studies in Greek Elegy and Iambus*. New York: De Gruyter, 1974.

John Lewis

See also: Archilochus of Paros; Bucolic Poetry; Critias of Athens; Iambic Poetry; Literature; Lyric Poetry; Mimnermus; Simonides; Solon; Theognis; Tyrtaeus; Xenophanes.

Eleusinian Mysteries

The Eleusinian Mysteries were the longest-lasting and most important mystery cult of the ancient world. Initiates were forbidden to reveal the final revelations of the ritual and none ever did; however, it is known that the result of the initiation was to remove all fear of death.

Date: Before 600 B.C.E.
Category: Religion and mythology
Locale: Eleusis, a small town northwest of Athens

SUMMARY   In classical antiquity there were many secret cults or "mysteries," each of which characteristically required initiatory rites before full knowledge of its beliefs and liturgy would be revealed. Demeter and Dionysos were the deities with whom the most famous ancient Greek mysteries were associated, and the Eleusinian Mysteries, celebrated in honor of Demeter and her daughter Persephone, were perhaps the most renowned of all. The name is derived from Eleusis, a town some fourteen miles northwest of Athens, its acropolis facing the Bay of Salamis and dominating the Thriasian plain. It is with this city that one of the principal myths of antiquity became associated some time in the latter half of the second millennium B.C.E.; as a result, Eleusis became the site of a major sanctuary.

According to the early Greek poets, the goddess Demeter was a daughter of the Titans Kronos and Rhea. Like many of the Hellenic female deities she was a fertility goddess, her province being the care of agriculture in general, specifically of grain. By Zeus, she had a daughter Persephone, known in the earliest myths as Kore, the Greek word for "maiden." One day as the beautiful Persephone was picking flowers—according to one version, in the lush fields of Sicily—Hades, god of the underworld, violently carried her off to make her queen of his realm. Her mother searched for the maiden all over the world, even, in one version of the story, lighting torches by the fires of the volcano Etna to continue her quest by night. In her wanderings, she eventually came to Eleusis, where in her weariness she was received hospitably and was entrusted with the care of the prince's newborn son, who is called

Demophon in the Homeric Hymn but is alternately known as Triptolemus. Demeter decided to reward the hospitality of her hosts by holding the infant in the hearth fire to make him immortal. However, she was interrupted in the process and forced to admit her divinity in explanation of this strange act. The people of Eleusis were ordered to erect a temple in her honor.

Because the crops and fruits withered and the earth became barren because of Demeter's sorrow and neglect, Zeus ordered Hades to release his captive queen. Hades agreed, but before Persephone left, he gave her some pomegranate seeds to eat. Unaware that they would make impossible her permanent return from the underworld, she ate them. Consequently while Persephone might spend eight months of each year with her mother, she had to pass the remaining four in the company of Hades. The restriction could not tarnish Demeter's joy at seeing her daughter once more; in celebration she rewarded the Eleusians by teaching them the rites by which she was to be worshiped thereafter. According to one version of the tale, she subsequently dispatched Triptolemus to go about the world teaching the arts of agriculture to humankind.

Upon Persephone's return to earth, the barren fields had blossomed anew, and therefore the myth of Demeter and Persephone may be said to symbolize the annual turn of the seasons from spring growth to summer harvest, and thence to the sterile time of late fall and winter. More specifically it can refer to the fact that in Greece the seed grain was stored in the ground from the harvest in June until the sowing in October, when it was brought forth for the festival of planting.

Originally the Eleusinian Mysteries were an agrarian cult celebrated in the fall at the time of sowing. After the union of Eleusis with Athens some time before 600 B.C.E., the festival of the Greater Mysteries included a procession from Athens to the sanctuary in Eleusis. The Athenian tyrant Pisistratus not only encouraged the mysteries but subsidized them so that they could be celebrated with great formal and official pomp. Occasionally the state even paid the initiation fees for poor candidates.

The Greater Mysteries were held every year for eight days in the month of Boedromion, which corresponds to September and early October in the modern Western calendar. The sacred activities began in Athens on the first day of the festival when the cult herald proclaimed to the people an invitation to take part in the ceremonies and be initiated. The only ones banned were those who had committed homicide, those otherwise unclean, and foreigners who could not speak Greek. On the next day all the acceptable initiates went down to the sea, each with a sacrificial pig, in order to purify themselves and

the animals in the sea waters. On the return to the city, the pigs presumably were sacrificed. Nothing specific is known about the third day, but it probably centered on a formal ceremony for the two goddesses in their temple, the Eleusinion, situated below the Acropolis on the north side. The fourth day honored Asclepius, the god of healing, and finally on the fifth day a great procession of priests and priestesses, officials, initiates, and their escorts set out for Eleusis, fourteen miles away. Because of the distance, the latter part of the journey had to be completed by torchlight. On the sixth day, after resting and feasting, the initiation rites began in the evening with the drinking of the *kykeon*, a mixture of meal, water, and mint.

The rites began in the evening in the Telesterion or Great Hall of the Mysteries, but because the cult practices themselves were carefully guarded secrets throughout antiquity, almost nothing is known about them. The chief priest displayed certain holy objects, as indicated by his Greek title *hierophant*, meaning one who shows something sacred; a chorus recited and chanted various hymns; and ritual acts were performed. For the participants in the liturgy there appear to have been three stages: initiation, preliminary confirmation, and final revelation. While some early Church Fathers, notably Clement of Alexandria (c. 150-c. 215 C.E.), report that sexual objects were uncovered in the final stage, it is more likely that the ultimate manifestation of the mysteries was an ear of wheat, which could well embody the wonder of the changing seasons as well as food and famine, or life and death. However, the actual content of the final revelation remains unknown. Completion of all ritual activity came on the evening of the seventh day, and on the eighth there were libations and rites for the dead. The return of the pilgrims to Athens occupied the ninth day, and on the tenth the Athenian Council of the Five Hundred convened in the Eleusinion to receive a formal report on the celebration.

The main building of the sanctuary of Demeter at Eleusis was the Telesterion, a large structure some 170 feet (52 meters) square at its base. Its roof was supported by forty-two columns, with banks of steps on all sides of the interior which perhaps served as seats. Here the *mystai* or initiates observed the sacred rites on the floor in front of them. The building was a final evolution of a first structure that had been small and rectangular and a second that had been square but only one fourth the size of the last building, which was designed and built by the architect Ictinus (fl. fifth century B.C.E.) in the Periclean age.

Excavations at Eleusis were begun in 1882 by the Greek Archaeological Society. They have continued at varying times until the present.

SIGNIFICANCE   The Eleusinian Mysteries offered the hope of a happy afterlife to its initiates for over one thousand years. In some ways, it bore similarities to other Greek festivals such as the Thesmophoria (which also included the sacrifice of piglets), and in some it foreshadowed the promises of Christianity. This was probably one source of the hostility exhibited toward the mysteries by early Christians. The festival also transcended the strictly local nature of most ancient cults, eventually drawing initiates from throughout the Mediterranean world. The myth and worship of Demeter and Persephone was one of the most important in Greek religion and in many ways provide the paradigm for goddess worship in the Western mind.

FURTHER READING

Cosmopoulos, Michael B., ed. *Greek Mysteries: The Archaeology of Ancient Greek Secret Religions*. New York: Routledge, 2003.

Downing, Christine, ed. *The Long Journey Home: Re-Visioning the Myth of Demeter and Persephone for Our Time*. Boston: Shambhala, 1995.

Foley, Helene P. *The Homeric Hymn to Demeter: Translation, Commentary, and Interpretive Essays*. Princeton, N.J.: Princeton University Press, 1999.

Hard, Robin, and H. J. Rose. *The Routledge Handbook of Greek Mythology: Based on H. J. Rose's "A Handbook of Greek Mythology."* New York: Routledge, 2003.

Kerenyi, Karl. *Eleusis*. Translated by Ralph Manheim. Reprint. Princeton, N.J.: Princeton University Press, 1991.

Meyer, Marvin W. *The Ancient Mysteries: A Sourcebook of Sacred Texts*. Philadelphia: University of Pennsylvania Press, 1987.

Mylonas, George E. *Eleusis and the Eleusinian Mysteries*. Princeton, N.J.: Princeton University Press, 1961.

Nilsson, Martin P. *Greek Folk Religion*. Reprint. Philadelphia: University of Pennsylvania Press, 1998.

Richardson, N. J. *The Homeric Hymn to Demeter*. Oxford, England: Oxford University Press, 1974.

Taylor-Perry, Rosemarie. *The God Who Comes: Dionysian Mysteries Reclaimed*. New York: Algora, 2003.

Kevin Herbert

See also: Agriculture and Animal Husbandry; Mythology; Religion and Ritual.

Empedocles

Born: c. 490 B.C.E.; Acragas, Sicily (now in Italy)
Died: c. 430 B.C.E.; In the Peloponnese, Greece
Category: Philosophy; astronomy and cosmology

LIFE   Born c. 490 B.C.E. in Acragas, Empedocles (ehm-PEHD-uh-kleez) was a member of the aristocracy. It is known that he spent some time with Zeno and Parmenides in the city of Elea; some time after that, he studied with the school of Pythagoras. Later, he left the Pythagoreans for reasons that are not completely clear and returned to Acragas. There, he became a political figure, eventually participating in a movement to depose a tyrant, despite his aristocratic background. He made enemies, however, and they used their influence, while he was absent from Acragas, to banish him from his home. He would spend much of his life in exile.

Empedocles' two main works, *Peri physeōs* (fifth century B.C.E.; *On Nature*, 1908) and *Katharmoi* (fifth century B.C.E.; *Purifications*, 1908), exist only in fragments. *On Nature* is an expression of Empedocles as a cosmic philosopher and as one of the earliest natural scientists. *On Nature*, an essay on the ability of humans to experience the world, in general describes Empedocles' theory of the cosmology of the world.

For Empedocles, the basic building blocks of true reality lie in the four "roots": earth, air, fire, and water. The elements can neither be added to the natural world nor deleted from it: The universe is a closed system. The elements can be mixed with one another, however, and the mixture of these elements in various proportions constitutes the stuff of the perceived world. Empedocles saw living things as only a matter of appearance: While they live, they have control over their corporeal forms and assume that the forms of life are as they perceive them. At the time of their death, when the bonds that hold together the elements of which they are composed are loosened, they die.

Empedocles believed that two opposing principles, Love and Strife (also variously called Love and Hate, Harmony and Disharmony, and At-
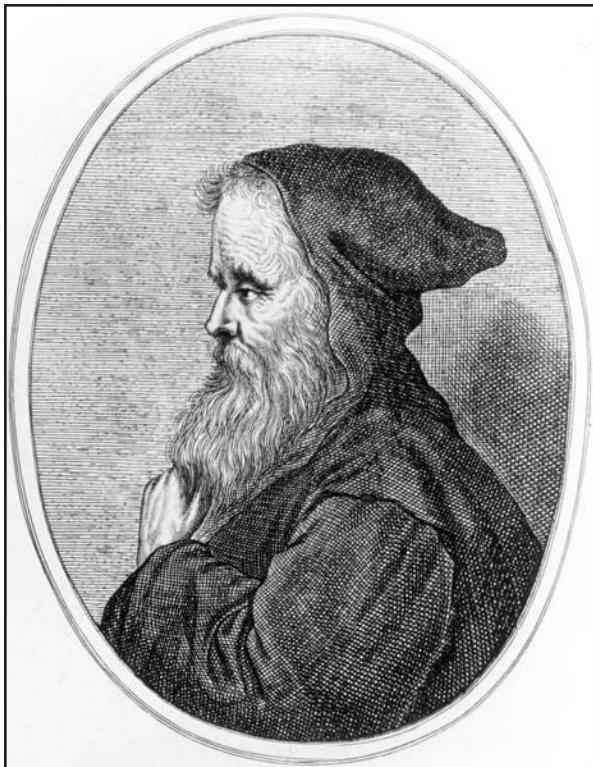
Empedocles.
(Library of Congress)

traction and Repulsion), are engaged in a constant struggle in the universe, a process that gives rise to a continual mixing and shifting of the four elements. The two powers alternate in their dominance in a great cosmic cycle that involves the whole universe.

After Empedocles had completed *On Nature*, he apparently changed many of his beliefs—probably after he had studied among the Pythagoreans. Especially attractive was the Pythagorean doctrine concerning the transmigration of the soul. Earlier, Empedocles seems to have thought that the human, having been formed from the four elements, died, both body and soul. In *Purifications*, however, Empedocles seems to have adopted the Pythagorean idea that an individual's soul survives physically, going through a series of incarnations. Each soul has to pass through a cycle somewhat like the cosmic cycle of Love and Strife.

Empedocles linked his cycle of incarnations with the concept of sin. The soul is initially in a state of sinlessness when it enters the world. In this

stage, it is pure mind—a beatific state. As it resides in the world, the soul becomes tainted, especially by the sin of shedding the blood of humans or animals. The sinful soul is condemned to undergo a series of physical incarnations for thirty thousand years (an indeterminate period of time; Empedocles never defined the length of a season). The soul is incarnated in bodily forms that are in turn derived from air (such as a cloud), water, earth, and fire. Declaring that he had progressed to the company of such people as doctors, prophets, and princes, Empedocles hoped to be reborn among the gods.

Empedocles also did pioneering work in the field of biology. Implicit in his observations on anatomy is the assumption that he conducted experiments on the bodies of animals and humans. He conjectured that blood circulates throughout the body in a system powered by the heart, that respiration occurs through the pores of the skin, and that some of the organs of the human body are similar in function to the organs of animals. He also observed that the embryo is clearly human in form in the seventh week of pregnancy.

Most interesting of Empedocles' theories is his concept of evolution. In *On Nature*, he assumed that the first creatures were monstrosities, crudely formed; some were, by chance, better adapted to survive than others. As the millennia passed, certain changes made some forms more efficient in basic matters, such as eating and digesting and adapting their anatomy to catch and kill prey. In the passage of time, the successful body forms became nearly perfectly adapted to living in a particular environment.

Several versions of Empedocles' death have survived: He hanged himself; he fell and broke his thigh; he fell from a ship and was drowned. From the second century B.C.E., one version superseded all others: He disappeared in a brilliant light when a voice called his name. The best-known version, however, is that made famous by Matthew Arnold in his poem *Empedocles on Etna* (1852), in which Empedocles jumped into the crater of the volcano, apparently to prove that he was immortal.

INFLUENCE   In many ways, Empedocles influenced medieval and Renaissance conceptions of science and anticipated modern theories. For example, despite some criticism, Plato and Aristotle adopted his biological theories; his conception of the four elements, probably derived from the work of Hippocrates, thus had influence until the scientific revolution in the seventeenth century. Finally, his ideas on human and animal evolution

foreshadow modern theories, and his conception of a universe in which elements maintained a constant though ever-changing presence presages the law of the conservation of energy.

His accomplishments were honored by his contemporaries, and his memory was revered. Aristotle called him the father of rhetoric, and Galen considered him the founder of the medical arts. According to Lucretius, Empedocles was a master poet, and the extant fragments of his works support this claim. His main contribution was philosophical, however, and his two works were an important influence on early Greek philosophy.

FURTHER READING

Chitwood, Ava. *Death by Philosophy: The Biographical Tradition in the Life and Death of the Archaic Philosophers Empedocles, Heraclitus, and Democritus*. Ann Arbor: University of Michigan Press, 2004.

Empedocles. *Empedocles: The Extant Fragments*. Edited by M. R. Wright. Indianapolis, Ind.: Hackett, 1995.

Kirk, Geoffrey S., and John E. Raven. *The Presocratic Philosophers*. 2d ed. New York: Cambridge University Press, 1983.

Lambridis, Helle. *Empedocles: A Philosophical Investigation*. University: University of Alabama Press, 1976.

Millerd, Clara E. *On the Interpretation of Empedocles*. Chicago: University of Chicago Press, 1908. Reprint. New York: Garland, 1980.

O'Brien, D. *Empedocles' Cosmic Cycle*. London: Cambridge University Press, 1969.

Trépanier, Simon. *Empedocles: An Interpretation*. New York: Routledge, 2003.

Richard Badessa

See also: Aristotle; Cosmology; Parmenides; Philosophy; Plato; Pre-Socratic Philosophers; Pythagoras; Science; Zeno of Elea.

Epaminondas

Born: c. 410 B.C.E.; Thebes, Greece
Died: 362 B.C.E.; Mantinea, Greece
Category: Military; government and politics

LIFE   Of a venerable family, Epaminondas (ih-pam-uh-NAHN-duhs) received an excellent education and became prominent in Boeotian politics. In 371 B.C.E., he was ambassador to the peace conference at Sparta, at which he opposed the Spartan king Agesilaus II. War ensued, and at the Battle of Leuctra (371 B.C.E.), he decisively defeated the Spartans. He thus initiated a period in which Thebes became the leading power in Greece. In 370 B.C.E., he encouraged a Theban alliance with Elis, Arcadia, and Argos to combat Sparta; and in the following year, he led a devastating allied in-

Epaminondas, standing in the center. (F. R. Niglutsch)

vasion of Laconia, after which he liberated the Messenians, whom Sparta had enslaved for 230 years.

Upon his return home, he won easy acquittal of charges of misconduct leveled by jealous rivals, but despite his fame, he never dominated local politics. Nonetheless, in 369 B.C.E., he again invaded the Peloponnese, attacked Corinth, and won over several major cities. Another invasion in 366 B.C.E. brought him little success. Equally disappointing were his efforts to sponsor with Persia a common peace in Greece. Nonetheless, again with Persian support, he led a naval campaign to win Greek allies in the Aegean. At last in 362 B.C.E., he conducted his final campaign to Mantinea to regain allied support for Thebes. At the ensuing Battle of Mantinea, he again defeated Sparta but was killed in battle.

INFLUENCE   His military genius influenced subsequent warfare. The conqueror of Sparta, he created the Theban hegemony. Despite his many military campaigns, he genuinely but unsuccessfully sought a solution to the political problems of Greece.

FURTHER READING
Buckler, J. *The Theban Hegemony, 371-362 B.C.* Cambridge, Mass.: Harvard University Press, 1980.
Hanson, Victor Davis. *The Soul of Battle*. New York: Free Press, 1999.

John Buckler

See also: Agesilaus II of Sparta; Leuctra, Battle of; Mantinea, Battles of.

Ephialtes of Athens

POLITICIAN

Born: Date unknown; place unknown
Died: 461 B.C.E.; place unknown
Category: Government and politics

LIFE   Ephialtes of Athens (ehf-ee-AL-teez) remains obscure and controversial. Surviving ancient sources are fragmentary, providing only a bare outline. Ephialtes exercised a naval command in 465/464 B.C.E. In 462/461 B.C.E., as a partisan of Pericles, Ephialtes took advantage of the absence of the conservative politician Cimon (then attempting to lend military support to Sparta against an insurrection of helots, or state-owned serfs) in order to "break the aristocracy" by transferring jurisdiction over public magistrates from the Areopagus to the popular courts. No longer would popular politicians have to appear before the aristocrats who dominated the Areopagus. Aristocrats themselves, moreover, would (when accused of bribery or malfeasance) now appear before juries dominated by common citizens. Ephialtes, exceptional in his immunity to bribery, was himself remorseless in his attacks on corrupt officials. The resulting atmosphere of political terror led to nocturnal assassination. Ephialtes was entombed among Athens' other heroes at the city's expense.

INFLUENCE   Modern scholars question every aspect of this historical tradition. Did Ephialtes act independently or on behalf of Pericles? Was the reform of the Areopagus in 462/461 B.C.E. as constitutionally significant as the ancient sources claim? Was Ephialtes assassinated or did he die naturally? Was Pericles implicated in the murder? The case remains open.

FURTHER READING

Mueller, H. F. "Ephialtes Accusator: A Case Study in Anecdotal History and Ideology." *Athenaeum* 87 (1999): 425-445.
Thorley, John. *Athenian Democracy*. 2d ed. New York: Routledge, 2004.

Wallace, R. W. *The Areopagus Council to 307 B.C.* Baltimore: Johns Hopkins University Press, 1989.

Hans-Friedrich Mueller

See also: Athens; Cimon; Pericles.

Epicurus

Born: 341 B.C.E.; Greek island of Samos
Died: 270 B.C.E.; Athens, Greece
Also known as: Epikouros
Category: Philosophy

Life Born an Athenian citizen on the isle of Samos, Epicurus (ehp-ihk-KYOOR-uhs) began his philosophical education at fourteen and continued in Asia Minor after the conquests of Alexander the Great. He was tutored by the Platonist Pamphilus and the Democritean-Skeptic Nausiphanes but
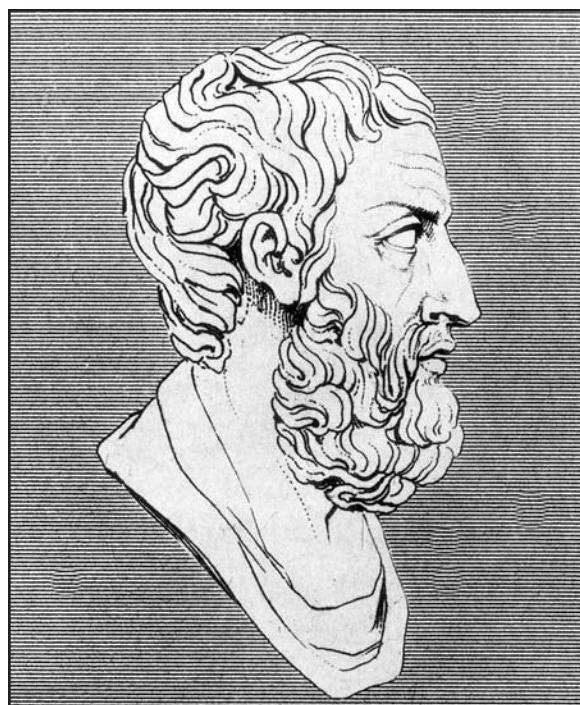
Epicurus.
(Library of Congress)

363

developed his own philosophy based on the thought of Democritus, incorporating the popularizing tendencies of Hellenistic philosophy. In his early thirties, he founded a school, which he eventually moved to Athens in 307 B.C.E., when it became known as The Garden. Epicurus wrote numerous books and letters, some of which survive. Remarkably for the time, he accepted both women and slaves as students. He also became highly revered by his pupils and was treated as an earthly savior by later adherents. He died at the age of seventy-one from a painful illness, encouraging his students to the very end. Loyal Epicureans continued to celebrate his birthday.

Epicurus taught that the only reliable guide to truth was the evidence of the senses, that everything in the universe was made of various kinds of atoms or resulted from their accidental collision or combination, and that the good life consisted of freedom from pain and fear. In his view, the soul did not survive the death of the body, but because death meant the end of all sensation, it was not to be feared. Likewise, his atomism and empiricism led him and his followers to deny the reality of supernatural phenomena and to oppose superstition as an enemy of human happiness. Epicurus defined happiness as tranquillity of mind, a kind of simple contentment with life, achieved by reducing or simplifying one's desires and living a life of quiet retirement and contemplation, while cultivating true friendships. Because most ancient philosophy had the practical aim of securing human happiness, Epicurus's methods of getting at the truth, his doctrines regarding the nature of the universe, and his ethical teachings were all carefully designed to that end, but also as a response to Platonism and Pyrrhonism.

INFLUENCE   In creating a system of philosophy both admired and hated, Epicurean thought remained an important intellectual current throughout the Western world until the fall of the Roman Empire. It had a profound effect on individuals such as the poets Lucretius and Vergil, and philosopher Lucian, and it forced opponents, especially the Stoics, to address its arguments. Even Saint Augustine noted in his *Confessiones* (397-400; *Confessions*, 1620) that he would have been an Epicurean if Epicureans did not deny the immortality of the soul. When Epicureanism was recovered during the Renaissance and taken up by French scientist and philosopher Pierre Gassendi, it had a significant impact on the scientific revolution and Enlightenment humanism.

FURTHER READING

Asmis, E. *Epicurus' Scientific Method*. Ithaca, N.Y.: Cornell University Press, 1983.

Bailey, Cyril. *Epicurus: The Extant Remains*. Oxford, England: Clarendon Press, 1926.

Gordon, Dane R., and David B. Suits, eds. *Epicurus: His Continuing Influence and Contemporary Relevance*. Rochester, N.Y.: RIT Cary Graphic Arts Press, 2003.

Lillegard, Norman. *On Epicurus*. Belmont, Calif.: Wadsworth/Thompson, 2003.

Mitsis, P. *Epicurus' Ethical Theory*. Ithaca, N.Y.: Cornell University Press, 1988.

Rist, J. M. *Epicurus: An Introduction*. Cambridge, England: Cambridge University Press, 1972.

Sharples, R. W. *Stoics, Epicureans, and Sceptics*. New York: Routledge, 1996.

Warren, James. *Epicurus and Democritean Ethics: An Archaeology of Ataraxia*. New York: Cambridge University Press, 2002.

_____. *Facing Death: Epicurus and His Critics*. New York: Clarendon Press, 2004.

Richard C. Carrier

See also: Democritus; Philosophy; Plato; Stoicism.

Erasistratus

PHYSICIAN

Born: c. 304 B.C.E.; Iulis, Island of Ceos (now Kéa), Greece
Died: c. 250 B.C.E.; place unknown
Category: Medicine

LIFE   Erasistratus (ur-uh-SIHS-treht-uhs) studied medicine in Athens and Cnidus and practiced in Alexandria until his death. His writings, including works on fevers, hygiene, hemoptysis, abdominal pathology, and comparative anatomy, have not survived.

Best known for his anatomical and physiological research, he dissected both animals and people, drawing parallels from his finds. For example, from the cavities in the brains of men, stags, and hares, he inferred a connection with intelligence. His dissections of recently deceased humans led him to conclude that blood is carried by the veins while the arteries carry air or *pneuma*, tiny particles of air that account for muscular movements. He was attempting to explain physiology naturalistically.

He recognized the difference between motor and sensory nerves and that the heart is a pump. He also theorized that the veins and arteries were joined by capillary tubes too small to be observed (to explain how blood could appear in a severed artery). He discovered the function of the epiglottis in swallowing. Erasistratus considered plethora (hyperemia) as the primary cause of disease, which led him to prescribe dietary and exercise regimens to his patients.

INFLUENCE   Erasistratus laid the foundations for the study of anatomy and physiology as well as anatomical investigations undertaken by later physicians such as Galen.

FURTHER READING

Bourgey, L. "Greek Medicine from the Beginnings to the End of the Classical Period." In *History of Science*, edited by Renee Taton. Vol. 1. New York: Basic Books, 1963.

Eijk, Philip J. van der. *Medicine and Philosophy in Classical Antiquity: Doctors and Philosophers on Nature, Soul, Health, and Disease*. New York: Cambridge University Press, 2005.

Galen. *On the Natural Faculties*. 1916. Reprint. Cambridge, Mass.: Harvard University Press, 1991.

Longrigg, James. *Greek Rational Medicine: Philosophy from Alcmaeon to the Alexandrians*. New York: Routledge, 1993.

Wright, John P., and Paul Potter. *Psyche and Soma: Physicians and Metaphysicians on the Mind-Body Problem from Antiquity to Enlightenment*. New York: Oxford University Press, 2000.

Terry R. Morris

See also: Medicine and Health; Science.

Eratosthenes of Cyrene

GEOGRAPHER AND MATHEMATICIAN

Born: c. 285 B.C.E.; Cyrene (now in Libya)
Died: c. 205 B.C.E.; Alexandria, Egypt
Category: Geography; mathematics

LIFE   Following his education in Athens, Eratosthenes of Cyrene (ur-uh-TAHS-thuh-neez of si-REE-nee) spent most of his life in Alexandria as head of the great library there. His areas of accomplishment included geography, math, astronomy, and literary criticism. Contemporaries regarded him highly. Archimedes dedicated a work to him. Later writers (including Strabo) were more critical. It is difficult to judge his works independently because only fragments of Eratosthenes' many titles survive.

Most recognized for his work in geography, Eratosthenes established this study on a mathematical basis, dividing Earth into five climate zones.

Geographer and mathematician Eratosthenes.

He also developed an accurate method for calculating the circumference of Earth, noting the difference between the shadow cast by the Sun on March 21 at Syene (none) and some 5,000 stadia away in Alexandria (roughly one-fiftieth the circumference of a circle, or 7 degrees and 12 minutes). He realized (by Euclidian geometry) that the angle the Sun's rays made in Alexandria was the same as the angle made by lines extended to the center of the earth from Syene and Alexandria (opposite interior angles are equal). In other words, the distance from Syene to Alexandria was one-fiftieth of the distance around Earth, and so Earth's circumference was 250,000 stadia, about 29,000 miles, close to modern estimates. In mathematics, Eratosthenes solved the problem of doubling the cube and developed an algorithm for finding prime numbers, his "sieve."

INFLUENCE   Not only did he lay the foundations for a mathematical geography, but also, by using geometry, Eratosthenes calculated the size of Earth to a degree of accuracy that would not be improved on until the modern era.

FURTHER READING

Calinger, Ronald. *A Contextual History of Mathematics*. Englewood Cliffs, N.J.: Prentice Hall, 1999.

Dyer, J. E. *History of the Planetary Systems from Thales to Kepler*. New York: Dover, 1953.

Gow, James. *A Short History of Greek Mathematics*. Mineola, N.Y.: Dover, 2004.

Hogben, Lancelot. *Mathematics for the Millions*. New York: W. W. Norton, 1983.

Trefil, James. "Rounding the Earth." *Astronomy* 28, no. 8 (August, 2000): 40.

Wells, David. *Prime Numbers: The Most Mysterious Figures in Math*. Hoboken, N.J.: Wiley, 2005.

Terry R. Morris

See also: Alexandrian Library; Archimedes; Euclid; Science.

Erinna

POET

Flourished: Mid-fourth century B.C.E.; Rhodes or Telos
Category: Poetry; literature; women

LIFE Though Erinna (ih-RIHN-uh) wrote for only a short period of time, she and her work were praised by the ancients; Antipater lists her as one of the "nine earthly Muses." Of her works, only six fragments survive, the best of which is fifty-four lines of *Elakate*, or *The Distaff*, a lament for her childhood friend Baucis. Erinna's poetry celebrated the domestic life using "heroic language," and she even moved beyond her native Doric dialect perhaps to mimic the works of Sappho. Her style ranged from puns to laments to metaphors, covering both lyric and epigrammatic forms.

INFLUENCE Today Erinna is cited as one of only a few women writers in the ancient world whose works survive. Her work is a source for study about everyday life in Greece in the Classical period.

FURTHER READING

Balmer, Josephine. *Classical Woman Poets*. Newcastle-upon-Tyne, England: Bloodaxe Books, 1996.

Greene, Ellen. *Women Poets in Ancient Greece and Rome*. Norman: University of Oklahoma Press, 2005.

Rayor, Diane. *Sappho's Lyre: Archaic Lyric Women Poets of Ancient Greece*. Berkeley: University of California Press, 1991.

Snyder, Jane McIntosh. *The Woman and the Lyre: Women Writers in Classical Greece and Rome*. Carbondale: Southern Illinois University Press, 1989.

Tammy Jo Eckhart

See also: Antipater; Literature; Lyric Poetry; Sappho.

Euclid

Born: c. 330 B.C.E.; probably Greece
Died: c. 270 B.C.E.; Alexandria, Egypt
Also known as: Euclid of Alexandria
Category: Mathematics

LIFE　Euclid taught at the museum in Alexandria. He compiled results from earlier geometry textbooks and the works of contemporary Greek mathematicians into thirteen books of *Stoicheia* (compiled c. 300 B.C.E.; *Elements*, 1570). *Elements* covered plane geometry, the theory of proportion, solid geometry, and number theory. The text culminated with con-

Euclid.
(Library of Congress)

371

structions of the five Platonic solids. It immediately superseded all previous geometry manuals. The most notable feature of *Elements* was the special attention Euclid paid to the deductive structure of the work. In general, he accepted no facts about geometrical concepts without proof. The proof of each theorem or problem depended on earlier propositions and on the few axioms and postulates Euclid claimed to be self-evident.

Euclid wrote several other works that survived in fragments, if at all. In addition to the philosophy of how to solve mathematical problems, Euclid was interested in astronomy, optics, music, and conic sections.

INFLUENCE No book besides the Bible has appeared in as many translations, editions, and commentaries as *Elements*. Since antiquity, mathematicians, students, and historians have equated Euclid's name with the rational order and deductive structure associated with Greek mathematics. Euclidean geometry was believed to be the only possible geometry until the nineteenth century.

FURTHER READING

Artmann, Benno. *Euclid: The Creation of Mathematics*. New York: Springer Verlag, 1999.

Heilbron, John L. *Geometry Civilized: History, Culture, and Technique*. Oxford, England: Clarendon Press, 1998.

Knorr, Wilbur. *The Evolution of the Euclidean Elements*. Dordrecht, Netherlands: Reidel, 1975.

Mlodinow, Leonard. *Euclid's Window: The Story of Geometry from Parallel Lines to Hyperspace*. New York: Free Press, 2001.

Amy Ackerberg-Hastings

See also: Literature; Science.

Eudoxus of Cnidus

LIFE Eudoxus of Cnidus (yew-DAHK-suhs of NI-duhs) studied mathematics with Archytas in Tarentum and in Athens under Plato. Later, he founded a school in Cyzicus. Eudoxus made two main mathematical contributions: expanding the application for an area-finding method and creating a new theory of incommensurables. First, he took Antiphon's "method of exhaustion," used to find the area of a circle, and proved that it could be applied to finding the areas and volumes of other figures. This method "exhausts" the area inside an unknown figure by inscribing multiple figures with known areas inside it. Second, he solved a problem created by Greek mathematics' conception of numbers as lengths of lines. This idea works well for rational numbers but encounters difficulty with irrational numbers. As a solution, Eudoxus created the theory of incommensurables. This is the subject of book 5 of Euclid's *Stoicheia* (compiled c. 300 B.C.E.; *Elements*, 1570), probably written by Eudoxus.

In astronomy, Eudoxus calculated the circumference of the earth, reported by Aristotle to be 40,000 miles (64,400 kilometers). Eudoxus also originated a theory that the complex movement through the sky of the Sun, Moon, planets, and stars is dependent on their positions on rotating concentric celestial spheres.

INFLUENCE Eudoxus's method of exhaustion presaged integral calculus by almost two thousand years. His theory of incommensurables foreshadowed the nineteenth century formulation of the real numbers by German mathematicians Julius Wilhelm Richard Dedekind and Karl Theodor Wilhelm Weierstrass. His celestial sphere theory was held as the true description of the universe until the rise of the heliocentric theory during the Renaissance.

FURTHER READING

Euclid. *The Elements, Book V*. Translated by Sir Thomas Heath. New York: Dover, 1956.

Lindberg, David. *The Beginnings of Western Science*. Chicago: University of Chicago Press, 1992.

Linton, C. M. *From Eudoxus to Einstein: A History of Mathematical Astronomy*. New York: Cambridge University Press, 2004.

Smith, D. E. *History of Mathematics*. New York: Dover, 1951.

Andrius Tamulis

See also: Antiphon; Archytas of Tartenum; Euclid; Plato; Science.

Eumenes II

KING OF PERGAMUM (R. 197-160 OR 159 B.C.E.)

Born: Date unknown; Pergamum
Died: 160 or 159 B.C.E.; Pergamum
Category: Government and politics

LIFE   Eumenes II (YEW-muh-neez) inherited the kingship of Pergamum from his father, Attalus I, in 197 B.C.E. On his accession, Eumenes was faced by threats from Philip V of Macedonia to his west and Antiochus the Great of Syria to his south. By this time, Rome had become the dominating power in the Greek world, and Eumenes' policy of friendship with Rome paid off handsomely. For his support of the Romans against Antiochus in 192 B.C.E. and then at the Battle of Magnesia ad Sipylum in 189 B.C.E., he was rewarded with parts of Seleucid Asia Minor and the Thracian Chersonese, a substantial elephant corps, and a large monetary sum. Pergamum suddenly became a strong and rich kingdom in Asia Minor. Eumenes continued his friendship with Rome, although his power excited suspicion, and helped Rome defeat the last Macedonian king, Perseus, in 168 B.C.E.

Eumenes introduced economic reforms, increased the size of the city, and inaugurated a building program. The Great Altar of Zeus at Pergamum (180-175 B.C.E.), with its frieze depicting battle between the gods and giants to symbolize the Attalids' victories over the Gauls, was a product of his reign.

INFLUENCE   Under Eumenes II, Pergamum became a powerful and rich kingdom. The Great Altar of Zeus, which he commissioned, is one of the marvels of ancient art.

FURTHER READING
Allen, R. E. *The Attalid Kingdom: A Constitutional History*. Oxford, England: Oxford University Press, 1983.
Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Reprint. Berkeley: University of California Press, 1993.

Grummond, Nancy T. de, and Brunilde S. Ridgway. *From Pergamum to Sperlonga: Sculpture and Context*. Berkeley: University of California Press, 2000.

Ian Worthington

See also: Antiochus the Great; Attalid Dynasty; Magnesia ad Sipylum, Battle of; Philip V; Zeus at Pergamum, Great Altar of.

Eupalinus of Megara

CIVIL ENGINEER

Born: c. 575 B.C.E.; Megara, Greece
Died: c. 500 B.C.E.; place unknown
Category: Science and technology; art and architecture

LIFE   In the middle of the seventh century B.C.E., Theagenes, the tyrant of Megara, built a famous waterworks, evidently a conduit and water fountain, or spring house, that brought water to the middle of the city. Eupalinus of Megara (YEW-pah-lihn-uhs of ME-gah-ruh), the son of Naustrophus, was probably hired by the tyrant Polycrates of Samos (d. c. 522 B.C.E.) to build, or at least design, one of the three greatest Hellenic public works known to historian Herodotus, a 3,300-foot (1,005-meter) tunnel over 6 feet (1.9 meters) high through the watershed of Samos to pipe water from springs beyond the mountain into the capital city. His work gangs started from both sides of the ridge and met in the middle with an error of only about 6 feet (2 meters).

INFLUENCE   Eupalinus's achievement at Samos proved the accuracy of Greek geometry and the practicality of the civil engineering that built on it.

FURTHER READING
Burn, A. R. *The Lyric Age of Greece*. London: Edward Arnold, 1960.
DeCamp, L. Sprague. *The Ancient Engineers*. New York: Dorset, 1990.
Jeffery, L. H. *Archaic Greece: The City-States c. 700-500 B.C.* New York: St. Martin's Press, 1976.
Landels, J. G. *Engineering in the Ancient World*. Berkeley: University of California Press, 2000.

O. Kimball Armayor

See also: Herodotus; Polycrates of Samos; Science; Technology.

Eupolis

PLAYWRIGHT

Born: c. 445 B.C.E.; place unknown
Died: c. 411 B.C.E.; place unknown
Category: Theater and drama

LIFE Eupolis (YEW-puh-luhs) first competed as a comic playwright at the young age of sixteen, in 429 B.C.E. He won in dramatic competition several times with the nearly twenty plays he wrote. No complete play survives, but a number of fragments do, including some lengthy ones. In the *Demes* (after 418 B.C.E.), famous Athenian leaders from the past, including Solon and Pericles, are recalled from the dead to restore Athens to its glory. In *Cities* (c. 420 B.C.E.), Athens' imperial subjects are personified, apparently in an appeal for more lenient treatment for them. Controversy surrounds his *Maricas* (421 B.C.E.), which attacked the Athenian politician Hyperbolus extensively. Aristophanes charged Eupolis with stealing the idea from his own *Hippīs* (424 B.C.E.; *The Knights*, 1812), but Eupolis claimed he had, in fact, helped Aristophanes first. Fanciful stories abound about Eupolis's death, some involving his play *Baptae* (after 424 B.C.E.; dippers), which mocked Alcibiades of Athens. Evidence does suggest he died relatively young, probably in his thirties.

INFLUENCE Eupolis was the last of the great triad of comedians of Old Comedy, along with Cratinus and Aristophanes. Much of what survives shows the creativity but not the charm for which he had a reputation in antiquity.

FURTHER READING

Kassel, R., and C. Austin. *Poetae Comici Graeci*. Vol. 5. Berlin: Walter de Gruyter, 1986.

Norwood, Gilbert. *Greek Comedy*. London: Methuen, 1931.

Sidwell, Keith. "Authorial Collaboration? Aristophanes' 'Knights' and

Eupolis." *Greek, Roman, and Byzantine Studies* 34, no. 4 (Winter, 1993): 365.

Storey, Ian C. *Eupolis, Poet of Old Comedy*. New York: Oxford University Press, 2003.

Wilfred E. Major

See also: Alcibiades of Athens; Aristophanes; Athens; Cratinus; Literature; Performing Arts; Pericles; Solon; Sports and Entertainment.

Euripides

PLAYWRIGHT

Born: c. 485 B.C.E.; Phlya, Greece
Died: 406 B.C.E.; Macedonia, Greece
Category: Theater and drama

LIFE Euripides (yew-RIHP-uh-deez) was the last of the three great Attic tragedians. Conservatives, represented mainly by the comic poets, complained that he debased tragedy by introducing ragged heroes, immoral women, and the subversive casuistry of the Sophists. Euripides himself was not, as they allege, of low birth and unhappy in his marriages, though he may well have been a bookish recluse. He was more obviously concerned than were his predecessors with current political and social problems—one can trace his growing disillusionment with the Peloponnesian War from the *Andromachē* (c. 426 B.C.E.; *Andromache*, 1782) to the *Trōiades* (415 B.C.E.; *The Trojan Women*, 1782)—but he never held public office, won only four prizes, and was ready to leave Athens for Macedonia (c. 408 B.C.E.) at the end of his life. After his death his plays far outstripped his rivals' in popularity. Of the ninety-two he wrote, eighteen (compared with seven each for Aeschylus and Sophocles) are extant, including the *Kyklōps* (c. 421 B.C.E.; *Cyclops*, 1782), the only complete satyr drama. The authorship of another play, the *Rhesus*, is questionable. It is worth noting that the surviving plays were written in Euripides' middle and later years.

The formalism of Greek tragedy, because of its religious origin and associations, made marked deviations from the accepted subject matter and structure impossible, but within the traditional pattern Euripides effected startling changes in manner and substance. Instead of the traditional palace or temple facade, his setting may be a peasant's hut or a remote barbaric shrine. The persons, whatever grand names they bear, are recognizable contemporary types; Sophocles once remarked that whereas he represented people as they should be, Euripides represented them as they are. Vocabulary, syntax, and meter (in the spoken parts) are far removed from the formal grandeur of his predecessors and virtually colloquial. The plots are

Principal Works of Euripides

Of the 66 tragedies and 22 satyr plays that Euripides wrote, the following survive:

Alkēstis, 438 B.C.E. (*Alcestis*, 1781)
Mēdeia, 431 B.C.E. (*Medea*, 1781)
Hērakleidai, c. 430 B.C.E. (*The Children of Herakles*, 1781)
Hippolytos, 428 B.C.E. (revised version of an earlier play; *Hippolytus*, 1781)
Andromachē, c. 426 B.C.E. (*Andromache*, 1782)
Heklabē, 425 B.C.E. (*Hecuba*, 1782)
Hiketides, c. 423 B.C.E. (*The Suppliants*, 1781)
Kyklōps, c. 421 B.C.E. (*Cyclops*, 1782)
Hērakles, c. 420 B.C.E. (*Heracles*, 1781)
Trōiades, 415 B.C.E. (*The Trojan Women*, 1782)
Iphigeneia ē en Taurois, c. 414 B.C.E. (*Iphigenia in Tauris*, 1782)
Ēlektra, 413 B.C.E. (*Electra*, 1782)
Helenē, 412 B.C.E. (*Helen*, 1782)
Iōn, c. 411 B.C.E. (*Ion*, 1781)
Phoinissai, 409 B.C.E. (*The Phoenician Women*, 1781)
Orestēs, 408 B.C.E. (*Orestes*, 1782)
Bakchai, 405 B.C.E. (*The Bacchae*, 1781)
Iphigeneia ē en Aulidi, 405 B.C.E. (*Iphigenia in Aulis*, 1782)

richer in intrigue, and a detached character, frequently a deity, often introduces the play with an explanatory prologue. Most characteristic is Euripides' use of the deus ex machina, or "god out of the machine," to impose a traditional or happy ending where the course of the action would logically point to a different conclusion.

The availability of this device to effect a prescribed consummation al-
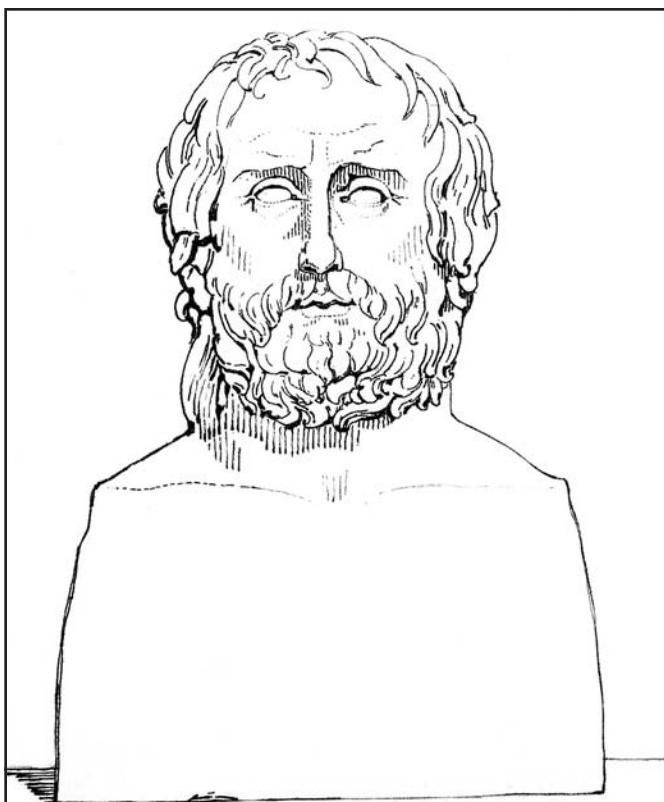
Euripides. (Library of Congress)

lows the playwright greater freedom within the play, but almost always Euripides purposely makes the contrived ending difficult to accept and seems to hope that the intelligent part of the audience will supply the tragic ending the action implies. The choral odes are often little more than detachable interludes of song and dance to punctuate the episodes; as independent lyric utterance the odes have a new immediacy, suppleness, and poignancy. The psychological background and clarification that Aeschylus and Sophocles put into their choruses Euripides often presents in set speeches of his characters. Sometimes he will interrupt the unity of a play with a preachment, such as Medea's attack on marriage, or even a joke, such as the parody of the Aeschylean recognition scene in the *Ēlektra* (413 B.C.E.; *Electra*, 1782).

These innovations in manner are all functions of a more significant innovation in spirit. In Euripides' hands tragedy moved from the heroic to the

bourgeois, from the abstract and timeless to the concrete and immediate, from theological speculation to social reform. His strategy is to transpose the traditional legends to a contemporary key, and to weigh the character of the actors and the morality of their actions by a realistic rather than an idealistic gauge. A decent man like Jason uses Medea badly because he shares the common view, which the result shows was mistaken, that women and non-Greeks are inferior. A decent man like Admetus is willing to let his wife die for him because he, too, thinks women inferior—wrongly, as the audience sees. Hippolytus is abnormally afraid of sex because he himself suffers from the social stigma of bastardy. Electra turns psychopathic and brutally murders her quite conventional mother and stepfather because of false notions of noblesse oblige. Basic to Euripides' criticism is the sophists' distinction between *physis* and *nomos*, nature and convention.

Does a belief or institution—the superiority of Greek over barbarian, man over woman, king over commoner, the legitimate over the baseborn— rest on nature or convention? If on nature, one can only yield, as one yields to the law of gravity or to the gods. It is a mistake to say that Euripides was a rationalist; he may not have liked the gods, but plays such as the *Hippolytos* (428 B.C.E.; Hippolytus, 1781) or the *Bakchai* (405 B.C.E.; *The Bacchae*, 1781) indicate that he believed in them. Euripides was not concerned, as Aeschylus was, with justifying apparent flaws in the universe, but much of human misery derives from outworn conventions which, having been made by humans, should be reformed by them. By contrast with Sophocles' tragic doom, which is illuminated but not mitigated, by heroism, Euripides is optimistic in envisaging the possibility of improvement and humanitarian in his sympathy for the individual victims of the flaws in society's conventions. He is at once philosophic, in his general reflections, and sensitive to the private suffering of his appealingly human characters. It is because of his concern for human rather than heroic characters (a reason that women figure so largely in his plays) that his treatment tends to be pathetic rather than tragic.

INFLUENCE   Euripides was a poet, not merely a pamphleteer or an inspired teacher. His intellectuality and his impatience with illusion did not blunt his sensitivity to the beauty and worth of all life. There are no villains in his plays—unless it be Apollo, especially in the *Iōn* (c. 411 B.C.E.; *Ion*, 1781)—only sick sufferers. It is because his apprehension of the world and its people is so encompassing and so essentially lyrical that his plays are

sometimes badly constructed and sometimes crowded but always directly appealing. Audiences found him warm and relevant long after his starker predecessors had grown cold and remote. Euripides, not Aristophanes, is the direct antecedent of Menander's comedy of manners, and he may be considered the progenitor of the mainstream of European drama.

FURTHER READING

Allan, William. *The "Andromache" and Euripidean Tragedy*. Oxford, England: Oxford University Press, 2000.

Bloom, Harold, ed. *Euripides*. New York: Chelsea House, 2003.

Mendelsohn, Daniel. *Gender and the City in Euripides' Political Plays*. New York: Oxford University Press, 2002.

Morford, Mark O., Robert J. Lenardon, and James Marwood. *Classical Mythology*. 6th ed. New York: Oxford University Press, 2001.

Mossman, Judith, ed. *Euripides*. New York: Oxford University Press, 2003.

Nardo, Don, ed. *Readings on "Medea."* New York: Greenhaven Press, 2000.

Sullivan, Shirley Darcus. *Euripides' Use of Psychological Terminology*. Montreal: McGill-Queen's University Press, 2000.

Wright, Matthew. *Euripides' Escape-Tragedies: A Study of Helen, Andromeda, and Iphigenia Among the Taurians*. New York: Oxford University Press, 2005.

Alan Cottrell

See also: Aeschylus; Literature; Performing Arts; Sophocles; Sports and Entertainment.

The Four Hundred

The Four Hundred briefly replaced Athenian democracy with an oligarchy and weakened Athens' ability to fight the Peloponnesian War (431-404 B.C.E.).

Date: Spring-summer, 411 B.C.E.
Category: Organizations and institutions
Locale: Athens, Greece

SUMMARY   A failed Sicilian expedition (415-413 B.C.E.) left Athens militarily weak and financially desperate. The revolution began in the Athenian fleet at Samos when Alcibiades of Athens promised to win Persian support for Athens if he was recalled from exile and limits were imposed on the democracy. After fruitless negotiations with the Persian satrap Tissaphernes, the oligarchical leaders broke with Alcibiades and carried through a coup d'état at Athens, putting power in the hands of a handpicked Council of Four Hundred. Their promise to share power with an assembly of Five Thousand (citizens with full rights) was not kept.

Diplomatic missions to Sparta produced no peace agreement but inspired rumors of a plot to betray the harbor of Piraeus. Civil war seemed possible. Under pressure, the Four Hundred agreed to enroll the Five Thousand. After a naval defeat off Euboea, the Four Hundred fell; some leaders fled or were executed. The Five Thousand, led by moderates, soon gave way to full democracy.

SIGNIFICANCE   Bitter memories of 411 B.C.E. continued to divide Athens. After Athens' defeat, former members of the Four Hundred participated in the Thirty Tyrants.

FURTHER READING

Kagan, Donald. *The Fall of the Athenian Empire*. Ithaca, N.Y.: Cornell University Press, 1987.

_____. *The Peloponnesian War*. New York: Viking, 2003.

Sealey, Raphael. *A History of the Greek City States*. Berkeley: University of California Press, 1976.

Stockton, David. *The Classical Athenian Democracy*. New York: Oxford University Press, 1990.

George E. Pesely

See also: Alcibiades of Athens; Athens; Thirty Tyrants.

Battle of Gaugamela

Alexander the Great's victory effectively destroyed the Persian Empire.

Date: October 1, 331 B.C.E.
Category: Wars and battles
Locale: Plain of Gaugamela, north of modern Baghdad

SUMMARY   Alexander the Great invaded the Persian Empire in 334 B.C.E. After defeating a Persian satrap at the Granicus, then defeating Darius III of

This Greek relief depicts the victory of Alexander the Great over the Persians at the Battle of Gaugamela. (Library of Congress)

Persia at Issus, Alexander took control of the eastern Mediterranean coast and Egypt. With his rear secured, he marched east looking for Darius, who had just raised a new army.

Darius gathered his 200,000-man army on raised ground on the plain of Gaugamela (gaw-guh-MEE-luh), with level ground before him so he could deploy his elephants and scythed chariots. Alexander arrayed his 47,000 men in two parallel lines of infantry with cavalry on the flanks.

Alexander led his right wing cavalry at the Persian left flank, creating a gap in his lines that Persian chariots immediately attacked. Greek light infantry negated their effort but created an even bigger gap in the Greek line. Persian cavalry in the center broke through the gap but rode past the battle to loot the Greek camp. Alexander charged the space left by the Persian cavalry and drove directly at Darius. The Persian emperor stood briefly, then fled. Leaderless, the Persian army began to disintegrate.

SIGNIFICANCE   Alexander seized the Persian treasury at Persepolis, then pursued Darius to Ecbatana (Agbatana, later Hamadān). Darius's death, coupled with the acquisition of the empire's wealth, gave Alexander both an eastern empire and the means to invade India.

FURTHER READING

Arrian. *The Campaigns of Alexander*. Translated by Aubrey de Selincourt. Baltimore: Penguin, 1958.

Keegan, John. *The Mask of Command*. New York: Little, Brown, 1982.

Livesey, Anthony, and Randal Gray. *Great Commanders and Their Battles*. London: Greenwich Editions, 1997.

Lonsdale, David J. *Alexander the Great, Killer of Men: History's Greatest Conqueror and the Macedonian Art of War*. New York: Carroll & Graf, 2004.

Warry, John Gibson. *Alexander, 334-323 B.C.: Conquest of the Persian Empire*. Westport, Conn.: Praeger, 2005.

Paul K. Davis

See also: Alexander the Great; Alexander the Great's Empire; Granicus, Battle of; Issus, Battle of; Macedonia.

Gelon of Syracuse

TYRANT OF **S**YRACUSE (R. 491-C. 478 B.C.E.)

Born: c. 540 B.C.E.; place unknown
Died: c. 478 B.C.E.; place unknown
Category: Government and politics

LIFE   Gelon (JEE-lahn) of Syracuse, son of Deinomenes, rose to prominence as bodyguard and then master of the cavalry for Hippocrates, ruler of the city of Gela on the island of Sicily roughly 498 to 491 B.C.E. Hippocrates steadily built a small empire, and when he died, Gelon snatched the monarchy from Hippocrates' heirs. Gelon continued to build power through alliance and conquest, culminating in control of Sicily's grand prize, the city of Syracuse in 485 B.C.E. Gelon governed Syracuse himself and handed over Gela to his brother Hieron. He maintained an alliance with another tyrant, Theron of Acragas, which included marrying Theron's daughter Damarete. Gelon commanded the largest military force in Greece and therefore caught the attention of the Carthaginians. When Xerxes I led Persian troops against mainland Greece, Gelon could provide only limited assistance because the Carthaginian general Hamilcar attacked Sicily itself. In conjunction with Theron, Gelon repelled the Carthaginians at the Battle of Himera, reportedly at the same time as the Greeks overwhelmed the Persian attack at Salamis in 480 B.C.E. Upon Gelon's death in about 478, his brother ruled Syracuse as Hieron I.

INFLUENCE   Gelon increased the power and prestige of Sicily, and his reign was later considered a golden age. He especially enhanced the city of Syracuse with an increased population, public works, and prosperity.

FURTHER **R**EADING
Finley, M. I. *A History of Sicily*. Vol. 1. London: Chatto & Windus, 1968.
Smith, Christopher, and John Serrati, eds. *Sicily from Aeneas to Augustus:*

New Approaches in Archaeology and History. Edinburgh, Scotland: Edinburgh University Press, 2000.

Wilfred E. Major

See also: Greco-Persian Wars; Hieron I of Syracuse; Salamis, Battle of; Syracuse; Xerxes I.

Gorgias

Rhetorician

Born: c. 480 B.C.E.; Leontini, Sicily
Died: c. 370 B.C.E.; Greece (perhaps Thessaly)
Also known as: Gorgias of Leontini
Category: Scholarship; education; oratory and rhetoric

Life   Gorgias (GAWR-jee-uhs), who may have been a pupil of the philosopher Empedocles, taught and practiced rhetoric in his native Sicily until he was about fifty. After traveling to Athens with a diplomatic delegation in 427 B.C.E., he became one of the most successful of the mainland Sophists (itinerant teachers of rhetoric). He taught the Athenian orator Isocrates, amassed considerable wealth, and lived to be more than a hundred years old. Reliable documentation exists of several of his speeches, including defenses of Helen of Troy (against a charge of adultery) and of Palamedes (for treachery), and a philosophical speech *On Nature* (alternatively, *On Not-Being*; only summaries of this speech exist). In the dialogue by Plato named *Gorgias* (399-390 B.C.E.; English translation, 1804), he appears as a competent and successful rhetor who is nonetheless unable to withstand cross-examination by Socrates. Surviving texts display an exceptionally florid style (called "Gorgianic") that makes use of unusual vocabulary, many figures of speech, and incantatory formulations. His *Encomium of Helen* attributes almost magical powers to speech, describing it as "a powerful lord" and comparing its effect to that of a drug.

Influence   Gorgias, the most celebrated fifth century B.C.E. exponent of a highly stylized type of rhetoric, was long admired for his worldly success and criticized for his philosophical shortcomings.

Further Reading
Consigny, Scott. *Gorgias, Sophist and Artist*. Columbia: University of South Carolina Press, 2001.

Jarratt, Susan. *Rereading the Sophists: Classical Rhetoric Refigured*. Carbondale: Southern Illinois University Press, 1991.

Kennedy, George, trans. "Gorgias." In *The Older Sophists*, edited by Rosamond Kent Sprague. Columbia: University of South Carolina Press, 1972.

McComiskey, Bruce. *Gorgias and the New Sophist Rhetoric*. Carbondale: Southern Illinois University Press, 2002.

Waterfield, Robin. *The First Philosophers: The Presocratics and Sophists*. Translated with commentary by Robin Waterfield. New York: Oxford University Press, 2000.

Janet B. Davis

See also: Empedocles; Isocrates; Oratory; Philosophy; Plato; Socrates; Sophists; Troy.

Gortyn's Code

This law code addresses a variety of important issues of family law, civil rights, and trade relations, with no references to cruel disciplinary measures or capital punishment.

Date: 700-600 B.C.E.
Category: Law
Locale: Island of Crete, Greece

SUMMARY   Gortyn (GOHR-tihn) is considered the most important Roman town on Crete, located on the fertile Mesara plain. It was founded about 1100 B.C.E. at the end of the Bronze Age. According to some sources, the city owes its name to the hero Gortys, the son of Rhadamanthys, who was the brother of King Minos, and according to others, he was the son of Tegeates. In 68 B.C.E., the island was conquered by the Romans, and in 27 B.C.E., the city was made the capital of the province and the seat of the Roman governor. During the Byzantine period, Gortyn continued to be the capital of Crete until it was heavily damaged by the earthquake of 670 C.E. The invasion of Arabs in 824 C.E. destroyed the city completely.

The Gortyn law code is inscribed in twelve columns carved on porous stone blocks. These slabs were later incorporated into the exterior walls of the Odeion, a theater. Each column is five feet (one and a half meters) high and, except for the last one, consists of fifty-three to fifty-six lines, in total more than six hundred lines. The text is in Cretan Doric dialect, and the writing technique used is boustrophedon, in which alternate lines are written in opposite directions. Cretans are assumed to have established a tradition in just government because of the rule of King Minos. Minoan laws were still valid at this later date during Dorian rule. Therefore, it is highly probable that the code incorporates older principles of justice.

SIGNIFICANCE   The Gortyn law code, which dates between 700 and 600 B.C.E., is the oldest preserved law code in Europe.

FURTHER READING
Camp, John McK., II. "Gortyn: The First Seven Hundred Years." In *Polis and Politics: Studies in Ancient Greek History*, edited by Pernille Flensted-Jensen, Thomas Heine Nielsen, and Lene Rubinstein. Copenhagen: Museum Tusculanum Press, 2000.
Gagarin, Michael, and David Cohen, eds. *The Cambridge Companion to Ancient Greek Law*. New York: Cambridge University Press, 2005.
Willetts, R. F. *The Law Code of Gortyn*. Berlin: Walter de Gruyter, 1967.

Rozmeri Basic

See also: Crete; Government and Law.

Government and Law

The innovations of the ancient Greeks in law and government paved the way for modern-day Western laws and concepts of democracy.

Date: c. 2000-31 B.C.E.
Category: Government and politics; law

THE BRONZE AGE   Law development during the early periods of ancient Greece called the Bronze Age (c. 2000-1200 B.C.E.) would be described, at best, as prelegal. There were no established laws for most societal offenses or for organized government. Individuals or families handled societal offenses, often leading to bloody feuds. Governmental laws changed with each new ruler.

The two civilizations that dominated Greece at this time were the Minoan and the Mycenean. The Minoan civilization on the island of Crete, beginning about 3000 B.C.E., developed a mercantile system that produced governments best described as bureaucratic monarchies. The monarch served in a capacity much like a chief executive officer of a corporation. During the height of the Mycenean period (c. 1700 B.C.E.) in southern Greece, government was centered on fortress-palaces ruled by warrior-kings. The opulence of these rulers was discovered in the royal shaft graves containing nineteen gold-covered bodies dating from about 1500 B.C.E. After absorbing the Minoan civilization about 1400 B.C.E., the Mycenean civilization reached its peak about 1200 B.C.E., but it soon deteriorated.

THE GREEK DARK AGES   Because of a loss of literacy, the period known as the Dark Ages of Greece (c. 1100-800 B.C.E.) has little historical documentation. Most information is gleaned from Homer's literary epics the *Iliad* (c. 750 B.C.E.; English translation, 1611) and the *Odyssey* (c. 725 B.C.E.; English translation, 1614). Societal laws were still in the prelegal category. Governments were tribal aristocracies, with monarchs having more religious significance than political power.

THE ARCHAIC AGE In the Archaic Age (c. 800-500 B.C.E.), societal law began to enter legal status. Hesiod, a contemporary of Homer, accelerated this development in his *Erga kai Emerai* (c. 700 B.C.E.; *Works and Days*, 1618). His poetry used farm tasks to symbolize his view of justice, and he criticized the injustices of the nobility toward common Greeks. The major governmental characteristic of this period was the development of the polis, which reached a recognizable form about 750 B.C.E. and dominated Greece until the time of Alexander the Great (336 B.C.E.).

Best defined as an autonomous city-state, the polis included one dominant urban center called the *astu* and a countryside called the *chora*. The *chora* included dependent villages, which were often as large as the *astu* but did not include the dominant political leaders. The early polis was ruled as a weak aristocratic monarchy, with the king being a war leader chosen with the approval of the soldiers. The landowning nobility had great influence, however, and eventually changed the monarchy into an oligarchy, the later corruption of which led to tyranny. Tyranny was an illegal seizure of power, often backed by the public for the public good.

Archaic Sparta was one of the two most powerful of the poleis. As a government, Sparta never advanced beyond a military oligarchy, but a seventh century B.C.E. king named Lycurgus introduced a mixed constitution called the Great Rhetra. This document included an assembly called the Demos, which was to have great power but could be overruled by the king and aristocrats. The key to the enforcement of the Rhetra was the Spartan way of life, grounded in severe discipline for all levels of society.

The second powerful polis was Athens. Beginning as a monarchy, Athens was the first polis to move through oligarchy and tyranny to democracy, meaning "rule by the people." Its early development included individuals called *themosthetes*, defined as "one who establishes the law." The law was mostly oral tradition with a wide range of interpretation. The most important of the *themosthetes* was Draco, in 621/620 B.C.E., who was the first to begin writing down the laws, establishing severe penalties for all offenses and allowing less variation in their interpretation. Economic conditions deteriorated soon after Draco, producing many debt slaves and leading in 594 B.C.E. to the rule of Solon, the second major lawgiver in Archaic Athens. Solon established *seisachtheia*, or the "shaking off of burdens." In addition to canceling most debts, his reform including granting citizenship to non-Athenians then living in Athens. This act established the basis of Athenian citizenship for about two centuries. Solon had refused the role of tyrant, but two later holders of that position established the reforms that

eventually made Athens a pure democracy. Beginning in 560 B.C.E., Pisistratus redistributed land to those previously landless, creating a much larger landowning class. The second of these tyrants was Cleisthenes (or Kleisthenes), who, in 508 B.C.E., made the final governmental and legal changes that produced Athenian democracy.

THE CLASSICAL AGE   This period called the Classical Age (500-323 B.C.E.) includes the Golden Age of Athenian democracy. The basically military position of *strategos* developed into the dominant political position and was held by Pericles (c. 495-429 B.C.E.) for much of the period. Pericles, in 429 B.C.E., gave the classic and ideal definition of democracy. The Athenian philosopher Aristotle (384-322 B.C.E.) applied his philosophy to governments in his *Politica* (c. 335-323 B.C.E.; *Politics*, 1598) and *Athenaiōn politeia* (c. 335-323 B.C.E.; *The Athenian Constitution*, 1812). He divided government into those correct (monarchy, aristocracy, and republic) and those incorrect (tyranny, oligarchy, and democracy). A republic then existed in Rome. Aristotle classified democracy as incorrect because he lived after the Golden Age, when the weaknesses of democracy, described by his predecessor Plato, had become evident. At the end of the Classical Age, for the first time, all the Greek poleis were ruled under one government, that of Alexander the Great (356-323 B.C.E.). The conquests of Alexander forever implanted Greek civilization, with its governmental innovations, in the ancient world.

THE HELLENISTIC AGE   After Alexander, a period called the Hellenistic Age (323-31 B.C.E.), governments in Greece, and in areas impacted by Alexander, were ruled by monarchs. Some were weak, while others reached the status of a "ruler cult" and often approached deity in the minds of the people. By 31 B.C.E., a new Mediterranean power had overrun the Greek world. That power, Rome, absorbed Greek ideas into a Greco-Roman civilization.

FURTHER READING

Demand, Nancy. *A History of Ancient Greece*. Boston: McGraw-Hill, 1996.

Gagarin, Michael, and David Cohen, eds. *The Cambridge Companion to Ancient Greek Law*. New York: Cambridge University Press, 2005.

Orrieux, Claude, and Pauline Schmitt Pantel. *A History of Ancient Greece*. Translated by Janet Lloyd. Malden, Mass.: Blackwell, 1999.

Pomeroy, Sarah, et al. *A Brief History of Ancient Greece: Politics, Society, and Culture*. New York: Oxford University Press, 2004.

Glenn L. Swygart

See also: Archaic Greece; Aristotle; Athenian Democracy; Athens; Classical Greece; Cleisthenes of Athens; Crete; Draco; Draco's Code; Hellenistic Greece; Hesiod; Lycurgus of Sparta; Mycenean Greece; Pericles; Pisistratus; Solon; Solon's Code; Spartan Constitution.

Battle of Granicus

Alexander's first victory over the Persians illustrated the power of the superbly drilled Macedonian phalanx and his strategic genius.

Date: Spring, 334 B.C.E.
Category: Wars and battles
Locale: Granicus (Kocabaş) River, in Hellespontine Phrygia

SUMMARY   In 334 B.C.E., Alexander the Great invaded Persia, fulfilling the plans laid by his father Philip II of Macedonia. Close to the Hellespont

Alexander the Great, mounted on horseback and brandishing a sword (upper right), defeats the Persians at the Battle of Granicus. (Library of Congress)

(Dardanelles), the invader was met by a Persian army. The Persian force—led by satraps, not the Persian king Darius III—was hastily levied and outnumbered by the Macedonians. The Persians faced Alexander on the steep east bank of the river, evidently expecting that the Macedonian army, on the opposite bank would become disarrayed when marching down that bank, crossing the river, and then pushing uphill against them.

Although the sources are somewhat confused on the details, it seems that Alexander attacked quickly. Parmenion commanded the Macedonian left and Alexander the right. The steepness of the river banks prevented the army attacking in extended line, so it crossed the river with two cavalry charges, the first to disrupt the Persian line and the second to protect the infantry, and then in fierce fighting routed the Persians. The Persian's Greek mercenaries, which had not been deployed, were defeated by Alexander, and many slaughtered.

SIGNIFICANCE   The battle at Granicus (grah-NI-kuhs) allowed Alexander to establish his own satrap in Hellespontine Phrygia and move further inland in his conquest of Persia. It also served to alert Darius III to the need for leading the Persian army himself.

FURTHER READING

Bosworth, A. B. *Conquest and Empire: The Reign of Alexander the Great.* Cambridge, England: Cambridge University Press, 1988.

Dodge, Theodore Ayrault. *Alexander.* London: Greenhill Books, 1993.

Lonsdale, David J. *Alexander the Great, Killer of Men: History's Greatest Conqueror and the Macedonian Art of War.* New York: Carroll & Graf, 2004.

Warry, John Gibson. *Alexander, 334-323 B.C.: Conquest of the Persian Empire.* Westport, Conn.: Praeger, 2005.

Ian Worthington

See also: Alexander the Great; Alexander the Great's Empire; Macedonia; Philip II of Macedonia.

Greco-Persian Wars

Greece preserved its independence from Asia, allowing Athenian civilization to flower.

Date: 499-449 B.C.E.
Category: Wars and battles
Locale: Greece

SUMMARY War between the independent Greek states and the growing Persian Empire was perhaps inevitable because Persia wished to expand its empire into Europe. The Ionian Greeks of the eastern Aegean, conquered in the first half century of the sixth century B.C.E. by Cyrus the Great, rebelled in 499 B.C.E. and enlisted Athens and Eretria as allies. In a swift raid inland, the Athenians burned Sardis (498 B.C.E.), a Persian provincial capital. Darius the Great demanded from Greece "earth and water" as symbols of submission. In 495 B.C.E., Persia sacked Miletus, the most important Greek city in Asia. The psychological effect of the loss of Miletus was immense and perhaps inspired the independent Greeks to cooperate against Persia. The Persian expeditionary force took Eretria and expelled its population to Persia. When, with help from only Plataea, Athens defeated the Persian army at Marathon (490 B.C.E.), Darius determined to return with a much larger force.

Rebellions in Egypt and Babylonia distracted Persia from executing an immediate assault on Greece, as did Darius's death in 486 B.C.E. In 481 B.C.E., his successor, Xerxes I, organized a large attack on Greece. After building a pontoon bridge over the Hellespont, he led an immense land force into Europe and also sent a huge fleet.

Athens was led by Themistocles, who had persuaded Athens to use new wealth from its silver mines at Laurium to construct a fleet of warships. An indecisive naval battle at Artemesium (480 B.C.E.) showed that although Persia might have a vast number of ships, it lacked the skill to use them effectively. At the Battle of Thermopylae, a small band of Spartans under King Leonidas retarded the advance of the Persian infantry. However, in a

MAJOR GREEK BATTLES AGAINST DARIUS AND XERXES, 490-479 B.C.E.

Battle of Plataea
479 B.C.E.
(vs. Xerxes)

Battle of Marathon
490 B.C.E.
(vs. Darius)

Corinth

Athens

THRACE

Aegean

Sea

LYDIA

IONIA

Ionian

Sea

Sparta

Battle of Salamis
480 B.C.E.
(vs. Xerxes)

decisive naval battle at Salamis, the Greeks destroyed most of the Persian fleet and forced the remnant to withdraw to Asia. A final land battle in Greece, the Battle of Plataea (479 B.C.E.), ended the hopes of Persia for victory in Europe, and a final Persian naval defeat at Mycale foreshadowed the dominance of the Athenian navy.

SIGNIFICANCE   Fear of another attack from Persia dominated Greek politics for the next half century. Athens organized the Delian League to protect the island states. In 466 B.C.E., Athens won the Battle of Eurymedon,

liberating the remaining Asiatic Greeks from Persia. The relative amity among the Greek cities, a result of their fear of the common enemy Persia, lasted until a general peace with Persia was negotiated by Callias in 449 B.C.E.

In the fifty years following the war, a period celebrated as the Pentecontaetia, democracy, tragedy, comedy, rhetoric, history, philosophy, and medical science all came into their own. Had Greece succumbed to Persia, it is doubtful that any of these accomplishments would have occurred.

FURTHER READING

Belcer, Jack Martin. *The Persian Conquest of the Greeks*. Konstanz, Germany: Universitatsverlag Konstanz, 1995.

De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.

Lazenby, John Francis. *The Defence of Greece, 490-479 B.C.* Warminster, England: Aris & Phillips, 1993.

Sekunda, Nicholas. *Marathon, 490 B.C.: The First Persian Invasion of Greece*. Westport, Conn.: Praeger, 2005.

Wallinga, H. T. *Xerxes' Greek Adventure: The Naval Perspective*. Boston: Brill, 2005.

James A. Arieti

See also: Athenian Empire; Athens; Marathon, Battle of; Military History of Athens; Plataea, Battle of; Salamis, Battle of; Themistocles; Thermopylae, Battle of; Xerxes I.

Greek Anthology

This collection of poetry spanning more than one thousand years records in minute detail the life and spirit of the Greek world.

Date: Fourth or fifth century B.C.E.-tenth century C.E.
Also known as: *Palatine Anthology*
Category: Literature; poetry

SUMMARY   The *Greek Anthology* is a collection of about 4,500 short Greek poems in a variety of meters written by hundreds of different authors. The earliest poems contained in the *Anthology* were probably composed in the fourth or fifth century B.C.E., while the latest date from the tenth century C.E. Included among these poems are some of the finest examples of poetic expression in the Greek language, quite a few that shed light on the Greek character and experience in antiquity, and some that are of little literary interest. Best understood as a collection of collections, the contents of the *Anthology* are known to modern readers primarily through one manuscript found in the Palatine Library in Heidelberg, hence known as the Palatine manuscript. The Palatine manuscript, based upon a collection of poems by the Byzantine scholar Constantine Cephalas, was unknown to modern classical scholars until 1606. Since that time, papyri have provided further evidence for some poems. Additionally, poems quoted in other sources have helped textual critics to establish the text with increasing certainty.

The title *Anthology* or *Greek Anthology* usually refers to the contents of the Palatine manuscript with the addition of the *Planudean Anthology*, which was completed in 1301 by Maximus Planudes, a Christian scholar and monk. Also based upon Cephalas's work, the *Planudean Anthology* contains poems not included in the Palatine manuscript. Unfortunately, Planudes altered many of the poems from their form in Cephalas's work to accord with his tastes and style. The poems in the *Planudean Anthology* that are not found in the Palatine manuscript are appended after the fifteen

books of the *Anthology* and occupy the position of a sixteenth book, by which name they are often called.

The fifteen books of the *Anthology* (the name comes from the Greek for "bouquet of flowers") are arranged by theme, such as epitaphs in book 7 and moral poems in book 10. Of these, the fourth book provides the most insight into the history of the collection, for it contains the prefaces to three of the earlier collections (those of Meleager, Philippus, and Agathias) from which Cephalus made his collection at the start of the tenth century C.E. The earliest collection was that of Meleager of Gadara, which dates from the first century B.C.E. Meleager calls each of the authors in his collection by the name of a flower and so names the whole of the collection a "crown" (of flowers). The poems from Meleager's original "crown" are preserved in several books of the *Anthology* as it is known today, especially books 5 through 7. In the middle of the first century C.E., Philippus of Thessalonica added poems of more recent date to this collection, arranging them by the first letter of the first word of each poem. Then, in the mid-sixth century, Agathias "Scholasticus" from Myrina, a lawyer in Constantinople, arranged poems, mainly composed by the intellectual elite of Constantinople, into a "circle" or "cycle" that subsequently became part of the *Anthology*.

Groups of poems collected by Meleager, Philippus, Agathias, and Cephalus himself are woven together in the *Anthology*. Additionally, other poems came into the *Anthology* from a variety of other collections and sources. Most prominent of these are the additions of Straton of Sardis (many of whose poems appear in books 11 and 12), Diogenianus, and St. Gregory the Theologian (book 8).

SIGNIFICANCE   One of the world's greatest literary treasures, the *Greek Anthology* is filled with priceless insights into the daily life, concerns, and the philosophical views of the eastern Mediterranean world in antiquity.

FURTHER READING

Cameron, Alan. *The Greek Anthology: From Meleager to Planudes*. New York: Oxford Univesity Press, 1993.

Gow, A. S. F., and D. L. Page. *The Greek Anthology: Hellenistic Epigrams*. Cambridge, England: Cambridge University Press, 1965.

Hadas, Moses. *A History of Greek Literature*. New York: Columbia University Press, 1950.

Paton, W. R., trans. *The Greek Anthology*. 5 vols. Reprint. Cambridge, Mass.: Harvard University Press, 1993.

Wells S. Hansen

See also: Bucolic Poetry; Elegiac Poetry; Iambic Poetry; Literature; Lyric Poetry; Meleager of Gadara.

Halicarnassus Mausoleum

The mausoleum at Halicarnassus was a monumental tomb commissioned by and for Mausolus, satrap of Caria, from whom it derives its name.

Date: c. 367-351 B.C.E.
Category: Art and architecture
Locale: Halicarnassus in the region of Caria, Asia Minor

SUMMARY   When Mausolus began building the new Carian capital, his monumental tomb was to be the central attraction. Called the Halicarnassus mausoleum (ha-luh-kahr-NA-sus maw-suh-LEE-uhm), it was completed

Engraving showing the Mausoleum of Halicarnassus. (Martin Heemskerck)

The Seven Wonders of the Ancient World

Colossus of Rhodes (292-280 B.C.E.)	Large bronze statue, probably a standing nude man wearing a crown of Sun rays, built in the harbor of Rhodes to commemorate the raising of the siege of that city
Halicarnassus Mausoleum (c. 367-351 B.C.E.)	Monumental tomb commissioned by Mausolus, satrap of Caria, and completed by his widow, Artemisia II
Hanging Gardens of Babylon (500's B.C.E.)	Series of landscaped terraces, reportedly built by Nebuchadnezzar II in honor of his wife
Temple of Artemis at Ephesus (c. 700 B.C.E.-262 C.E.)	Temple dedicated to Artemis, goddess of the hunt, sponsored by King Croesus of Lydia and designed by the architect Chersiphron
Pharos of Alexandria (c. 300-285 B.C.E.)	Three-tiered lighthouse on the island of Pharos in the harbor of Alexandria designed by Sostratus of Cnidus, commissioned by Ptolemy I
Pyramids of Giza (c. 2575-2465 B.C.E.)	Three pyramids on the West Bank of the Nile River near Giza built during the Fourth Dynasty; the largest was built for Khufu and the others for Khafre and Mankaure
Statue of Zeus at Olympia (c. 400 B.C.E.)	Colossal seated statue of Zeus, fashioned of gold and ivory over a wooden core, designed by the Athenian sculptor Phidias

about two years after his death in 353 B.C.E. The Greek sculptors Scopas, Bryaxis, Leochares, Timotheus, and perhaps Praxiteles worked with Pythius, the state architect, and Satyrus, a local sculptor-architect, in the design and creation of the tomb. Pythius and Satyrus wrote a book about the mausoleum, but it does not survive.

The structure lasted until the fifteenth century C.E., when the Knights of

Rhodes quarried the building for stone used in the castle-fort at modern Bodrum. Modern excavations at the site have supplemented ancient accounts that describe the tomb so that its general form can be reconstructed. The tomb, which stood at least 140 feet (43 meters) high, was composed of a high podium on which a colonnade of thirty-six Ionic columns stood. Above the colonnade, the structure bore a pyramid of at least twenty-four steps, crowned with a chariot group.

Both freestanding sculpture and carved reliefs decorated the building. Carved relief blocks from the building that depict an Amazonomachy are displayed in the British Museum.

SIGNIFICANCE   The mausoleum at Halicarnassus was one of the Seven Wonders of the Ancient World and the first mausoleum.

FURTHER READING

Clayton, Peter A., and Martin Price, eds. *The Seven Wonders of the Ancient World*. New York: Routledge, 1998.

Cook, B. F., Bernard Ashmole, and Donald Strong. *Relief Sculpture of the Mausoleum at Halicarnassus*. New York: Oxford University Press, 2005.

Jeppesen, K. *The Maussolleion at Halikarnassos*. Aarhus, Denmark: Aarhus University Press, 1986.

Waywell, G. B. *The Freestanding Sculpture of the Mausoleum at Halicarnassus*. New York: Farrar, Straus and Giroux, 1979.

Christina A. Salowey

See also: Art and Architecture; Death and Burial; Mausolus; Praxiteles; Scopas.

Harmodius and Aristogiton

TYRANNICIDES

Flourished: Both c. 514 B.C.E.; Athens, Greece
Category: Government and politics

LIVES   Harmodius (hahr-MOH-dee-uhs) and Aristogiton (uh-rihs-TOH-ji-tahn) assassinated Hipparchus of Athens, the brother of the ruling tyrant Hippias of Athens, at the Panathenea in 514 B.C.E. The pair belonged to the same Athenian aristocratic clan and were committed homosexual lovers. After attempting to seduce Harmodius and failing twice, Hipparchus took revenge by defaming Harmodius's sister. She was summoned as a potential basket-bearer in a religious procession (possibly connected to the same Panathenea), but she was sent home as unworthy, probably because she was—allegedly—no longer a virgin. This public insult motivated Harmodius, but according to the historian Thucydides, Aristogiton, the elder of the pair, also intended "to pull down the tyranny." They enlisted a few friends and planned to kill Hippias and Hipparchus at the Panathenea on the only day they could appear armed in the streets without provoking suspicion. However, at the set hour an accomplice was seen talking with Hippias. Fearing betrayal, they assassinated Hipparchus in the Agora, where he probably was acting as marshal for the grand parade for the festival. Harmodius was killed on the spot. Aristogiton was arrested later and tortured; he died without betraying a single co-conspirator. Four years later, Hippias was expelled, and the tyranny was overthrown.

INFLUENCE   Almost immediately, Harmodius and Aristogiton were deemed patriots; bronze statues of them were soon erected in the Agora; and in the Ceramicus, a tomb was built for the Tyrannicides—as they were known when, in the fifth century B.C.E., the murdered Hipparchus was misremembered as the actual tyrant. Drinking songs hailed their liberation of Athens, and their descendants were honored and exempted from certain public obligations.

410

FURTHER READING

Monoson, S. Sara. "The Allure of Harmodius and Aristogeiton." In *Greek Love Reconsidered*, edited by Thomas K. Hubbard. New York: W. Hamilton Press, 2000.

Mott, William. *Athens Rising: A Tale of Harmodius and Aristogiton*. Lincoln, Nebr.: IUniverse, 2003.

Taylor, Michael W. *The Tyrant Slayers*. Salem, N.H.: Ayer, 1991.

F. E. Romer

See also: Hippias of Athens; Thucydides.

Hecataeus of Miletus

GENEALOGIST, **MYTHOGRAPHER, GEOGRAPHER,**
CARTOGRAPHER, AND PROTOHISTORIAN

Flourished: Sixth to fifth centuries B.C.E.; Ionia
Category: Geography; historiography; scholarship

LIFE   Born of an old family in Ionia, Hecataeus of Miletus (hehk-uh-
TEE-uhs), the son of Hegesander, built an atlas based on Anaximander's
map of the world using poetry, mythology, and his own investigations of
Greek and Persian trade routes. This work contained descriptions of moun-
tains, seas, cities, roads, rivers, gods, Greeks, aborigines, Egypt, econo-
mies, etymologies, kings, customs, priests, and peoples. As a prominent
member of Miletus's insurgent political faction and a foremost proponent
of sea power, he advised Histiaeus of Miletus's rebel kinsman Aristagoras
during the disastrous Ionian Revolt of 499-494 B.C.E. After the war,
Hecataeus served as emissary to the victorious Persians. Later, he wrote of
the revolt and the Persian Empire, including the military.

INFLUENCE   Hecataeus was the most significant of the early Ionian nar-
rators, preeminent in the Western transition from poetry to prose, from my-
thology to rationalism, from genealogy to chronology, from ethnocentrism
to cosmopolitanism, and from Olympian creationism to secular enquiry.
His is the first Western, personal sense of humor extant. He may have been
the real father of history and anthropology a generation before the Greek
historian Herodotus.

FURTHER **R**EADING
Bury, J. B. *The Ancient Greek Historians*. London: Macmillan, 1909.
Drews, Robert. *The Greek Accounts of Eastern History*. Cambridge, Mass.:
    Harvard University Press, 1973.
Luce, T. James. *The Greek Historians*. New York: Routledge, 1997.

Marincola, John. *Greek Historians*. Oxford, England: Oxford University Press, 2001.

Pearson, L. *Early Ionian Historians*. Oxford, England: Clarendon Press, 1939.

O. Kimball Armayor

See also: Histiaeus of Miletus; Historiography; Ionian Revolt.

Hellenistic Greece

The Hellenistic period is marked in Greece by a futile struggle to maintain independence from outside powers, the spread of Greek language and culture throughout the eastern half of the Mediterranean, and the assimilation into Greek culture of foreign or non-Greek features.

Date: 323-31 B.C.E.
Category: Cities and civilizations
Locale: Greek peninsula, Italy, Sicily, eastern Mediterranean

BACKGROUND "Hellenistic," derived from *Hellenistes* (the Greek word for "one who speaks Greek"), is more a temporal than a geographical term and refers to the period from the death of Alexander the Great in 323 B.C.E. until the beginning of the reign of the Roman emperor Augustus in 31 B.C.E. Hellenistic Greece included not only the Greek peninsula but also Greek communities in Italy and Sicily known as Magna Graecia, as well as vast areas of western Asia, North Africa, and Egypt.

HISTORY The traditional independent Greek city-state disintegrated in the Hellenistic period as Alexander's Diadochi, or successors, struggled to create dynastic kingdoms and waged nearly continuous warfare with one another and with various leagues of Greek cities. It is impossible to consider the history of Greece in this period separately from the affairs of powerful ruling families such as the Seleucids in Syria, the Ptolemies in Egypt, the Antigonids in Macedonia, and, eventually, Rome.

At the time of Alexander the Great's death, Greece was controlled by Antipater, a general who had served under Alexander's father Philip II of Macedonia. Antipater's death in 319 B.C.E. was followed by factional warfare among Antigonus I Monophthalmos, Ptolemy Soter of Egypt, and Antipater's son Cassander. In 311 B.C.E., all three signed a treaty giving Macedonia and Greece to Cassander and acknowledging their separate spheres of influence as independent monarchs.

414

THE HELLENISTIC WORLD, 185 B.C.E.
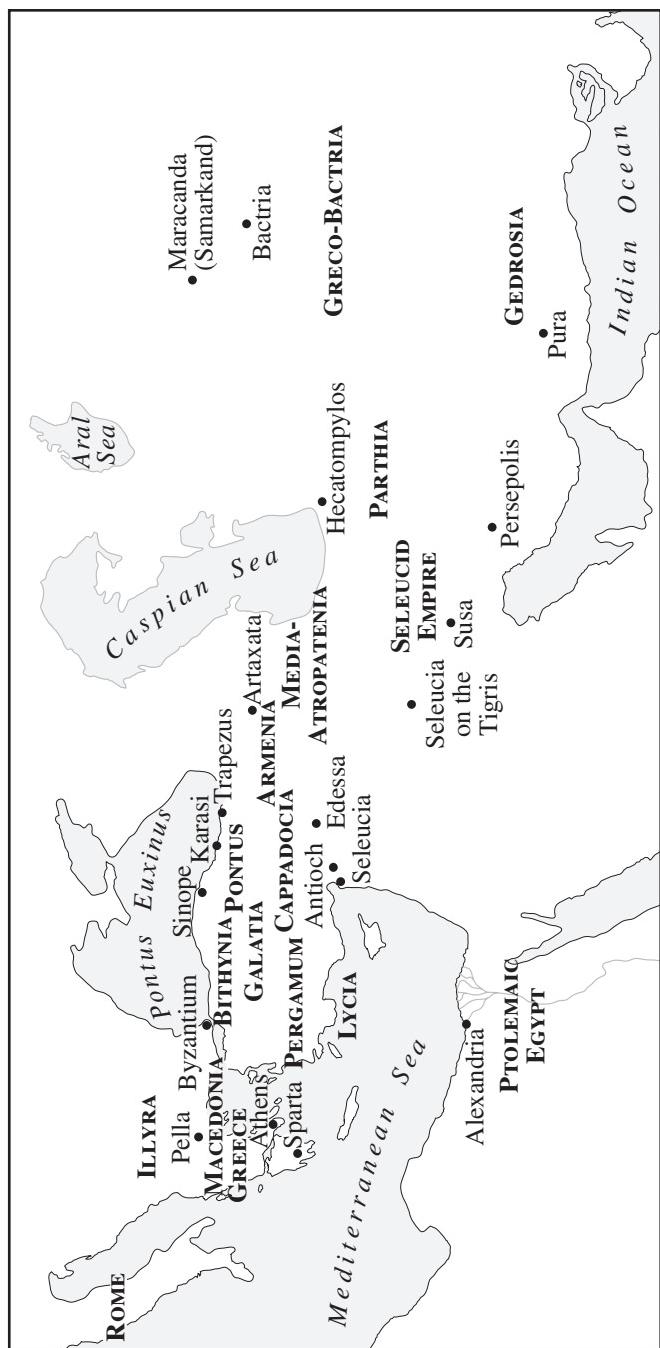
Greece in general and Athens in particular were mere pawns in this struggle. An aristocratic faction under the peripatetic philosopher Demetrius Phalereus ruled Athens for Cassander. In 307 B.C.E., Antigonus' son Demetrius Poliorcetes seized Athens and restored the democracy. In 301 B.C.E., Cassander, Ptolemy, and Seleucus I Nicator defeated Antigonus and Demetrius Poliorcetes at Ipsus, and Athens returned to Cassander, who allowed the city self-rule until it was recaptured by Demetrius in 295 B.C.E.

Cassander died in 298 B.C.E. Rivalries among his sons enabled Demetrius Poliorcetes to control Macedonia from 294 B.C.E. until his death in 288 B.C.E. Lysimachus then ruled Macedonia and northern Greece until he fell in battle in 281 B.C.E. Two years later, Macedonia was invaded by the Galati, a Gallic tribe from the Danube. Greece proper avoided a similar fate only by the brave defense of the Aetolians. After thwarting Galatian conquest of Asia Minor, Antigonus II Gonatas, son of Demetrius Poliorcetes, returned in 276 B.C.E. to Macedonia, where he established himself as king. At first Antigonus's control of Greece was limited to Corinth and Piraeus. A revolt by Athens, Sparta, and other cities, called the Chremonidean War (268/267-262/261 B.C.E.), led to Athens's capture by Antigonus in 262 B.C.E.

The second half of the third century B.C.E. is marked by a futile struggle to attain Greek independence, first from Macedonia and then from Rome, complicated by inter-Greek conflicts among the Achaean League, the Aetolian League, and Sparta. An Aetolian alliance with Rome against Philip V of Macedonia in 212 B.C.E. led to a series of Macedonian wars between Rome and Macedonia. In 197 B.C.E., Macedonia was defeated by Titus Quinctius Flamininus at Cynoscephalae. In the following year, at the Isthmian Games, Flamininus declared free all Greeks formerly ruled by Philip. This brilliant stroke of propaganda led to widespread support for Rome throughout Greece, except in the cities of the Aetolian League, which encouraged the Seleucids to support an unsuccessful war of liberation against Roman rule of Greece. Following the defeat of the Macedonian king Perseus at Pydna in 168 B.C.E. by the Roman Quintus Marcius Philippus, the Aetolian League was dissolved and many Greeks, including the historian Polybius, were exiled to Rome. In 146 B.C.E., the Achaean League declared war on Rome. The consul Lucius Mummius, sent by Rome to deal with the uprising, defeated the league and destroyed Corinth as its political center. Greece became Roman territory.

In the first century B.C.E., Greece was caught in the middle of Roman conflicts, first with the ambitious Mithradates VI Eupator of Pontus and

then in the series of Roman civil wars between Julius Caesar and Pompey the Great, between Caesar's heir and his assassins, and finally between Octavian and Marc Antony. Cities and shrines such as Delos, Delphi, and Olympia were sacked by all sides, and there was great loss of Greek life. Peace finally came to ravaged Greece in 27 B.C.E. when the emperor Augustus declared Greece to be the Roman province of Achaea.

WAR AND WEAPONS   The warfare of the period was marked by the use of cavalry, elephants, and mercenaries, especially Greeks or soldiers trained in the Greek fashion. It was also an age of large warships and sophisticated naval warfare based on ramming or the use of the grappling hook.

GOVERNMENT AND LAW   In the Hellenistic period, the Greek polis, or city, continued to maintain its own law code, but cities sometimes shared judges in order to ensure impartiality. Citizenship was usually localized in the city, but in some areas of Greece, especially Aetolia, citizenship was regional and based on league membership.

SETTLEMENTS AND CITY PLANNING   Greek cities such as Alexandria in Egypt and Antioch in Syria were founded by Hellenistic rulers throughout the eastern Mediterranean. Two such foundations in Greece proper were Cassandreia (formerly Potidaea) and Demetrias (near modern Volos). Civic architecture and town planning became more scientific, and temples such as Olympian Zeus in Athens and Apollo at Didyma, became more monumental. The street-grid system and the Corinthian order became standardized. Arches, cupolas, pillared colonnades, and round buildings such as the Tholos in Delphi were popular.

EDUCATION AND TRAINING   Most Hellenistic cities made elementary education available to both males and females in the public gymnasium, which served as a center of learning as well as physical training. More advanced education, especially the study of philosophy and rhetoric, was an option for the wealthy.

WOMEN'S LIFE   The visible role of women in Greek society increased markedly during the Hellenistic period. Olympias, Berenice, and Cleo-

patra VII, as members of important dynasties, wielded great political power both indirectly and directly. The Thracian Hipparchia, for example, was a prominent student and companion of the late fourth century Cynic philosopher Crates of Thebes. Many contemporary documents testify to the prominence of women in commerce and everyday life, their occasional great wealth, and their ability to manage their own affairs.

ECONOMICS   Hellenistic Greece was essentially an urban culture. Few could support themselves in rural communities, and Greece relied heavily on grain imports, especially from Egypt. Greece was part of an elaborate trade network including not only the Mediterranean world but also east Africa and the Red Sea, where there were significant exploration and expansion.

Trade with the western Mediterranean, especially Rome, increased dramatically in the last few centuries B.C.E. Other major trade routes ran through Mesopotamia to India and from the Mediterranean coast into Africa. Sea traffic and commerce were widespread despite threats from pirates. Some coinage was issued by individual Greek cities and more by dynastic rulers. Eventually all coinage was issued from Rome. In addition to grain, important commodities included precious gems and metals, timber, textiles, and slaves. Greece was an important exporter of marble and artwork.

Slavery was a fact of life and an economic mainstay. Anyone, rich or poor, could suddenly become a slave because of the prevalence of piracy on the high seas and capture in war. Slave revolts were not common, as were bankruptcy and calls for cancellation of debts.

RELIGION AND RITUAL   A general sense of the precariousness of life encouraged a religious revival, especially focused on mystery cults such as that of Dionysus or the goddess Demeter at Eleusis. Such cults promised initiates temporary release from present troubles or at least special treatment in the afterlife. The goddess Tyche (Chance) was also popular in the Hellenistic period. In the midst of such religious syncretism, traditional shrines like those at Delphi and Olympia were maintained but were frequently plundered in war or invasion.

Outside these mystery religions, Greek beliefs in the afterlife offered little solace or promise of a better existence after death. Burial practices show

a tendency to demonstrate affection for the deceased and to celebrate their individuality. This is evident both in the modest grave steles of the middle class and in extravagant tombs such as the famous mausoleum of Halicarnassus.

PHILOSOPHY   Philosophy was another recourse in a troubled age. Athens served as the intellectual center for Greek philosophical schools in the Hellenistic period. In the fourth century B.C.E., Aristotle's Peripatetic school produced a scholarly giant in Theophrastus and a political power in Demetrius Phalereus. The same century saw the foundation of several major philosophical movements—Skepticism, Epicureanism, and Stoicism—as well as the career of the great Cynic philosopher Diogenes.

SPORTS AND ENTERTAINMENT   The quadrennial Olympic Games and the other traditional Crown Games at Delphi, Nemea, and Corinth, open only to Greek athletes, served as another important symbol of Hellenic culture.

CALENDARS AND CHRONOLOGY   The Hellenistic world had no universal calendar. A method of recording time based on the four-year cycle of the Olympic Games had been invented, but most cities still preferred their own idiosyncratic systems. The Seleucids developed a calendar based on the history of their dynasty but lacked the political authority to make it universal. Only with the advent of Roman rule did Greece attain some semblance of calendar uniformity.

LANGUAGE AND LITERATURE   The political chaos of Hellenistic Greece contrasts with its linguistic and cultural unity. During this period, the many dialects of ancient Greece merged into a single, common language known as Koine Greek, which became the lingua franca of a polyglot eastern Mediterranean. Literacy was not unusual, and Hellenistic cities were filled with public documents inscribed in stone. Papyrus (imported from Egypt), slates, and clay tablets served as material for more temporary records.

The cultural center of the Hellenistic world was not Greece but Alexandria in Egypt, where the Ptolemies sponsored a literary and scientific revival. Greek texts were collected from Athens and elsewhere for the library

and museum. Several early Alexandrian librarians, representing diverse parts of the Hellenistic world, dominated scholarship and literature in the third and second centuries B.C.E. Zenodotus of Ephesus and Aristarchus of Samothrace were great philologists. Eratosthenes of Cyrene was a great mathematician and geographer. Apollonius Rhodius and Callimachus were scholarly poets of sophisticated verse. Other major authors of the period included the pastoral poet Theocritus of Syracuse and the historian Polybius. The novelists Chariton of Aphrodisias and Xenophon of Ephesus developed a popular prose genre of romance and adventure.

PERFORMING ARTS Although some tragedies were written in this period and the plays of the great fifth century B.C.E. masters were still performed, the major performing art of the Hellenistic period was comedy. One of the few Athenian voices in the Hellenistic period was the comic playwright Menander. Displays of rhetoric were also popular forms of public entertainment in the Hellenistic period.

VISUAL ARTS Major schools of Hellenistic art were located at Alexandria, Rhodes, and Pergamum. The art of the period is marked by a transition from the idealism of the Archaic and Classical periods to the striking realism of works such as the Great Altar of Zeus at Pergamum or the sculpture *Nike of Samothrace*. Classical restraint and anonymity gave way to individualism, especially in portrait sculpture, numismatics, and mosaics, in which the artist strove to emphasize personal characteristics and to celebrate the patron. One major area of Hellenistic art, wall paintings, is virtually lost and can be appreciated only through its Roman imitations.

SCIENCE AND TECHNOLOGY The Hellenistic world saw advances in medicine, science, and technology. Prominent physicians included Herophilus of Chalcedon and Erasistratus of Iulis on Ceos. The emphasis was on anatomy and physiology with a strong interest in poisons and antidotes. Philinus of Cos was more empirical. The close alliance of medicine and religion is illustrated by the popularity of sanctuaries of the god Asclepius at healing centers.

Scientific advances in astronomy and geographic measurements by Aristarchus of Samos, Eratosthenes of Cyrene, Hipparchus of Nicaea, and Posidonius of Apamea showed the influence of Babylonia, as well as out-

standing Hellenistic research, scholarship, and ingenuity. The mathematical works of Euclid remained basic points of reference for centuries.

Archimedes of Syracuse made advances in practical mechanics with his invention of a water clock and the dioptra, a portable water level. Aristotle's student Theophrastus produced works of careful observation and analysis in botany and zoology.

CURRENT VIEWS Although the Greek-speaking world expanded dramatically in the Hellenistic period, it is questionable that this resulted from a deliberate policy of cultural propaganda on the part of Alexander the Great and the Diadochi. Greek military skill and rulers of Greek ancestry certainly dominated the eastern Mediterranean between the death of Alexander and the Roman conquest, and Greek language and Greek culture spread widely as Greek cities were founded throughout the region. Although nineteenth century historians often sought to explain Greek expansionism during the Hellenistic period in terms of Christian missionary zeal and European colonial imperialism, more modern scholars have understood the spread of Greek culture in a less programmatic way and have described a much more multicultural environment in which the Greeks borrowed as much as they loaned to their neighbors.

FURTHER READING

Cartledge, Paul, and Antony Spawforth. *Hellenistic and Roman Sparta: A Tale of Two Cities*. 2d ed. London: Routledge, 2002.

Chamoux, François. *Hellenistic Civilization*. Translated by Michel Roussel in cooperation with Margaret Roussel. Malden, Mass.: Blackwell, 2003.

Erskine, Andrew. *A Companion to the Hellenistic World*. Malden, Mass.: Blackwell, 2003.

Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Reprint. Berkeley: University of California Press, 1993.

_____, ed. *Hellenistic History and Culture*. Berkeley: University of California Press, 1993.

Habicht, Christian. *Athens from Alexander to Antony*. Translated by Deborah Lucas Schneider. Cambridge, Mass.: Harvard University Press, 1999.

Martin, Thomas R. *Ancient Greece: From Prehistoric to Hellenistic Times*. New Haven, Conn.: Yale University Press, 1998.

Steel, Duncan. *Marking Time: The Epic Quest to Invent the Perfect Calendar*. New York: John Wiley & Sons, 2000.

Tarn, W. W., and G. T. Griffith. *Hellenistic Civilisation*. 3d ed. New York: World, 1952.

Thomas J. Sienkewicz

See also: Achaean League; Alexandrian Library; Antigonid Dynasty; Antipater; Apollonius Rhodius; Archimedes; Aristarchus of Samothrace; Art and Architecture; Calendars and Chronology; Callimachus; Cassander; Cleopatra VII; Coins; Cynicism; Cynoscephalae, Battle of; Death and Burial; Delphi; Delphic Oracle; Demetrius Phalereus; Demetrius Poliorcetes; Diadochi, Wars of the; Diogenes; Eleusinian Mysteries; Erasistratus; Eratosthenes of Cyrene; Euclid; Government and Law; Halicarnassus Mausoleum; Herophilus; Hipparchus; Inscriptions; Ipsus, Battle of; Language and Dialects; Literature; Lysimachus; Macedonia; Medicine and Health; Menander (playwright); Mithradates VI Eupator; Olympias; Olympic Games; Performing Arts; Philip V; Philosophy; Polybius; Posidonius; Ptolemaic Dynasty; Ptolemy Soter; Religion and Ritual; Science; Seleucid Dynasty; Seleucus I Nicator; Stoicism; Theocritus of Syracuse; Theophrastus; Trade, Commerce, and Colonization; Women's Life; Zeus at Pergamum, Great Altar of.

Heraclitus of Ephesus

PHILOSOPHER

Born: c. 540 B.C.E.; Ephesus, Greece
Died: c. 480 B.C.E.; place unknown
Category: Philosophy; astronomy and cosmology

LIFE   Heraclitus of Ephesus (hayr-uh-KLI-tuhs of eh-FUH-suhs) was born to an important family that had an ancient and respected reputation. He was a man of great personal integrity who sought the truth and wanted to proclaim it for the benefit of humankind. Heraclitus attacked the sacred festival of the Bacchanalia, condemned the worship of images of the gods, and spoke unkind words about Pythagoras, Xenophanes, Hecataeus, and Hesiod. His arrogance was legendary. Aristotle and Theophrastus observed, however, that the statements in Heraclitus's writings were sometimes ambiguous, incomplete, and contradictory. It is no wonder that his contemporaries named him "The Riddler," "The Obscure One," and "The Dark One."

Heraclitus's book was titled *Peri physeōs* (c. 500 B.C.E.; partial translation in *The Fragments of the Work of Heraclitus of Ephesus on Nature*, 1899). Heraclitus would not qualify as a scientist; his talent was more that of the mystic. He had the ability to see further into the nature of things than others did. He was the first to unify the natural and the spiritual worlds, while others saw only the discrete components of nature. For Heraclitus, that which underlay the world of form and matter was not substance but process.

Heraclitus saw the world as a place where change, at every level and every phase of existence, was the most important phenomenon. The processes governing the world involved the four elements: fire, water, air, and earth. Air was hot and wet, water was cold and wet, earth was cold and dry, and fire was hot and dry. Under certain circumstances, each of the four elements could be transformed into another. All the possible transformations were happening at any given time somewhere in the universe, such as in the cooking of a meal, the thawing of the winter ice, or the volcanism of Mount Etna.

Heraclitus described two fundamental directions of this change. In the downward path, some of the fire thickens and becomes the ocean, while

Heraclitus of Ephesus.
(Library of Congress)

part of the ocean dies and becomes land. On the upward path, moist exhalations from the ocean and the land rise and become clouds; they then ignite (perhaps in the form of lightning) and return to fire (presumably the fiery ether, which was thought to dwell in the heights of the sky). If the fiery clouds from which the lightning comes are extinguished, however, then there is a whirlwind (a waterspout, perhaps), and once again the fire returns to the sea and the cycle is complete.

All this change and transformation was not, however, simply random motion. There was a cosmic master plan, the Logos. Nothing in the English language translates Logos perfectly. In the beginning of the Gospel of John, it is usually translated as the Word. In Heraclitus's time, Logos could mean reputation or high worth. This meaning devolved from another definition of Logos: narrative or story. The Logos can be considered the soul of the universe. Logos, Soul, and Cosmic Fire are eventually different aspects of the same abstraction—the everlasting truth that directs the universe and its conscious constituents. According to Heraclitus, the enlightened soul is hot and dry, like fire, which is why it tends upward,

in the direction of the fiery ether. Soul and ether are the same material.

Soul is linked to Logos, but its roots are in the human body that it inhabits. Soul is possibly the healing principle in the body: Heraclitus likened the soul to a spider that, when its web is torn, goes to the site of the injury. Though the body was subject to decomposition, some souls seem to have been exempted from physical death. Certain situations, among them dying in battle, tune the soul to such a heightened state that it merged directly with the world fire. After death, there seems to be no survival of personal identity, though it is likely that the soul-stuff is merged with the Logos and that the Logos is the source of souls that exist in the physical world.

Heraclitus saw that the world was a unity of many parts, but the unity was not immediately manifest. The oneness of the world was the result of an infinite multiplicity. Heraclitus thought that the key to understanding this multiplicity was to look on the world in terms of the abstract concept of Harmony. Heraclitus believed that Harmony existed only where and when there was opposition. His most controversial statement on the subject was that the opposites that define the continuum are identical. Hate and love, therefore, would have to be one and the same. The absence of either defining term destroys the continuum. The Harmony that Heraclitus discerned was dependent on the tension between two opposites. The cosmos was, for him, a carefully and beautifully balanced entity, poised between a great multiplicity of contrasting interests, engaged in continual strife. Only the Logos, which was One, and which created and tuned the Harmony, was exempt from the balancing of opposites.

Heraclitus believed not only that the Logos bestowed life on all its parts but also that the forms of matter were intrinsically alive and that the flux was a function of the life within the matter. Heraclitus summed it up poetically in his famous analogy: "You cannot step twice into the same river, for fresh waters are flowing on." From one second to the next, the flux of things changes the world; though the river is the same river, the flux of things has moved its waters downstream, and new water from upstream has replaced the old.

INFLUENCE   Heraclitus was quite unlike his contemporaries, both in terms of his personality and in the nature and scope of his thoughts. Whereas the works of his contemporaries were more in the line of primitive scientific inquiry, the endeavors of Heraclitus were more closely akin to poesy and perhaps prophecy. His aim was not to discover the material

world but to seek out the governing principles within and behind the physical forms. In this respect, he was the most mystical of the Greeks.

Though the body of Heraclitus's work is faulted by time, by problems of interpretation, and by obscurity of the text (some of which was solely Heraclitus's fault), it is clear that he believed he had provided a definitive view of the processes that govern the cosmos and the workings of the human soul. His ideas were novel and daring in their time.

FURTHER READING

Burnet, John. *Early Greek Philosophy*. 1892. 4th ed. London: A. and C. Black, 1963.

Chitwood, Ava. *Death by Philosophy: The Biographical Tradition in the Life and Death of the Archaic Philosophers Empedocles, Heraclitus, and Democritus*. Ann Arbor: University of Michigan Press, 2004.

Fairbanks, Arthur. *The First Philosophers of Greece*. London: K. Paul, Trench, Trübner, 1898.

Geldard, Richard G. *Remembering Heraclitus*. Hudson, N.Y.: Lindisfarne, 2000.

Guthrie, W. K. C. *The Earlier Presocratics and the Pythagoreans*. Vol. 1 in *A History of Greek Philosophy*. New York: Cambridge University Press, 1978-1990.

Heraclitus. *The Cosmic Fragments*. Edited by G. S. Kirk. Cambridge, England: Cambridge University Press, 1975.

Kahn, Charles H. *The Art and Thought of Heraclitus: An Edition of the Fragments with Translation and Commentary*. New York: Cambridge University Press, 1979.

Kirk, G. S., and J. E. Raven. *The Presocratic Philosophers: A Critical History with a Selection of Texts*. New York: Cambridge University Press, 1983.

Mourelatos, Alexander. *The Pre-Socratics: A Collection of Critical Essays*. Princeton, N.J.: Princeton University Press, 1993.

Wheelwright, Philip. *Heraclitus*. Oxford, England: Oxford University Press, 1999.

Richard Badessa

See also: Aristotle; Hecataeus of Miletus; Hesiod; Literature; Philosophy; Pre-Socratic Philosophers; Pythagoras; Theophrastus; Xenophanes.

Herodas

POET

Flourished: Third century B.C.E.
Also known as: Herondas
Category: Poetry; literature

LIFE   Herodas (huh-ROH-duhs) wrote literary mimes (short dramatic scenes) in iambic verse for reading or possibly performance by small groups. Extant works are seven full poems, one partial poem, and additional fragments. Internal evidence in the poems strongly suggests that Herodas was writing in the middle of the third century B.C.E. His poetry shows familiarity with Alexandria, Egypt, and the island of Cos. Herodas's poems focus on everyday events and feature ordinary characters: housewives, slaves, cobblers, a matchmaker, a pander, a schoolmaster. Themes include gender roles and power relationships: A jealous mistress threatens an unfaithful slave, a mother asks a schoolmaster to punish her son, housewives discuss dildos, and women visit a temple sanctuary. In "Poem 8," Herodas connects his poetry with Hipponax, a sixth century writer of satirical iambic poetry.

INFLUENCE   In the first century C.E., Pliny the Younger, in a private letter, pairs Herodas with Callimachus, a third century B.C.E. poet of considerable influence on Roman literature. However, Herodas's poetry was mostly lost until a papyrus was discovered in Egypt in 1891. His poetry has been admired for its ancient realism as well as its learned qualities. The modern Greek poet Constantine P. Cavafy wrote a graceful homage to Herodas.

FURTHER READING

Fantuzzi, Marco, and Richard Hunter. *Tradition and Innovation in Hellenistic Poetry*. New York: Cambridge University Press, 2004.

Fountoulakis, Andreas. "Herondas 8.66-8.79: Generic Self-Consciousness and Artistic Claims in Herondas' 'Miniambs.'" *Mnemosyne* 55, no. 3 (June, 2002): 301-319.

Herodas. "Mimiambi." In *Characters*. 2d ed. Cambridge, Mass.: Harvard University Press, 1993.

Hutchinson, G. O. *Hellenistic Poetry*. Oxford, England: Clarendon Press, 1988.

Mastromarco, Giuseppe. *The Public of Herondas*. Amsterdam, Netherlands: J. C. Gieben, 1984.

Joan B. Burton

See also: Callimachus; Iambic Poetry; Literature.

Herodotus

Historian

Born: c. 484 B.C.E.; Halicarnassus, Asia Minor (now Bodrum, Turkey)
Died: c. 424 B.C.E.; Thurii (now in Italy)
Category: Historiography

Life   Only from references in his own works and occasional mention by encyclopedists such as the tenth century Suidas can details of the life of Herodotus (hih-RAHD-uh-tuhs) be obtained. Herodotus relates that his parents were Lyxes and Dryo, wealthy people of the upper class, and that his birthplace, Halicarnassus, was part of the Persian Empire until he was thirty years old. His many quotations and references to dozens of authors show the scope and quantity of his reading, and his apparent familiarity with non-Greek cultures indicates how widely he traveled in Egypt, Scythia, Asia Minor, and various Greek states.

With *Historiai Herodotou* (c. 424 B.C.E.; *The History*, 1709), Herodotus provided a detailed account of the wars of the Greeks and the Persians between 500 B.C.E. and 479 B.C.E. Interested in causation, he tried to establish strict chronology and in doing so became the first historian in the West. He includes all that he had been able to learn about earlier culture and history. The result is a colorful yet neat and serious story, presented by a master of prose style. Although he does not make much effort to see deep meaning or discuss movements or trends, he does suggest the lessons inherent in the events.

Parts of *The History* were written in Samos and in Athens during a period when Herodotus was in exile, probably for taking part in a revolution. His uncle Panyasis is known to have been executed as a conspirator, and later Herodotus returned to Halicarnassus to help overthrow the tyrant Lygdamis and to labor to persuade his city to join the Athenian Confederacy. When he left home permanently about 447 B.C.E., perhaps because he believed he was not appreciated, Herodotus settled in Athens where, in 445, the city voted him ten talents, a sum estimated at more than ten thousand dollars. Because it did not give him what he wanted most, citizenship, he left Athens to help

*Herodotus.
(Library of Congress)*

found a colony of Greeks in Thurii, now in Italy, where he lived for the rest of his life, his death occurring about 424 B.C.E. His history was not printed in its original Greek until Aldus Manutius printed an edition in 1502, divided into nine books, each named after one of the Muses. Previously, in 1474, the work had been published in a Latin translation.

INFLUENCE   Herodotus earned the name "father of history" with *The History*, the earliest example of a secular narrative of events. Although he

tried to test the validity of his sources, the interest rather than the veracity of many of the related incidents appealed to him most; therefore, Herodotus must be read with caution. For that reason, some scholars prefer the historical writings of Thucydides.

FURTHER READING

Bakker, Egbert J., Irene J. F. de Jong, and Hans van Wees. *Brill's Companion to Herodotus*. Boston: Brill, 2002.

De Selincourt, Aubrey. *The World of Herodotus*. London: Phoenix Press, 2001.

Evans, J. A. S. *Herodotus*. Boston: Twayne, 1982.

Harrison, Thomas. *Divinity and History: The Religion of Herodotus*. New York: Clarendon Press, 2000.

Lateiner, Donald. *The Historical Method of Herodotus*. Buffalo, N.Y.: University of Toronto Press, 1989.

Luraghi, Nino, ed. *The Historian's Craft in the Age of Herodotus*. New York: Oxford University Press, 2002.

Munson, Rosaria Vignolo. *Telling Wonders: Ethnographic and Political Discourse in the Work of Herodotus*. Ann Arbor: University of Michigan Press, 2001.

Romm, James S. *Herodotus*. New Haven, Conn.: Yale University Press, 1998.

Thomas, Rosalind. *Herodotus in Context: Ethnography, Science, and the Art of Persuasion*. New York: Cambridge University Press, 2000.

David H. J. Larmour

See also: Greco-Persian Wars; Historiography; Literature; Thucydides.

Herophilus

Born: c. 335 B.C.E.; Chalcedon, Bithynia (now Kadiköy, Turkey)
Died: c. 280 B.C.E.; probably Alexandria, Egypt
Also known as: Herophilus of Chalcedon
Category: Science and technology; medicine

LIFE   Herophilus (heh-RAHF-uh-luhs) began his medical apprentice-ship on Hippocrates' native island of Cos, studying under the famous physician Praxagoras. Cos had a close relationship with Alexandria, which was rapidly becoming the business, intellectual, and medical center of the ancient world.

At Alexandria, Herophilus was able to conduct research by practicing human dissection and even vivisection on live prisoners awaiting execution. His research resulted in eight major books dealing with ophthalmology, respiration, reproduction, blood circulation, digestion, the nervous system, general physiology, therapeutics, and causal theory. Conclusions drawn underscore Herophilus's original genius. He distinguished between motor and sensory nerves and defined the structure of the brain and its central role in human intelligence. Also, he described the structure and function of the heart and the vascular system.

INFLUENCE   The Herophileans, or Methodists, as his followers came to be known, continued the work of the great medical researcher for many centuries. Herophileans were still identifiable at the height of the Roman Empire. However, what rapidly disappeared after Herophilus's death was human dissection, the practice that led to his original discoveries. Also all of Herophilus's writings were lost in the fires that destroyed the great library of Alexandria. His conclusions, particularly on blood circulation, had to be rediscovered in the seventeenth century. Herophilus's work is known through references in several ancient sources that did survive, particularly the works of Galen.

Further Reading

Longrigg, James. *Greek Rational Medicine: Philosophy from Alcmaeon to the Alexandrians*. New York: Routledge, 1993.

Tecusan, Manuela. *The Fragments of the Methodists*: *Methodism Outside Soranus.* Boston: Brill, 2006.

Von Staden, Heinrich. *Herophilus: The Art of Medicine in Early Alexandria*. New York: Cambridge University Press, 1989.

Irwin Halfond

See also: Hippocrates; Medicine and Health; Science.

Hesiod

POET

Born: Fl. c. 700 B.C.E.; Ascra, Greece
Died: Date unknown; Ozolian Locris, Greece?
Category: Poetry; literature

LIFE   One of the chief sources about the mythology of the early Greeks is the poem *Theogonia* (c. 700 B.C.E.; *Theogony*, 1728), ascribed to a man about whom very little is known for certain. One of the earliest known Greek poets, Hesiod (HEE-see-uhd) personified the Boeotian school of poetry. *Erga kai Emerai* (c. 700 B.C.E.; *Works and Days*, 1618), while marking a high point in Greek didactic poetry, with its precepts, fables, and allegories, provides a portrait of its author as a placid but hardworking Boeotian farmer whose merchant father came from the Aeolic Cyme in Asia Minor at a time when the writer was very young, or shortly before his birth.

Most scholars agree that Hesiod lived just before or after 700 B.C.E. According to what Hesiod tells of himself in his poems, the Muses called to him, while he was tending sheep on Mount Helicon, to sing of the gods in poetry. He once won a prize in a poetic contest at Chalcis. There is an ancient story that Hesiod once met Homer, another famous representative of early Greek poetry (of the Ionic school) and that they engaged in a contest of poetic skills. There is no historical evidence that this occurred.

After his father's death, Hesiod, a bachelor, and his brother Perses disputed the inheritance. Apparently the brother connived with corrupt judges and other political powers to deprive Hesiod of his share after having wasted his own. According to Plutarch, Thucydides, and others, Hesiod went to Orchomenus and Naupactus and was finally murdered in the sacred enclosure of the Nemean Zeus in Ozolian Locris, by relatives of a woman in whose seduction he had some part. By command of the Delphic oracle, his remains were removed to Orchomenus, where Aristotle places his grave.

Influence   Hesiod founded and typified the second of two great ancient poetic traditions. His Boeotian school of epic poetry is often contrasted with the Ionic style of his predecessor, Homer. Two of Hesiod's major poems survive. *Theogony* traces the genealogy of the gods of ancient Greece. *Works and Days*, apparently composed after *Theogony*, provides maxims for living an honest life (aimed at his brother). Deriving in large measure from his own experiences, it also gives much practical advice on agriculture and seafaring and discusses other more encompassing themes, such as the parable of Pandora's box and the digressive ages of human history. It is known that he wrote other works, but they have not survived. Two works that have survived, at least partially—*The Shield* (c. 580-570 B.C.E.; English translation, 1815) and *Ehoiai* (c. 580-520 B.C.E.; *The Catalogue of Women*, 1983)—were traditionally attributed to Hesiod. Scholars no longer accept them as authentically Hesiod's, but they still are frequently included in collections of his works.

Further Reading
Gotshalk, Richard. *Homer and Hesiod: Myth and Philosophy*. Lanham, Md.: University Press of America, 2000.

Hunter, Richard, ed. *The Hesiodic Catalogue of Women: Constructions and Reconstructions*. New York: Cambridge University Press, 2005.

Janko, Richard. *Homer, Hesiod, and the Hymns*. Cambridge, England: Cambridge University Press, 1982.

Lamberton, Robert. *Hesiod*. New Haven, Conn.: Yale University Press, 1988.

Marsilio, Maria S. *Farming and Poetry in Hesiod's "Works and Days."* Lanham, Md.: University Press of America, 2000.

Schmidt, Michael. *The First Poets: Lives of the Ancient Greek Poets*. New York: Knopf; distributed by Random House, 2005.

Thalman, William G. *Conventions of Form and Thought in Early Greek Poetry*. Baltimore: Johns Hopkins University Press, 1984.

Alan Cottrell

See also: Archaic Greece; Homer; Literature.

Hieron I of Syracuse

Tyrant of Syracuse (r. 478-466 b.c.e.)

Born: Date unknown; place unknown
Died: 466 b.c.e.; Catana, Sicily
Also known as: Hiero
Category: Government and politics

Life   Hieron I (HI-uh-rahn) of Syracuse first appears in the historical record when his brother, Gelon of Syracuse, conquered the city of Gela and assigned its governance to him. After conquering Syracuse in 485 b.c.e., Gelon created a strong tyranny in eastern Sicily. However, he fell ill in 478 b.c.e. and passed his authority to Hieron. To guarantee the transition, Hieron plotted against a third brother, Polyzelus, by sending him into a dangerous battle. Learning of the scheme, Polyzelus fled to his father-in-law, Theron of Acragas, and convinced him to prepare for war. Ambassadors, however, diffused the situation.

Hieron demonstrated Syracuse's military power in 474 b.c.e. by decisively defeating an Etruscan naval force near Cumae. He later removed the inhabitants of Naxos and Catana (refounded as Aetna) and transplanted ten thousand colonists, earning a reputation for ruthlessness. He displayed his competitiveness in the Pythian and Olympic Games, triumphing in horse and chariot races in 476, 470, and 468 b.c.e. He commissioned the poets Pindar and Bacchylides to write commemorative odes. As a patron of the arts, Hieron sheltered the elderly poet Simonides. Further, Aeschylus gave a performance of his play *Persai* (472 b.c.e.; *The Persians*, 1777) at court. The philosopher Xenophanes also visited Sicily. Xenophon, the historian, related a fictitious conversation about tyranny between Hieron and Simonides.

Influence   The creation of a strong state helped prevent Etruscan and Carthaginian domination of the western Mediterranean.

FURTHER READING

Diodorus, Siculus. *Diodorus of Sicily in Twelve Volumes*. Vol. 11. Translated by C. H. Oldfather et al. Cambridge, Mass.: Harvard University Press, 1992.

Sammartino, Peter, and William Robert. *Sicily: An Informal History*. London: Associated University Press, 1992.

Xenophon. *Hiero: A New Translation*. Translated and introduced by Ralph E. Doty. Lewiston, N.Y.: Edwin Mellen Press, 2003.

Todd William Ewing

See also: Aeschylus; Bacchylides; Gelon of Syracuse; Olympic Games; Pindar; Simonides; Syracuse; Xenophanes; Xenophon.

Hieron II of Syracuse

MILITARY LEADER AND STATESMAN

Born: c. 305 B.C.E.; place unknown
Died: c. 215 B.C.E.; place unknown
Category: Military; government and politics

LIFE   Ruthless but magnanimous, ambitious but generous, a warrior with a love of mathematics, poetry, and sculpture, Hieron II (HI-uh-rahn) of Syracuse is one of the least known but most remarkable figures of Mediterranean antiquity. After gaining control of the Syracusan army, Hieron set out to rule Syracuse independently of the two great powers of the day—Carthage and Rome. He began by ridding his army of mutinous mercenaries. He led the army to battle, then pulled back the citizens and let the mercenaries be slaughtered. He organized a new army out of his grateful countrymen, who raised him from military captain to the undisputed kingship of Syracuse.

Although originally friendly to Carthage, Hieron shrewdly switched alliances when he realized that Rome would become the region's most important power. Although he remained steadfastly allied with Rome during the First and Second Punic Wars (264-247 B.C.E., 218-201 B.C.E.), he secretly aided neighboring cities (including even Carthage) in an attempt to prevent Rome from completely dominating the Mediterranean. Called to Rome to explain his actions, Hieron responded by bringing 200,000 bushels of corn for the people, which won their hearts and forced the Roman senate to send him home unscathed.

During his long reign, Hieron fortified, enriched, and beautified Syracuse, making it into one of the great city-states of the ancient Mediterranean. To improve his city's defenses, he persuaded Archimedes to turn from pure geometry to mechanics, out of which came the famous mathematician's system of pulleys and levers as well as his discovery of how to weigh objects using water displacement.

Influence   Although Hieron is almost forgotten today, his alliance with Rome was critical to that city's ultimate triumph over Carthage. For that reason, he has played a significant role in some of the most important accounts of Rome, including those of Polybius, Livy, Plutarch, Justin, and Niccolò Machiavelli.

Further Reading

Hoyos, B. D. *Unplanned Wars: The Origins of the First and Second Punic Wars*. Berlin: Walter de Gruyter, 1998.

Kincaid, C. A. *Successors of Alexander the Great*. Chicago: Argonaut, 1969.

Jeffrey Sikkenga

See also: Archimedes; Syracuse.

Hipparchus

Astronomer

Born: 190 B.C.E.; Nicaea, Bithynia, Asia Minor (now İznik, Turkey)
Died: After 127 B.C.E.; possibly Rhodes, Greece
Category: Astronomy and cosmology

Life   According to ancient sources, Hipparchus (hih-PAHR-kuhs) worked most of his life in Bithynia, although he was in Rhodes near the end of his life. Only one of his minor works, *Ton Aratou kai Eudoxou* (on Aratus and

Hipparchus.
(R. S. Peale and J. A. Hill)

Eudoxus), survives, so what is known of him comes largely from later astronomers, especially Ptolemy. Hipparchus's main contributions were in mathematics and astronomy. In mathematics, he contributed to the development of trigonometry through a table of chords useful for astronomy. He also introduced into Greece the practice of dividing the circle into 360 degrees.

Best known for his work in astronomy, Hipparchus made careful observations of the lengths of both the sidereal and tropical solar years, which enabled him to calculate the length of the year accurately. He also discovered the precession of equinoxes. Additionally, he improved on the estimations of the sizes of the Sun and the Moon from Earth and of their distances from Earth, and he helped develop the system of epicycles and equants to account for the motions of both the Moon and the Sun. Ptolemy would later extend this method to explain the behavior of the planets. Finally, Hipparchus created a star chart of 850 stars cataloged according to six magnitudes of brightness.

INFLUENCE Through his work in spherical trigonometry and his careful observational practices, Hipparchus transformed Greek astronomy from a largely speculative science into a predictive one.

FURTHER READING

Calinger, Ronald. *A Contextual History of Mathematics*. Englewood Cliffs, N.J.: Prentice-Hall, 1999.

Crowe, Michael J. *Theories of the World from Antiquity to the Copernican Revolution*. 2d rev. ed. Mineola, N.Y.: Dover, 2001.

Dreyer, J. L. E. *A History of Astronomy from Thales to Kepler*. New York: Dover Press, 1953.

Pecker, Jean Claude. *Understanding the Heavens: Thirty Centuries of Astronomical Ideas from Ancient Thinking to Modern Cosmology*. Edited by Susan Kaufman. New York: Springer, 2001.

Toomer, G. L., trans. *Ptolemy's Almagest*. London: Duckworth, 1984. Reprint. Princeton, N.J.: Princeton University Press, 1998.

Terry R. Morris

See also: Science.

Hippias of Athens

Born: c. 570 B.C.E.; Athens, Greece
Died: 490 B.C.E.; Lemnos
Category: Government and politics

LIFE   A son of the tyrant Pisistratus, Hippias (HIHP-ee-uhs) of Athens inherited the tyranny upon his father's death in 527 B.C.E., apparently establishing a joint rule with his brother Hipparchus. He continued his father's policies for Athenian development, and his administration was mild and perhaps even popular until 514 B.C.E., when an attempted assassination resulted in his brother's death. His regime became harsher, and the exiled Alcmaeonid family, led by Cleisthenes of Athens, managed to convince the Spartans to overthrow the tyranny. Hippias's allied Thessalian cavalry defeated a small Spartan force at Phaleron, possibly in 511 B.C.E., but in 510 B.C.E., a much larger Spartan army drove them off and Hippias capitulated, leaving Athens for Sigeum (Yenişehir). After the failure of King Cleomenes I invasion of Attica, Hippias appealed to the Persian court at Sardis, which adopted the restoration of the tyranny as its official policy toward Athens. Hippias was consequently with the Persian expedition to Marathon in 490 B.C.E., but an increasingly democratic Athens had no interest in the old tyrant. He found no support and no coup in his favor and accompanied the defeated Persian army back to Asia, dying on the way.

INFLUENCE   To Hippias fell the sad lot of being a historical relic, a figure whose most important role was to succumb to Cleisthenes and the forces that would ultimately shape a powerful and democratic Athens.

FURTHER READING
Burn, A. R. *Persia and the Greeks: The Defense of the West, 546-478 B.C.* Stanford, Calif.: Stanford University Press, 1984.

Herodotus. *The Histories*. Translated by Robin Waterfield. New York: Oxford University Press, 1998.

Lavelle, B. M. *Fame, Money, and Power: The Rise of Peisistratos and 'Democratic' Tyranny at Athens*. Ann Arbor: University of Michigan Press, 2005.

Richard M. Berthold

See also: Athens; Cleisthenes of Athens; Cleomenes I; Harmodius and Aristogiton; Marathon, Battle of; Pisistratus.

Hippocrates

Born: c. 460 B.C.E.; Island of Cos, Greece
**Died:** c. 377 B.C.E.; Larissa, Thessaly (now in Greece)
Also known as: Hippocrates of Cos
Category: Medicine

Life Hippocrates (hihp-AHK-ruh-teez) is frequently referred to as the "father of Western medicine." He lived at a time when intellectuals were beginning to question the magical and supernatural explanations for the
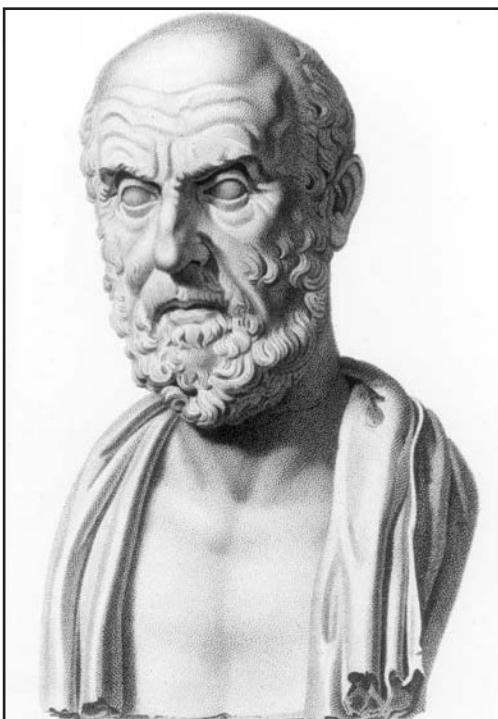
Hippocrates. (Library of Congress)

ways of nature. He is credited with using a rational, scientific approach to the study of medicine, and in his writings, he emphasized the importance of experimental research and the classifying of observations. In works attributed to him, Hippocrates argued that diseases were not punishments sent by the gods; rather they had natural causes that brought about disturbances in the function of the organism. He also noted that diet, occupation, and climate were important factors in causing disease and that physicians should use natural treatments to cure disease.

Hippocrates is also credited with establishing a code of conduct for physicians. The Hippocratic Oath, while not written by him, is a lasting legacy to his philosophical contribution to medicine. This code, which emphasizes the importance of ethical conduct, has been followed by doctors and health professionals for more than two thousand years.

INFLUENCE   Although it is difficult to determine what Hippocrates actually wrote, he is the eminent representative of a new stage of development in the field of medicine. His teachings were scientific and focused on the natural basis for diseases and treatment. In addition, the Hippocratic Oath remains the modern-day standard for behavior in the field of medicine.

FURTHER READING

Cantor, David, ed. *Reinventing Hippocrates*. Burlington, Vt.: Ashgate, 2002.

Longrigg, James. *Greek Medicine from the Heroic to the Hellenistic Age*. New York: Routledge, 1998.

Polter, Paul. *Hippocrates*. Cambridge, Mass.: Harvard University Press, 1995.

William V. Moore

See also: Medicine and Health; Science.

Histiaeus of Miletus

Tyrant of Miletus (r. late sixth century b.c.e.)

Born: Mid-sixth century b.c.e.; place unknown
Died: 493 b.c.e.; Sardis, Asia Minor
Category: Government and politics

Life   The Greek historian Herodotus portrayed Histiaeus (hihs-tuh-EE-uhs) of Miletus, the son of Lysagoras, as the selfish, slavish instigator of his kinsman Aristagoras's failed Ionian Revolt of 499-494 b.c.e.

During Persian king Darius the Great's Scythian expedition (c. 513 b.c.e.), Histiaeus saved the king by convincing other tyrants not to destroy a bridge the king needed on his return trip. A grateful Darius gave him Thracian Myrcinus on the Strymon River but grew distrustful and summoned him to Susa, where he became a virtual prisoner. Deterred and de-

The Greeks preserve the bridge of Darius. (F. R. Niglutsch)

tained, Histiaeus fooled Darius into restoring him to the coast by first or-
dering his son-in-law Aristagoras, Miletus's new ruler, to revolt and then
promising Darius that he could subdue the rebels.

Histiaeus headed for the coast but instead of joining in the decisive sea
battle at Lade, in which the Greek forces were destroyed, he pirated mer-
chant ships at Byzantium. After the revolt was over, he plundered the coast
and mainland until Harpagus and Artaphernes impaled and beheaded him.

INFLUENCE Despite Histiaeus's efforts to stop it, the Ionian Revolt
spread from Cyprus to the Black Sea and lasted for six years. It won help
from Athens, Eretria, and the Persians themselves. The rebels burned
Sardis, produced their own coinage, and created a "commonwealth" of
Ionians. They also seized control of Black Sea shipping, deposed tyrants,
and reformed Ionian governance after the war. This revolt inspired a Greek
tragedy by Phrynichus. Histiaeus may have tried to build his own Greco-
Persian western empire on Lydia, Caria, and the Hellespont with all the
great islands.

FURTHER READING

Burn, A. R. *Persia and the Greeks: The Defense of the West, 546-478 B.C.*
    Stanford, Calif.: Stanford University Press, 1984.
Herodotus. *On the War for Greek Freedom: Selections from the Histories*.
    Translations by Samuel Shirley, edited, with introduction and notes, by
    James Romm. Indianapolis, Ind.: Hackett, 2003.
Huxley, G. L. *The Early Ionians*. New York: Barnes & Noble, 1972.

O. Kimball Armayor

See also: Herodotus; Ionian Revolt.

Historiography

History developed as scholarly discipline, establishing historiography as a literary and scientific genre.

Date: c. 450-c. 425 B.C.E.
Category: Historiography; literature
Locale: Samos, Athens, and the Greek colony of Thurii in Italy

SUMMARY   The monumental history of the Greco-Persian Wars *Historiai Herodotou* (c. 424 B.C.E.; *The History*, 1709), by Greek historian Herodotus (c. 484-c. 425 B.C.E.), established its author as "the father of history," in the words of the Roman philosopher and statesman Cicero (106-43 B.C.E.). It is an extraordinary work, combining history in the modern sense with geography, anthropology, and comparative religion.

As part of the unprecedented intellectual movement that began in the fifth century B.C.E., Herodotus was in the midst of a philosophical revolution initiated by Socrates (c. 470-399 B.C.E.), perfected by Plato (c. 427-347 B.C.E.), and culminating with Aristotle (384-322 B.C.E.). In an analogous fashion, Herodotus initiated the new style of historiography, Hecataeus of Miletus (fl. sixth-fifth centuries B.C.E.) solidified the notion of scientific historical and geographical evidence, and Thucydides (c. 459-c. 402 B.C.E.) crowned their efforts.

Like most genres, history did not achieve maturity in its first form. Herodotus, while groping for the historical perspective mastered by Thucydides a generation later, retained many characteristics of his diverse predecessors. The Greek poet Homer (eighth century B.C.E.) influenced him significantly; critics have pointed out that epic poetry, for centuries the repository of records of the Greek past, probably hindered the development of history as a discipline through its emphasis on the biographical rather than the institutional, its theistic-humanistic philosophy, and its appeal to romance and excitement.

Herodotus clearly derived much from the poets: the art of holding interest by intermingling digressions with narrative, the significance put on

characterization of leaders, and, most important, a view of history as controlled to a great degree by the gods. Like his contemporaries, the great dramatists Sophocles (c. 496-c. 406 B.C.E.) and Aeschylus (525/524-456/455 B.C.E.), Herodotus followed Homer in viewing human affairs as divinely ordained: Man is a creature of fate, often a suffering victim. Like the heroes of classical tragedy, Herodotus's kings and princes become arrogant in their wealth and power and bring catastrophe on themselves. Once the Persian prince Xerxes I (c. 519-465 B.C.E.) chastises the sea, the reader knows his great host crossing the Hellespont is headed toward destruction.

Although Herodotus worked objectively, sometimes resembling a modern anthropologist or ethnographer, he imbued his work with divine plans
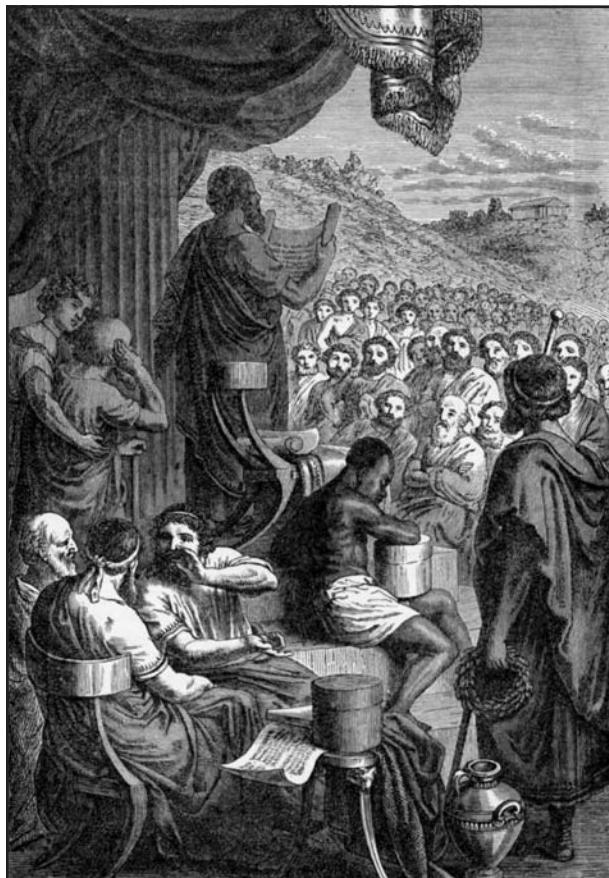
Herodotus reading his history to assembled Greeks. (R. S. Peale and J. A. Hill)

449

and predestinations in the Homeric tradition. The use of history to defend the existence of a divine power is common in ancient and modern historiography. The eighteenth century historian Edward Gibbon believed in divine cycles in history, each of which was initiated by a divine figure such as Moses, Jesus, or Muḥammad. Thucydides, in contrast to Herodotus, treated history in a more dispassionate manner. He was interested in the simple formula of "Who, what, where, and when?" His *Historia tou Peloponnesiacou polemou* (431-404 B.C.E.; *History of the Peloponnesian War*, 1550) is a masterpiece of historiography. He advised historians not to be "masked by exaggerated fancies of the poets" or the stories of chroniclers who "seek to please the ear rather than to speak the truth."

Although the epic was the most popular record of the past in the Greek world of the seventh and sixth centuries B.C.E., Ionian writers were gradually developing prose accounts of the geography and customs of the areas they visited as they sailed on trading expeditions around the Mediterranean. The exposure to a variety of cultures seems to have developed in them a rational, often skeptical spirit, and they began to cast the eye of reason on the myths that passed for history among their people. Only fragments have survived to indicate the nature of these semihistorical works. The remains of two treatises by Hecataeus of Miletus, who wrote during the latter part of the sixth century B.C.E., are probably representative of the new school of thought. In his *Genealogia* (c. 500 B.C.E.; genealogies), he attempted to give rational explanations for familiar tales of the gods and heroes who were purportedly the ancestors of the Greeks of his own day. More significant for Herodotus was Hecataeus's *Ges Periodos* (c. 500 B.C.E.; tour around the world), his account of his observations on his journeys into Egypt, Persia, mainland Greece, and the countries near the Black Sea.

Thus, Herodotus began his work with a foundation in the epic concept of the relationship of god and humankind, and an Ionian-inspired curiosity about humankind and society, along with a rationalistic and skeptical approach to mythical history. To these perspectives must be added his strong pro-Athenian bias. Born in the Dorian city of Halicarnassus on the coast of Asia Minor, Herodotus lived in Athens for much of the period between 454 and 443, when he helped to colonize Thurii in Italy. He was thus a part of the flowering of Periclean Athens during the years between the end of the Greco-Persian Wars in 479 and the beginning of the Peloponnesian War in 431. It was during these years that he probably derived his strong faith in the free state and its ability to triumph over tyranny, a belief that becomes a significant theme in the histories.

To assess *The History* as history, it is perhaps useful to note that the Greek word *histor* means "observer," or "recorder," rather than "analyst of facts," and Herodotus is a historian in this sense more than in the modern one. Especially in the first six books, he refers repeatedly to what he has seen or what he has been told. He does not uncritically accept everything he hears, but neither does he attempt to sort out every conflicting account.

Like Thucydides, Herodotus was committed to objective reporting. In book 7, he writes, "My duty is to report all that is said, but I am not obliged to believe it all alike." For the most part he was fair and impartial. For example, despite his fervent Greek patriotism, he gave a meticulous and largely accurate account of the enemy's history and cultural practices.

Herodotus's work begins with a discussion of the earliest conflicts between the Near Eastern and western Mediterranean cultures and an account of the growth of the Persian Empire. As he recounts each new conquest, he digresses to describe the customs of the soon-to-be invaded nation: Lydia, Assyria, Egypt, Ethiopia, Scythia, India, and Arabia. He traces the careers of successive Persian monarchs, Cyrus the Great (c. 601/590-530 B.C.E.), Cambyses II (d. 522 B.C.E.), and Darius the Great (550-486 B.C.E.), setting the stage for the massive expedition of Xerxes I against the Greeks. Initially more digression than narrative, Herodotus's work sharpens its focus as it moves toward the climax, the account of the battles that culminated in the Persian defeat at Salamis in 480 B.C.E.

Significance Herodotus was criticized by ancient and modern historians on various charges. The Greek biographer Plutarch (c. 46-after 120 C.E.) dubbed him "the flatterer of Athens." He was considered by various historians a mere industrious compiler of gossip, a moralizer, inept in military tactics and statistics. For example, he reported the size of the Persian army as five million—too inflated by any ancient or modern estimation. He was also accused of plagiarism, dishonestly using Ionian chronicles as eyewitness reports and even doing that uncritically. Some downplayed his *History* as inconsistent, lacking unity of purpose or direction.

Some of these accusations have been proven false or exaggerated. Herodotus worked within the limitations of his time. He had little evidence to verify the accounts of his eyewitnesses. He was careful in crediting what he noted, distinguishing between things he saw and things he only heard. He revisited battlefields and alleged army routes. He often used inscriptions on monuments and quoted extensively from temple records at Delphi. As a

tourist-historian at Egyptian pyramids, he gave a meticulous, although at times speculative, account of what he saw. Only in the last two centuries have geographers, archaeologists, and anthropologists confirmed many of his observations.

Herodotus was an intelligent and observant historian with good faith and tolerance for diverse cultures. The unity of his work comes from his deep religious convictions and notion of history as divine epic. Many historians consider him the father of history without whose work modern readers would have been deprived of invaluable insights into the ancient world.

FURTHER READING

Brunt, P. A. *Studies in Greek History and Thought*. New York: Oxford University Press, 1993.

Derow, Peter, Robert Parker, and Robert A. Sedgewick, eds. *Herodotus and His World*. New York: Oxford University Press, 2003.

Harrison, Thomas. *Divinity and History: The Religion of Herodotus*. New York: Oxford University Press, 2002.

Hornblower, Simon, ed. *Greek Historiography*. Oxford: Clarendon Press, 1994.

Luraghi, Nino, ed. *The Historian's Craft in the Age of Herodotus*. New York: Oxford University Press, 2002.

Marincola, John. *Greek Historians*. Oxford, England: Oxford University Press, 2001.

Thomas, Rosalind. *Herodotus in Context: Ethnography, Science, and the Art of Persuasion*. New York: Cambridge University Press, 2002.

Elizabeth Johnston Lipscomb;
updated by Chogollah Maroufi

See also: Hecataeus of Miletus; Herodotus; Literature; Thucydides.

Homer

POET

Born: c. early eighth century B.C.E.; possibly Ionia, Asia Minor (now in Turkey)
**Died:** c. late eighth century B.C.E.; Greece
Category: Poetry; literature

LIFE   To assemble any biography of Homer (HOH-mur) in the contemporary sense of the genre is an impossibility. All that can be done is to theorize tentatively on the basis of conflicting traditions, evidence within his works the *Iliad* (c. 750 B.C.E.; English translation, 1611) and the *Odyssey* (c. 725 B.C.E.; English translation, 1614), and some slight relevant archaeological evidence. The so-called Homeric Question centers on whether one person could have written both the *Iliad* and the *Odyssey* and whether Homer wrote the major part of either epic. Some classical scholars have argued for single authorship of the great poems, whereas other scholars have argued for a community of authorship. Some twentieth century scholarship favored the theory of "oral-formulaic composition," an elaborate process by which traditional poetic phrases such as "swift-footed Achilles" are brought together to compile an epic. This theory holds that the combined efforts of generations of heroic bards created the *Iliad* and the *Odyssey*. By the end of the century, however, new evidence emerged that the two epics were the work of one genius.

   The difficulty facing the student of Homer is the fact that the Homeric poems were written long before the time of extant literary records. The poetry of Homer was famous, even revered, as far back as ancient Greece. In classical times, both the *Iliad* and the *Odyssey* were recited in public at the Panathenaea in Athens every four years. It would appear that there were attempts to establish a biography as early as the times of Plato and Aristotle.

   Eight different "Lives" of Homer from classical times are known, the fullest being credited to Heroditus, in Ionic Greek. Heroditus's account and those of others seem to be made up of conjecture and tradition, fortified by

Homer.
(Library of Congress)
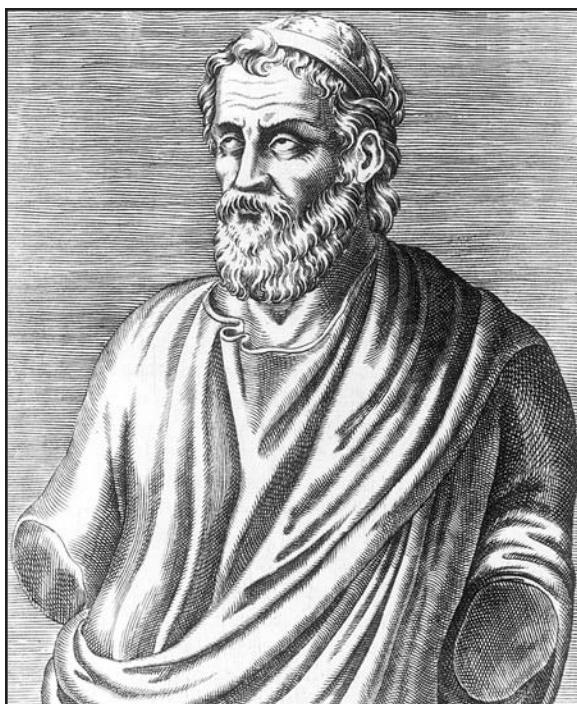
deductions from passages within the *Iliad*, the *Odyssey*, and other poems sometimes attributed to Homer. Most of the early accounts agree that Homer was blind, elderly, and poor, a poet who wandered from city to city in ancient Greece. Although tradition has it that seven cities claimed to be his birthplace, tradition cannot even agree on which seven made the claim. Exactly when the poet flourished is not known. Heroditus believed that Homer lived four hundred years before his own time, which places Homer in the ninth century B.C.E. Aristarchus of Alexandria believed that Homer lived about 140 years after the Trojan War, which places him much earlier, around 1200 B.C.E. Some thought that Homer came from Chios, while others traced his origin to Smyrna.

In many cases, the text of a piece of literature furnishes evidence of the author's origin and dates, but the *Iliad* and the *Odyssey* do not give much help. The language of the two poems is unique, being a combination of Ionic and Attic Greek. The very nature of the epic, as well as some ancient Greek terms, which can be only tentatively defined, puzzled people of classical times as well as later scholars. Epic conventions allow the author to

hide behind them and to use stylized language. The texts of the Homeric poems were set some generations after Homer, perhaps as late as the sixth century B.C.E., and are the probable results of a compilation of texts that have long since disappeared.

Almost nothing is known even of Greek political life before the time of the Athenian tyrant Pisistratus. The very existence of Troy and the Trojan War was in doubt prior to the archaeological work of Heinrich Schliemann in the nineteenth century, whose discovery of a series of cities on what is believed to have been the site of Troy indicates some historical basis for the events recited in the Homeric poems. Indeed, evidence shows which layer of the ruins may be that of the city about which Homer wrote.

The most logical conjecture is that soon after the end of the Trojan War, which occurred about 1200 B.C.E., stories sung to musical accompaniment sprang up in Greece. These songs became well known and spread widely through Greek culture, and the action and characterization they described became common knowledge. As the centuries passed, these short pieces were probably joined together in many ways. Then, around 750 B.C.E., a poet brought together parts of the traditions and made the artistic creations that resemble the epics now known as the *Iliad* and the *Odyssey*. The poet's sources were many, and the varied sources account for differences in customs, dialect, and action found in the poems. This theory does not detract from the achievement, for the poet who organized these materials into artistic masterpieces gave unity, point, and purpose to the materials. Because the poems were for a time passed on by oral transmission, which allowed for changes and additions affecting some details, the form of the works gradually evolved, though the changes probably affected only minor details rather than the overall unity or tone of the poems.

INFLUENCE   The importance of the biographical problems presented by Homer should not be overestimated, for the poems as they stand retain the beauty and grace the poet originally gave them. As works of art and as inspiration for later art, they have been through the ages, and continue to be, magnificent.

FURTHER READING
Alden, Maureen J. *Homer Beside Himself: Para-Narratives in the "Iliad."* New York: Oxford University Press, 2001.

Carlisle, Miriam, and Olga Levaniouk, eds. *Nine Essays on Homer*. Lanham, Md.: Rowman & Littlefield, 1999.

De Jong, Irene J. F., ed. *Homer: Critical Assessments*. New York: Routledge, 1999.

Ford, Andrew Laughlin. *Homer: The Poetry of the Past*. Ithaca, N.Y.: Cornell University Press, 1992.

Kim, Jinyo. *The Pity of Achilles: Oral Style and the Unity of the "Iliad."* Lanham, Md.: Rowman & Littlefield, 2000.

Lord, Albert B. *The Singer of Tales*. 2d ed. Cambridge, Mass.: Harvard University Press, 2000.

Powell, Barry B. *Homer*. Malden, Mass.: Blackwell, 2004.

Richardson, Scott. "Truth in the Tales of the *Odyssey*." *Mnemosyne* 49 (September, 1996): 393-402.

Thomas, Carol G., and Craig Conant. *The Trojan War*. Westport, Conn.: Greenwood Press, 2005.

Jonathan L. Thorndike

See also: Archaic Greece; Literature; Troy.

Homeric Hymns

These thirty-four poems of various dates and lengths are devoted to deities of the Greek pantheon.

Date: Seventh through fifth centuries B.C.E.
Category: Poetry; literature

SUMMARY   Strictly, the Homeric (hoh-MEHR-ihk) Hymns are neither hymns nor Homeric. They derive their collective name from the fact that each celebrates a particular deity in the extemporaneous style of storytellers known as rhapsodes. The Greek noun *hymnos* is Asiatic in origin and related to the Greek verb *hyphainein* (to weave). Some poems of the collection, particularly the shorter, are more accurately *prooimia* (preludes) to longer presentations. It is unlikely that the longer poems could have been mere introductions. It is best to think of the collection as mixed, the longer poems recited at public games and religious festivals.

Pausanias, the second century C.E. geographer, records the names of five hymn poets: Olen, Pamphos, Homer, Musaeus, and Orpheus. He reports that Olen was Lycian and wrote a hymn to Eilithyia, goddess of childbirth, on the birth of Apollo and Artemis. This poem could have been inspiration for the hymn to Delian Apollo which is traditionally assigned, based on his own testimony, to Cynaethus of Chios. Pamphos, according to Pausanias, precedes Homer and, like Orpheus, wrote hymns to Eros. No such poem exists in the extant collection. Pausanias also notes that Musaeus wrote a hymn to Demeter. This may have inspired the first Demeter hymn of the extant collection, which serves as etiology for the Eleusinian Mysteries.

SIGNIFICANCE   Ten of the Homeric Hymns have only three to six lines. These works, which include poems to Zeus, Poseidon, Hephaistos, Herakles (Hercules), Hestia, and the Dioscuri and the second Demeter and

Athena hymns, focus on specific attributes of their subject deities. Their importance is essentially sociological, since they re-create the informal tone the must have prevailed at public recitations.

The longer poems are of considerable historical significance. The first Apollo hymn etiologizes that god's connection with Delphi. The second, Apollo's slaying of Python, accounts for the priestesses' epithet "Pythia." This poem connects logically with the whimsical hymn to Hermes in which the god slays a tortoise and creates a lyre from its shell but cannot master his new instrument. He bestows it on Apollo, who as master of the Muses plays it beautifully from the outset. The hymn to Aphrodite accounts for the birth of the Trojan hero Aeneas, while the long hymn to Demeter describes the foundation of the Eleusinian Mysteries in terms of the goddess's search for her daughter Persephone. This poem many date as early as 650 B.C.E. None of the extant collection is later than the fifth century B.C.E.

FURTHER READING

Cashford, Jules, trans. *The Homeric Hymns*. New York: Penguin, 2003.

Crudden, Michael, trans. *The Homeric Hymns*. New York: Oxford University Press, 2002.

Raynor, Diane, trans. *The Homeric Hymns: A Translation with Introduction and Notes*. Berkeley: University of California Press, 2004.

Robert J. Forman

See also: Delphic Oracle; Eleusinian Mysteries; Homer; Literature; Mythology; Religion and Ritual.

Battle of Hydaspes

Alexander the Great's victory over the Indian raja Porus gave him control of the Punjab.

Date: Spring, 326 B.C.E.
Category: Wars and battles
Locale: Hydaspes (Jhelum) River, Punjab region of present northeast Pakistan and northwest India

SUMMARY   While staying at Taxila, Alexander the Great discovered that Porus, who reigned over Pauravas, east of the Hydaspes (hi-DAS-peez), did not intend to submit to him, so he marched against him.

Both armies faced each other on opposite sides of the fast-flowing river. Porus's large corps of eighty-five elephants was a major problem for Alexander's cavalry. Alexander tricked Porus several times into thinking he was attempting to cross the river until the Indian ruler relaxed his guard. Leaving his marshal Craterus with the army in the main camp, Alexander decided on a surprise dawn attack about 17 miles (27 kilometers) upstream, which was detected. Alexander's force reached what it thought was the opposite bank, but it was a small island. They struggled in chin-high water to the opposite bank proper, where they managed to defeat an Indian force before Porus arrived, with his elephants before him. Alexander deployed his cavalry against Porus's wings, while his infantry wounded the elephants so as to trample the Indians underfoot, and Craterus crossed the river with the main army. The Indian army was routed; Alexander rewarded Porus's gallantry by restoring the region to his rule.

SIGNIFICANCE   The battle was the high point of Alexander's Indian campaign; his continued march to the Hyphasis (Beas) River led to a mutiny.

The defeat of Porus at the Battle of Hydaspes. (F. R. Niglutsch)

Further Reading

Bosworth, A. B. *Conquest and Empire: The Reign of Alexander the Great*. Cambridge, England: Cambridge University Press, 1988.

Dodge, Theodore Ayrault. *Alexander*. London: Greenhill Books, 1993.

Lonsdale, David J. *Alexander the Great, Killer of Men: History's Greatest Conqueror and the Macedonian Art of War*. New York: Carroll & Graf, 2004.

Roy, Kaushik. *From Hydaspes to Kargil: A History of Warfare in India from 326 B.C. to A.D. 1999*. New Delhi: Manohar, 2004.

Ian Worthington

See also: Alexander the Great; Alexander the Great's Empire; Macedonia.

Iambic Poetry

Iambic poetry is constructed around the metrical unit called an iamb (a short syllable followed by a long one) and is characterized by first-person narratives featuring obscenity, invective, and personal abuse.

Date: Seventh century B.C.E. to 31 B.C.E.
Category: Poetry; literature

SUMMARY   Ancient Greek iambic poetry is defined by both its meter and its content. The origin of iambic poetry may be found in the ritual abuse associated with the cults of Demeter and Dionysus. The name "iambic" is derived from that of Iambe, a character in the Homeric Hymn to Demeter who tells obscene jokes and exposes her genitalia to raise the spirits of the goddess Demeter, who was in mourning for her abducted daughter, Persephone. The earliest examples of iambic poetry are from the Archaic poets Archilochus, Semonides of Amorgos, and Hipponax.

The Cologne Epode of Archilochus (late seventh century B.C.E.) illustrates both the obscene and the abusive nature of iambic poetry. The narrator of the poem convinces his girlfriend, called Neobule, to give in to his sexual demands. According to the ancient biographical tradition, the Cologne Epode forms part of a series of poems Archilochus wrote as a vendetta against the family of a man named Lycambes, who seemingly denied Archilochus permission to marry his daughter, Neobule; the circulation of the poems supposedly destroyed the girl's reputation and caused the entire family to commit suicide. While one cannot accept the anecdote at face value, it is nonetheless instructive as to the invective nature of iambic poetry.

Similar invective is found in Semonides of Amorgos (mid-seventh century B.C.E.) and Hipponax (mid-sixth century B.C.E.), both of whom wrote poems for a secular audience. In one poem of Simonides, several "species" of women and their individual failings as wives are highlighted and condemned. Extant fragments of the poetry of Hipponax contain numerous threats of physical violence against a man named Bupalus, whose sexual escapades are also derided.

462

Iambic poetry waned in the Classical period but was revived by various poets of the Hellenistic period, especially Callimachus (c. 305-c. 240 B.C.E.), whose *Iamboi* (*Iambi*, 1958) harks back to Archaic iambic poetry, in particular that of Hipponax, whom he took as the exemplar of the genre.

SIGNIFICANCE   In its earliest form, iambic poetry may have played a role in religious rituals, where it worked to reaffirm social norms. Attested iambic poetry retained the abusive nature derived from its ritual origin, but as a literary genre it was not restricted to religious occasions.

FURTHER READING

Acosta-Hughes, Benjamin. *Poleideia: The Iambi of Callimachus and the Archaic Iambic Tradition*. Berkeley: University of California Press, 2002.

Brown, Christopher G. "Iambos." In *A Companion to the Greek Lyric Poets*, edited by Douglas E. Gerber. New York: E. J. Brill, 1997.

Fowler, R. L. *The Nature of Early Greek Lyric: Three Preliminary Studies*. Toronto: University of Toronto Press, 1987.

Harvey, A. E. "The Classification of Greek Lyric Poetry." *Classical Quarterly*, n.s. 5 (1955): 157-175.

West, Martin L. *Studies in Greek Elegy and Iambus*. New York: De Gruyter, 1974.

Kelly A. MacFarlane

See also: Archilochus of Paros; Bucolic Poetry; Callimachus; Elegaic Poetry; Homeric Hymns; Literature; Lyric Poetry; Religion and Ritual.

Ibycus

POET

Born: Mid-sixth century B.C.E.; Rhegium (now in southern Italy)
Died: Date unknown; place unknown
Category: Poetry; literature

LIFE   Ibycus (IHB-ih-kuhs) is reported to have left Rhegium after refusing to become a tyrant and, like other poets of his era, wandered about the Greek world. He is said to have spent considerable time in Samos with the tyrant Polycrates of Samos. Perhaps he is most famous for the fabulous story of his death. When attacked by robbers, he called on a flock of cranes to avenge him. Later, in a theater at Corinth, one of the robbers saw a crane and declared that it was one of the avengers of Ibycus, thus revealing his criminality.

Ibycus began his career as a lyricist with narratives about the sack of Troy, the Calydonian boar hunt, and other mythological topics. He was noted in antiquity for his erotic poems, which show a wonderful talent at revealing his emotions, especially his lovesick longings. Most of the seven books of his verses were choral poems in a variety of meters.

INFLUENCE   Ibycus, included in the Alexandrian canon of nine lyric poets, was considered to be the most passionate of all poets and one particularly subject to the charms of youth. His innovation of passionate choral love lyrics was highly individualistic, and he seems therefore not to have influenced later poets.

FURTHER READING
Barron, J. P. "Ibycus: To Polycrates." *Bulletin of the Institute of Classical Studies* 16 (1969): 119-149.
Hutchinson, G. O. *Greek Lyric Poetry: A Commentary on Selected Larger Pieces*. New York: Oxford University Press, 2001.

Podlecki, Anthony J. *The Early Greek Poets and Their Times*. Vancouver: University of British Columbia Press, 1984.

Tortorelli, William. "A Proposed Colometry of Ibycus 286." *Classical Philology* 99, no. 4 (October, 2004): 370-376.

James A. Arieti

See also: Literature; Lyric Poetry; Polycrates of Samos.

Ictinus

Flourished: Fifth century B.C.E.; Athens
Also known as: Iktinos
Category: Art and architecture

LIFE   Very little is known about the life of Ictinus (ihk-TI-nuhs), an architect who worked in Athens during the time of Pericles (c. 495-429 B.C.E.). Ancient sources attribute three buildings to him. The first is the Parthenon on the Athenian Acropolis (447-432 B.C.E.), which Ictinus designed together with the architect Callicrates, under the general direction of the sculptor Phidias. The second is the great Telesterion, or Hall of Mysteries, at Eleusis (c. 430 B.C.E.). Ictinus was one of a series of architects associated with this frequently modified building. The third is the temple of Apollo at Bassae in Arcadia, where Ictinus is the only recorded architect. Ictinus also wrote a treatise (now lost), with a certain Carpion, about the design of the Parthenon—a work that probably addressed the revolutionary mathematical concepts underlying its design.

INFLUENCE   Because of its monumental scale and many refinements as well as the innovative use of the Doric and Ionic orders and the remarkable design of the interior space, the Parthenon of Ictinus and Callicrates has inspired architects, artists, poets, and travelers since Roman times.

FURTHER READING

Beard, Mary. *The Parthenon*. London: Profile, 2002.

Cooper, Frederick A. *The Architecture*. Vol. 1. in *The Temple of Apollo Bassitas*. Princeton, N.J.: American School of Classical Studies at Athens, 1992.

Dinsmoor, Anastasia N. "Iktinos." In *The Dictionary of Art*. New York: Macmillan, 1996.

Neils, Jenifer, ed. *The Parthenon: From Antiquity to the Present*. New York: Cambridge University Press, 2005.

Winter, Frederick E. "Tradition and Innovation in Doric Design III: The Work of Iktinos." *American Journal of Archaeology* 84 (1980): 399-416.

Ann M. Nicgorski

See also: Art and Architecture; Callicrates; Parthenon; Phidias.

Inscriptions

Greek inscriptions begin with the Linear B syllabic writings of the Bronze Age and continue in the first millennium B.C.E. in the Greek alphabet derived largely from Phoenicia. They provide important historical evidence, particularly in earlier periods when few books were written.

Date: From the second millennium B.C.E.
Category: Language; literature

SUMMARY   The ancient Greeks wrote on stone and metal. The study of inscriptions, called epigraphy, from Greek words meaning "written upon," begins with the Greeks themselves, who published collections of inscriptions, continuing without interruption since the Renaissance. At the beginning of the twentieth century, archaeologists discovered, in Crete and certain Greek cities, pre-alphabetic inscriptions dating from the second millennium B.C.E. Some of them were classified as Linear B and later deciphered as early Greek with each syllable denoted by a separate letter; the content, entirely lists and inventories, gives some idea of the economy and society of Bronze Age Greece.

The Greek alphabet as it is known today, derived from the Phoenicians with some changes, first appeared about 750 B.C.E. The earliest inscriptions are brief and devoted predominantly to proper names, as on tombstones. Dialectical variations are considerable, and some inscriptions read right to left, others alternately left to right and right to left, a practice called boustrophedon (ox-plowing).

After 400 B.C.E., inscriptions become more numerous, appearing on bronze and even gold as well as on stone; dialectical variations of decrease and elaborate forms of lettering often appear, sometimes in a right-angled grid pattern called *stoichedon*. With the rise of democracy, the demand was made in many Greek cities for the laws to be available to all citizens; consequently, the full text of decrees, law codes, and treaties were carved on the walls of central areas of Greek cities. However, the number of inscriptions

A stone tablet with a Greek inscription. (Library of Congress)

vary greatly from city to city. More than seven thousand have been discovered in Athens, only seven in Corinth; thus far more is known about Athens than about other cities. Religious inscriptions, revealing much about worship and mythology, abound in the fifth century B.C.E. and later.

After the time of Alexander the Great, in the fourth century B.C.E., Greek inscriptions appear in the Middle East, including Egypt, where monarchy was the predominant political form. Many of these inscriptions are royal dedications, kings often being considered divine. The writing of Greek inscriptions continued with relatively few changes after the Roman conquest of Egypt in 31 B.C.E., changing substantially in content only after the adoption of Christianity some three centuries later.

SIGNIFICANCE   Modern society owes much knowledge of Greek civilization to these inscriptions, notably regarding historical periods when no or few books were written.

FURTHER READING

Bodel, John P., ed. *Epigraphic Evidence: Ancient History from Inscriptions*. New York: Routledge, 2001.

McLean, Bradley H. *An Introduction to Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great down to the Reign of Constantine, 323 B.C.-A.D. 337*. Ann Arbor: University of Michigan Press, 2002.

Rhodes, P. J., and Robin Osborne, eds. *Greek Historical Inscriptions, 404-323 B.C.* New York: Oxford University Press, 2003.

Stephen A. Stertz

See also: Language and Dialects; Linear B; Literary Papyri; Literature; Writing Systems.

Ion of Chios

PLAYWRIGHT, POET, AND MEMOIRIST

Born: c. 480 B.C.E.; Island of Chios, Greece
Died: Before 422 B.C.E.; probably in Athens
Category: Theater and drama; poetry; literature

LIFE   Ion of Chios (yawn of KI-ahs) lived on that island and in Athens, visiting elsewhere. He seems to have been a supporter of Athens during its wars with Sparta, favoring the conciliatory conservative politician Cimon and disliking the democratic Pericles for boastfulness and pride. As a resident alien, he competed about ten times against native Athenians in fields of tragedy, comedy, and dithyrambic choruses. It was said that after winning in both tragedy and dithyramb, he gave a measure of free wine to all Athenian citizens. After his death, Aristophanes in his comedy *Eirēnē* (421 B.C.E.; *Peace*, 1837) showed Athens's gratitude by punning that Ion had become the immortal morning star, Aoion. A later critic said his dramas were polished but lacked fire. Like his other writings, the plays are lost.

INFLUENCE   Ion is best remembered for brief, vivid recollections of great Athenian personalities: Sophocles, Aeschylus, Cimon, Pericles, Archelaus, Socrates, perhaps Themistocles. Plutarch, who quotes Ion's sketches in his *Bioi paralleloi* (c. 105-115 C.E.; *Parallel Lives*, 1579), twits him for a theatrical need to give serious matters a comic ending but appreciated how Ion described an individual's appearance and character in situations blending culture with humor. Though slight, they were among the earliest Western attempts at biography. In his works, which were famous for an overwhelming variety of format, Ion undoubtedly presented new models for later authors to imitate and perfect.

FURTHER READING
Benediktson, D. Thomas. *Literature and the Visual Arts in Ancient Greece and Rome*. Norman: University of Oklahoma Press, 2000.

471

Dover, K. J. "Ion of Chios." *The Greeks and Their Legacy*. New York: Blackwell, 1988.

Ford, Andrew. *The Origins of Criticism: Literary Culture and Poetic Theory in Classical Greece*. Princeton, N.J.: Princeton University Press, 2002.

West, M. L. "Ion of Chios." *Bulletin of the Institute for Classical Studies of the University of London* 32 (1885): 71-78.

Robert D. Cromey

See also: Aeschylus; Aristophanes; Cimon; Literature; Performing Arts; Pericles; Socrates; Sophocles; Sports and Entertainment; Themistocles.

Ionian Revolt

The unsuccessful revolt of the Ionian cities set the stage for the Persian invasion of Greece, known as the Greco-Persian Wars.

Date: 499-494 B.C.E.
Category: Wars and battles
Locale: East Greek Ionia, coastal Asia Minor

SUMMARY The major Greek cities of Asia Minor had been subject to Persia since circa 546/545 B.C.E., when Cyrus the Great (r. 558-530 B.C.E.) conquered the region. Persian sovereignty was administered by local Greek tyrants in cooperation with high-ranking Persian officials. According to Herodotus's account of the matter, *Historiai herodotou* (c. 424 B.C.E.; *The History*, 1709), the Ionian Revolt was essentially driven by the private ambitions of two such Greek figures: Histiaeus, tyrant of Miletus, and his nephew and son-in-law, Aristagoras, ruling in his absence at the time.

The failed collaborative attack on the island of Naxos, spearheaded by Aristagoras in alliance with Persia, left Aristagoras in perilous straits and led him, in turn, to opt for rebellion. The revolt began with the Ionian seizure of the Persian fleet that had returned from Naxos. Aristagoras accordingly renounced his tyranny in favor of popular government and sparked a trend to expel the Greek tyrants ruling in the service of Persia. Support from mainland Greece was minimal and ephemeral. Athens provided twenty ships and Eritrea five. These allies, however, withdrew their support immediately after the burning of Sardis (498 B.C.E.), under the threat of Persian revenge. The Ionian fleet encouraged widespread rebellion, demonstrating that political conditions were ripe, yet the Greeks were unable to withstand the Persian counteroffensive. Cyprus was recovered in a major land battle (497 B.C.E.). Three Persian armies that had mobilized from the east systematically reclaimed insurgent territory, until the Greek fleet was crushed off Miletus at Lade (494 B.C.E.).

SIGNIFICANCE   The Persian reconquest of Ionia, culminating in the sack of Miletus (494 B.C.E.), marked the eclipse of East Greek Ionia as a cultural, political, and economic force. Persia instated local popular governments in the subdued Ionian cites and reassessed the tribute imposed on these cities. Persia set its sights on the conquest of Greece.

FURTHER READING

Burn, A. R. *Persia and the Greeks: The Defense of the West, 546-478 B.C.* Stanford, Calif.: Stanford University Press, 1984.

De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Herodotus. *On the War for Greek Freedom: Selections from the Histories*. Translations by Samuel Shirley, edited, with introduction and notes, by James Romm. Indianapolis, Ind.: Hackett, 2003.

Murray, O. *Cambridge Ancient History*. Vol. 4. Cambridge, England: Cambridge University Press, 1988.

Zoe A. Pappas

See also: Greco-Persian Wars; Herodotus; Histiaeus of Miletus.

Iphicrates

MILITARY LEADER

Born: c. 412 B.C.E.; place unknown
Died: c. 353 B.C.E.; place unknown
Also known as: Iphicrates, son of Timotheus; Iphicrates, son of Rhamnus
Category: Military

LIFE   The Athenian general and mercenary commander Iphicrates (ih-FIHK-ruh-teez) gained fame in the Corinthian War (395-386 B.C.E.), fought between Athens, Corinth, Thebes, and Argos against Sparta, when the *peltasts* (light-armed troops) under his command nearly destroyed a regiment of more heavily armed Spartan hoplites at Lechaeum (390 B.C.E.). After the war, he entered the service of a Thracian king and later joined the Persians in a campaign against Egypt (373 B.C.E.). After he quarreled with the Persian commander, he returned to Athens and was appointed general, and his campaigns in northwestern Greece led to peace negotiations with Sparta (371 B.C.E.). His attempts to recapture Amphipolis for Athens were unsuccessful (367-365 B.C.E.), and Iphicrates again settled in Thrace. Returning to Athens a second time, he served in the Social War (357-355 B.C.E.) between Athens and its allies. He was tried for treason but acquitted after a defeat of the Athenian navy at Embata near Chios (356 B.C.E.).

INFLUENCE   Iphicrates improved the efficiency of *peltasts* by lengthening their spears and swords, reducing their armor, and inventing lightweight boots known as Iphicratids.

FURTHER **R**EADING
Cartledge, Paul. *Sparta and Lakonia: A Regional History, 1300-362 B.C.* 2d ed. New York: Routledge, 2002.
Harris, Edward. "Iphicrates at the Court of Cotys." *American Journal of Philology* 110 (1989): 264-71.

Kallet, Lisa. "Iphikrates, Timotheos, and Athens, 371-360 B.C." *Greek, Roman, and Byzantine Studies* 24 (1983): 239-52.

Pritchett, W. Kendrick. "The Condottieri of the Fourth Century B.C." Vol. 2 in *The Greek State at War*. Berkeley: University of California Press, 1974.

Whitehead, David. "Polyaenus on Iphicrates." *Classical Quarterly* 53, no. 3 (2003): 613-616.

James P. Sickinger

See also: Corinthian War; Warfare Before Alexander; Weapons.

Isaeus

Orator

Born: c. 420 B.C.E.; possibly Chalcis, Euboea, Greece
Died: 350-340 B.C.E.; possibly Athens, Greece
Category: Oratory and rhetoric

LIFE   Ancient sources believed Isaeus (i-SEE-uhs) to be from Chalcis in the Chalcidice or Athens; probably he was born in Chalcis and moved to Athens, where he lived as a resident alien (metic). This move must have predated 392 B.C.E. because Isaeus studied under Isocrates, who opened his school in Athens in that year. Isaeus did not take part in political life (further support for his metic status because only Athenian citizens could engage in politics) but instead pursued a career writing speeches for other people. He specialized in inheritance cases and had an expert knowledge of Athenian law. He also taught the art of speechwriting. Among his pupils was a youthful Demosthenes, and all sources testify to Isaeus's influence on him.

Isaeus is credited with either sixty-four or fifty speeches, but only twelve have survived. His oratorical ability was considered great enough for him to be included in the canon of the ten Attic orators. Although his style is concise like that of his predecessor Lysias, he is not able to portray the individual characteristics of his speakers as well.

INFLUENCE   Isaeus taught Demosthenes (regarded as the greatest of Attic orators) and is also a major source for Athenian law, especially the laws of inheritance.

FURTHER READING

Edwards, Michael J. "A Note on Isaeus 4.7." *Mnemosyne* 55, no. 1 (February, 2002): 87-88.
Kamen, Deborah. *Isaeus' Orations 2 and 6*. Bryn Mawr, Pa.: Bryn Mawr College, 2000.

Kennedy, G. *The Art of Persuasion in Greece*. Princeton, N.J.: Princeton University Press, 1963.

Wyse, W. *The Speeches of Isaeus*. Cambridge, England: Cambridge University Press, 1904.

Ian Worthington

See also: Demosthenes; Government and Law; Isocrates; Lysias; Oratory.

Isocrates

Philosopher

Born: 436 B.C.E.; Athens, Greece
Died: 338 B.C.E.; Athens, Greece
Category: Philosophy

Life Isocrates (i-SAHK-ruh-teez) studied under such luminaries as Protagoras, Prodicus, Gorgias, and Tisias, and joined the circle of Socrates. Isocrates wanted to play an important role in Athenian politics, but stage fright and a weak voice precluded his participation. As a result, his writings were meant to be read and are considered to be the earliest political pamphlets known. Through these pamphlets, Isocrates espoused a brand of Hellenism that would unite all Greeks together in revenge against Persia.

In 390 B.C.E., Isocrates established the first permanent institution of liberal arts, preceding Plato's Academy by a few years. Alumni from Isocrates' academy were among the greatest statesmen, historians, writers, and orators of the day. Cicero and Demosthenes used Isocrates' work as a model, and through their work, Isocrates shaped generations of rhetorical practice.

Relatively late in his life, Isocrates married the daughter of Hippias, a Sophist. He died in 338 B.C.E., starving himself to death at the age of ninety-eight after hearing the news of Philip II of Macedonia's victory over Athens in the Battle of Chaeronea.

Influence Isocrates was the first of a series of great teachers who equated rhetoric and education. His method of teaching students to speak well on noble subjects became the standard of excellence for rhetorical education in Europe until the Renaissance.

Further Reading
Golden, James L., Goodwin F. Berquist, and William E. Coleman. *The Rhetoric of Western Thought*. 5th ed. Dubuque, Iowa: Kendall/Hunt, 1993.

Grube, G. M. A. *The Greek and Roman Critics*. London: Methuen, 1965.

Haskins, Ektarina V. *Logos and Power in Isocrates and Aristotle*. Columbia: University of South Carolina Press, 2004.

Isocrates. *Isocrates I*. Translated by David C. Mirhady and Yun Lee Too. Austin: University of Texas Press, 2000.

Poulakos, Takis, and David Depew, eds. *Isocrates and Civic Education*. Austin: University of Texas Press, 2004.

B. Keith Murphy

See also: Chaeronea, Battle of; Demosthenes; Gorgias; Philip II of Macedonia; Philosophy; Protagoras; Socrates.

Battle of Issus

This battle marked a transition from Alexander the Great's liberation of Anatolia to his campaign in the east.

Date: November, 333 B.C.E.
Category: Wars and battles
Locale: Plain on the coast of the Gulf of İskenderun in modern Turkey

SUMMARY After his victory at Granicus (334 B.C.E.), Alexander the Great of Macedonia campaigned through Anatolia. He needed the coast of Syria-Phoenicia to ensure a connection with mainland Greece, threatened by the Persian fleet, and as a starting ground for his eastern campaign.

Trying to take advantage of the Cilician terrain, Persian Darius III laid a trap in the mountain pass that Alexander was going to take. Alexander, delayed by bad weather, became aware of Darius's position and forced him into battle near the Gulf of Issus (IH-suhs). Both sides, divided by the

Alexander the Great (far left) defeats Darius III (in chariot) at the Battle of Issus.
(Library of Congress)

Pinarus River, had cavalry on the flanks and prolonged lines of infantry in the center.

The gradually widening phalanx of Alexander drove back the left half of the Persian forces. The Persian cavalry and Greek mercenaries on the right pressed on the left flank of Alexander's forces and almost cut them in two. Sensing the danger, Alexander broke through the lines of heavy Persian infantry and personally encountered Darius. The latter retreated followed by the rest of the Persian army. The Macedonians pursued them until nightfall and seized the Persian treasury and several members of the royal family.

SIGNIFICANCE   The victory, which gave Alexander the title "king of Asia," was followed by his Egyptian campaign (332-331 B.C.E.) and the final defeat of Darius at Gaugamela (331 B.C.E.).

FURTHER READING

Bosworth, A. B. *Conquest and Empire: The Reign of Alexander the Great*. Cambridge, England: Cambridge University Press, 1988.

Dodge, Theodore Ayrault. *Alexander*. London: Greenhill Books, 1993.

Lonsdale, David J. *Alexander the Great, Killer of Men: History's Greatest Conqueror and the Macedonian Art of War*. New York: Carroll & Graf, 2004.

Warry, John Gibson. *Alexander, 334-323 B.C.: Conquest of the Persian Empire*. Westport, Conn.: Praeger, 2005.

Sviatoslav Dmitriev

See also: Alexander the Great; Alexander the Great's Empire; Gaugamela, Battle of; Granicus, Battle of; Macedonia.

King's Peace

The King's Peace ended the Corinthian War (395-386 B.C.E.) and made Sparta master of Greece.

Date: 386 B.C.E.
Also known as: Peace of Antalcidas
Category: Treaties and diplomacy
Locale: Mainland Greece and Asia Minor

SUMMARY   The Corinthian War pitted the Spartans against a coalition of Greek city-states supported by Persia and led by Athens, Thebes, and Corinth. Peace negotiations in 392 B.C.E. failed, and indecisive fighting continued for several years.

The tide turned in 387 B.C.E. when the Persian king Artaxerxes II transferred his support to Sparta. The Spartan fleet threatened to cut off grain imports to Athens, which was compelled to accept a treaty promulgated by Artaxerxes and negotiated by the Spartan Antalcidas. This treaty granted autonomy to all Greek states except for Cyprus, Clazomenae, and the cities of Asia Minor, which were to belong to Persia. Athens lost its overseas holdings but kept the islands of Lemnos (Límnos), Imbros (Gökçeada), and Skyros (Skíros). Thebes lost supremacy in Boeotia. Representatives convened at Sparta and ratified the treaty in 386 B.C.E.

SIGNIFICANCE   Although the Spartans had abandoned the Greeks of Asia Minor, they now controlled mainland Greece. Under the pretense of enforcing the King's Peace, they imposed their will on other cities, until the Thebans defeated them at Leuctra in 371 B.C.E.

FURTHER READING

Badian, E. "The King's Peace." In *Georgica: Greek Studies in Honour of George Cawkwell*, edited by Michael Flower and Mark Toher. London: University of London, Institute of Classical Studies, 1991.

Cawkwell, George. *The Greek Wars: The Failure of Persia*. New York: Oxford University Press, 2005.

Hamilton, Charles D. *Agesilaus and the Failure of Spartan Hegemony*. Ithaca, N.Y.: Cornell University Press, 1991.

James P. Sickinger

See also: Agesilaus II of Sparta; Corinthian War; Leuctra, Battle of.

Language and Dialects

Ancient Greek is divided into three historical eras—Mycenaean, Archaic and Classical, and Hellenistic.

Date: c. 2000-31 B.C.E.
Category: Language

SUMMARY   Greek is a solitary branch of the Eastern Indo-European language groups related most closely to ancient Macedonian (not to be confused with the modern Slavic tongue) and Phrygian. In the Mycenaean period (2100-1000 B.C.E.), Greek speakers began to move into the lower Balkan Peninsula, the islands of the Aegean Sea, Crete, and western Anatolia after 2000 B.C.E. Around 1400 B.C.E., the Greeks adapted the Linear A alphabet of Crete for their own use; the result is known as Linear B. Inscriptions of this period indicate that the language was rather uniform, but variations in the script show that spoken dialects did exist. Around 1200 B.C.E., Dorian Greek invasions wiped out the use of the written alphabet, introducing the Greek Dark Age.

Population pressure in ancient Greece caused a vast colonization period from about 800 to 600 B.C.E., called the Archaic period. Greek commerce also developed causing the adoption of a version of the Phoenician alphabet (the Greek alphabet still in use today.) Thus began the written record of classical Greek starting with the epic poems of Homer. A uniform script evolved by the fourth century B.C.E. In the Classical period (sixth to fifth centuries B.C.E.), four major dialect groups have been recognized by scholars: West, Aeolic, Ionic-Attic, and Arcado-Cypriot. Modern linguists have sometime combined the last with the Aeolic or Ionic-Attic groups. The Arcado-Cypriot dialect developed from the earlier Mycenaean language. The Dorians brought with them the West dialect, which influenced the others spoken by those people whom they drove further east and south.

Colonies spoke the dialects of their mother cities but developed their own strains. In Greece proper, the dialects were the West group, including Doric proper (in the Peloponnesus, Rhodes, and Crete) and North-West

Greek; the Aeolic group in Boeotia, Thessaly, Lesbos, and Asiatic Aeolis; the Ionian-Attic group in Attica, Euboea, the Cyclades, and Asiatic Ionia; and the Arcado-Cypriot group in Arcadia, Cyprus, and Pamphylia.

The unification of Macedonia, Greece, and the Middle East under Alexander the Great and his successors, in the Hellenistic era (323-31 B.C.E.), established Greek as a common language, and the dialect koine (literally "common") was spoken throughout the area. Its basis was Attic Greek. Local influences, however, also entered into the language.

SIGNIFICANCE   Classical literature exists in various dialects. The poetry of Homer has both Ionian-Attic and Aeolic elements. Classical tragedy is Attic, while there was both Attic and Doric comedy. In lyric poetry, Doric dominates. Attic Greek remained the dominant literary form, although some poets imitated earlier dialects.

FURTHER READING

Adrados, Francisco Rodríguez. *A History of the Greek Language: From Its Origin to the Present*. Translated by Francisca Rojas del Canto. Boston: E. J. Brill, 2005.

Colvin, Stephen. *Dialect in Aristophanes and the Politics of Language in Ancient Greek Literature*. Oxford, England: Clarendon Press, 1999.

Moleas, Wendy. *The Development of the Greek Language*. 2d ed. Bristol, England: Bristol Classical Press, 2004.

Nagy, Gregory. *Homer's Text and Language*. Urbana: University of Illinois Press, 2004.

Willi, Andreas. *The Language of Greek Comedy*. New York: Oxford University Press, 2002.

Frederick B. Chary

See also: Inscriptions; Linear B; Literary Papyri; Writing Systems.

Leonidas

Born: c. 510 B.C.E.; Sparta, Greece
Died: August 20, 480 B.C.E.; Thermopylae, Thessaly, Greece
Category: Government and politics

LIFE   Leonidas (lee-AHN-id-uhs), king of Sparta, belonged to the senior of two royal families in Sparta and married Gorgo, the daughter of his tragic half brother Cleomenes I. Leonidas is best remembered for his self-sacrifice at the Battle of Thermopylae, 480 B.C.E., described by Greek historian Herodotus.

While Sparta and its allies celebrated Carneian and Olympic festivals,

Leonidas (left) meets with an ambassador of Xerxes. (Library of Congress)

the Spartans sent Leonidas with three hundred men to rally central Greece against the Persians in Malis. Persian leader Xerxes I waited four days, then attacked for two as the Greeks fought off vastly superior numbers. On the second night, the Malian traitor Ephialtes told Xerxes of the Anopaea mountain track that led to Thermopylae and directed Hydarnes's troops around the mountain, brushing aside the thousand Phocians Leonidas had posted there.

Warned of Hydarnes's descent and remembering Delphi's prophecy that either Sparta would fall to the Persians or a Heraclid king would die, Leonidas did not waver and, despite being surrounded, fought to the end with his own three hundred Spartans and volunteer Thespians as the Thebans surrendered.

INFLUENCE   Leonidas's valor was not fatalistic. He had been ordered to delay Xerxes and inspire the Greeks. However, he ran out of time because the Phocians ran away. He could not inspire the Greeks by retreating as the Phocians had or by surrendering as the Thebans had. Therefore, to fulfill his mission, he fought on until his death.

FURTHER READING

Burn, A. R. *Persia and the Greeks: The Defense of the West, 546-478 B.C.* Stanford, Calif.: Stanford University Press, 1984.

Cartledge, Paul. *The Spartans: The World of the Warrior-Heroes of Ancient Greece, from Utopia to Crisis and Collapse*. Woodstock, N.Y.: Overlook Press, 2003.

De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Grundy, G. B. *The Great Persian War*. London: John Murray, 1901.

Strauss, Barry. "Go Tell the Spartans." *MHQ: Quarterly Journal of Military History* 17, no. 1 (Autumn, 2004): 16-25.

O. Kimball Armayor

See also: Cleomenes I; Delphic Oracle; Greco-Persian Wars; Herodotus; Thermopylae, Battle of; Xerxes I.

Leucippus

PHILOSOPHER

Flourished: Fifth century B.C.E.; Miletus or Abdera
Category: Philosophy

LIFE   Almost nothing is known with certainty about the life of Leucippus (lew-SIHP-uhs), who is believed to have proposed the atomic hypothesis between 440 and 430 B.C.E. He was probably born in Miletus and spent part of his life in Abdera, where he was the teacher of Democritus, who elaborated on Leucippus's hypothesis. He also may have traveled to Elea, where he met the philosopher Zeno of Elea. The later Greek atomist Epicurus claimed that Leucippus never existed, possibly out of jealousy. Aristotle and Theophrastus both refer to him in their writings as the founder of atomism.

INFLUENCE   Leucippus's own statement of the atomic hypothesis appeared in a work entitled *The Great World System*, which has not survived. He is also known to have written *On the Mind*, of which only a fragment remains. He is considered to be the originator of the terms and concepts of the atomic theory as expounded by Democritus. The atomic theory was incorporated by Epicurus and his disciples into the Epicurean philosophy, which saw no room for supernatural influences or an immortal soul in a world composed entirely of "atoms and the void." Epicurean literature was suppressed by Catholic Church authorities but would reappear in the Renaissance.

FURTHER READING
Bailey, Cyril. *The Greek Atomists and Epicuris*. New York: Russell and Russell, 1964.
McKirahan, Richard D., Jr. *Philosophy Before Socrates*. New York: Hackett, 1994.
Naddaf, Gerard. *The Greek Concept of Nature*. Albany: State University of New York Press, 2005.

Waterfield, Robin, ed. *The First Philosophers: The Presocratics and the Sophists*. New York: Oxford University Press, 2000.

Donald R. Franceschetti

See also: Aristotle; Democritus; Epicurus; Philosophy; Pre-Socratic Philosophers; Theophrastus; Zeno of Elea.

Battle of Leuctra

Theban destruction of Spartan military supremacy.

Date: Summer, 371 B.C.E.
Category: Wars and battles
Locale: Southwestern Boeotia

SUMMARY   From 400 until 371 B.C.E., Sparta strove to create an empire in Greece and opposed the unification of Boeotian cities. The Theban Epaminondas defied Sparta at the peace conference of 371, insisting on the right of the Boeotian Confederacy to exist. In retaliation, King Agesilaus II of Sparta ordered his army to attack Thebes.

Under King Cleombrotus, the Spartan and allied army marched from Phocis into western Boeotia, continuing along the southern coast to neutralize the Boeotian navy. Cleombrotus's route gave Epaminondas time to block him at the small, narrow plain of Leuctra (LEWK-trah). Cleombrotus deployed his army of some 11,000 troops in two wings with the Spartans on the right. To the north, Epaminondas surprised the Spartans with some innovations. He massed his Theban contingent fifty shields deep on the left in a formation that jutted forward from his main line. He ordered his Boeotian confederates on his right to advance more slowly than he and to march in an oblique formation. Pelopidas, his subordinate officer, led the elite Sacred Band as his cutting edge. The cavalry of both armies took an unusual position in front of their phalanxes.

Cleombrotus opened the battle by ordering his cavalry to attack and by shifting the Spartans to the right to outflank Epaminondas. A gap opened in his line through which streamed his defeated cavalry. Pelopidas charged immediately, pinning the Spartans until Epaminondas brought the main force to bear. Cleombrotus was killed and the Spartan army broken.

SIGNIFICANCE   By destroying the Spartan army, Epaminondas ended Spartan ascendancy in Greece and created the Theban hegemony.

FURTHER READING

Brewer, Paul. *Warfare in the Ancient World*. Austin, Tex.: Raintree Steck-Vaughn, 1999.

Buckler, J. *The Theban Hegemony, 371-362 B.C.* Cambridge, Mass.: Harvard University Press, 1980.

Lazenby, J. F. *The Spartan Army*. Warminster: Aris and Phillips, 1985.

Montagu, John Drogo. *Battles of the Greek and Roman Worlds: A Chronological Compendium of 667 Battles to 31 B.C., from the Historians of the Ancient World*. Mechanicsburg, Pa.: Stackpole Books, 2000.

John Buckler

See also: Agesilaus II of Sparta; Epaminondas; King's Peace.

Linear B

This form of writing was developed by the Mycenaean Greeks.

Date: Used c. 1400-c. 1230 B.C.E.
Category: Language
Locale: Mycenae

SUMMARY   Linear B takes its name from the simple outline shape of its signs. It was derived from an earlier, as yet undeciphered, script employed in the Minoan culture of Crete, termed Linear A. Linear B is syllabic, with ninety signs representing syllables composed of a pure vowel or a consonant plus a vowel. Other signs are pictograms, and a third component consists of units designating numbers, weights, and measures. Discovered in early twentieth century excavations, the script was not easily or quickly learned. Collaboration by British architect and decoder Michael Ventris and British philologist John Chadwick led to its being deciphered as a form of Greek in 1952.

The function of the script was defined by accounting needs within each kingdom; it apparently served no other uses. Scribes recorded information about such matters as personnel, livestock, agricultural produce, and land ownership on clay tablets, many very small and containing information about a single item. The tablets were unbaked, evidently to be discarded at the end of the year. They were preserved only through the fires that destroyed the palace centers where they were produced.

SIGNIFICANCE   The disappearance of the script after the destruction, along with the meagerness of the finds and absence of Linear B communications in archives of other contemporary civilizations, implies a limited scribal literacy, not deeply rooted in the civilization.

FURTHER READING

Chadwick, John. *The Decipherment of Linear B*. New York: Cambridge University Press, 1992.

_____. *Reading the Past: Linear B and Related Scripts*. Berkeley: University of California Press, 1997.

Miller, D. Gary. *Ancient Scripts and Phonological Knowledge*. Philadelphia: J. Benjamins, 1994.

Robinson, Andrew. *The Man Who Deciphered Linear B: The Story of Michael Ventris*. New York: Thames & Hudson, 2002.

Carol G. Thomas

See also: Crete; Inscriptions; Language and Dialects; Linear B; Literary Papyri; Mycenaean Greece; Writing Systems.

Literary Papyri

In ancient Greece, literary works were often inscribed on material derived from the papyrus plant.

Date: From the fourth century B.C.E.
Category: Science and technology; literature

SUMMARY   The modern rediscovery of the ancient papyri began in 1752, when hundreds of charred rolls were recovered from the so-called Villa of the Papyri in the ruins of Herculaneum (modern Ercolano, Italy), buried by the eruption of Mount Vesuvius in 79 C.E. Later papyrus finds have been particularly numerous in Egypt, whose dry climate is friendly to scraps of manuscript converted to other uses (such as mummy packaging) or discarded in trash heaps.

Though much papyrus writing is of a documentary or nonliterary kind—public documents, contracts, lists, letters, works of religion or magic—many literary and philosophical texts have also been found. These may be already familiar works, and in any event they are usually fragmentary, but from time to time an important lost work—such as Aristotle's *Athenaiōn politeia* (c. 335-323 B.C.E.; *The Athenian Constitution*, 1812), recognized in 1890, or Menander's *Dyskolos* (317 B.C.E.; *The Bad-Tempered Man*, 1921), found in 1957—comes to light.

Classicists have learned much, however, even from the fragments. Mere handwriting can provide evidence for dating a text. Greek literary works have survived through a process of manuscript copying subject to many kinds of error. Critics' conjectures about emendation are sometimes confirmed or refuted by textual alternatives found in papyri, and even undoubted errors may cast light on received readings. In addition, study of papyri clarifies the modes of transmission of classical texts, and it has become possible to gauge the influence on both author and reader of limitations in the medium—the continuous roll (eventually supplanted by the codex) making it onerous to check quotations, the narrow margins restricting commentary, the undivided words and absent or erratic punctuation offering easy occasions for misreading.

Texts found at Oxyrhynchus (modern el-Bahnasa, Egypt), one of the most famous venues for papyri, have been subject to reconstruction and re-interpretation since the end of the nineteenth century. In the late twentieth century, infrared imaging and multispectral analysis, scientific techniques pioneered in satellite monitoring, were brought to bear on making manuscripts at Oxyrhynchus and elsewhere readable.

SIGNIFICANCE   Modern understanding of the transmission of ancient Greek literary works to later generations continues to be affected by the discovery of literary papyri. In 2005, reclamation of unknown material from authors such as Archilochus, Sophocles, and Euripides generated fresh excitement and controversy. Though claims about a resulting "new Renaissance" are surely overstated, there is no doubt that modern methods facilitate in surprising ways the continuing impact of ancient Greek literature.

FURTHER READING

Bagnall, Roger S. *Reading Papyri, Writing Ancient History*. New York: Routledge, 1995.

_____, et al., eds. *Checklist of Editions of Greek, Latin, Demotic, and Coptic Papyri, Ostraca, and Tablets*. 5th ed. Oakville, Conn.: David Brown/American Society of Papyrologists, 2001.

Johnson, William A. *Bookrolls and Scribes in Oxyrhynchus*. Toronto: University of Toronto Press, 2004.

Spooner, Joseph, ed. *Nine Homeric Papyri from Oxyrhynchos*. Florence, Italy: Istituto Papirologico G. Vitelli, 2002.

Turner, E. G. *Greek Papyri: An Introduction*. New York: Oxford University Press, 1968.

Edward Johnson

See also: Archilochus of Paros; Euripides; Inscriptions; Language and Dialects; Linear B; Sophocles; Writing Systems.

Literature

Ancient Greeks produced influential pieces of literature in philosophy, history, politics, science, and the arts.

Date: Eighth century B.C.E.,
Category: Literature

SUMMARY   The mysterious peoples who migrated into Greece and the eastern Mediterranean islands in prehistoric times spoke an Indo-European language with many non-Indo-European words. By the fourteenth century B.C.E. the Mycenaeans of Crete were using a script, now called Linear B, to record administrative business in an early form of Greek. However, this wealthy Minoan culture (named after the mythic King Minos) fell into decline, and with it, the art of writing lapsed for centuries.

At the beginning of the eighth century B.C.E., there was a rebirth of learning and the arts, among them the use of an alphabet borrowed from the Phoenicians. It was then that the poet Homer, drawing on stories about the twelfth century B.C.E. Trojan War, composed the two most influential epics of the Western literary tradition. Preserving elements of the oral-formulaic style of their sources, the *Iliad* (c. 750 B.C.E.; English translation, 1611) recounts the fall of Troy to a confederation of Greek armies, and the *Odyssey* (c. 725 B.C.E.; English translation, 1614) follows the ten-year struggle of one band of warriors to return home to Greece. The Homeric epics, like the epics of India, became the basis for aristocratic education, teaching a code of conduct as well as presenting stories about the relations between humans and gods.

Philosophic discourse and scientific enquiry spread throughout the Hellenic world. Natural philosophers wrote treatises on physics (such as Archimedes, c. 287-212 B.C.E.), medicine (Hippocrates, c. 460-c. 370 B.C.E.), mathematics (Euclid, c. 330-c. 270 B.C.E.), and astronomy (Aristarchus of Samos, c. 310-c. 230 B.C.E.). The pre-Socratic philosophers, such as Protagoras (c. 485-c. 410 B.C.E.), did not only speculate about the nature of the universe; some of them, known as the Sophists, taught young men the practical art of rhetoric and wrote manuals systematizing their methods. Such

In the literary epic the
Iliad, *Homer told the*
story of the fall of Troy.
In this engraving, the
priest Laocoön and his
sons lie dead behind
the Trojan horse.
(F. R. Niglutsch)

education was needed in the city-states of Greece, above all in Athens, dur-
ing the fifth and fourth centuries B.C.E. Athens was a democracy and de-
pended upon public debates to set policy and settle disputes; accordingly,
Athenians were litigious, contentious, and fond of ideas. The twenty-nine
dialogues and *Apologia Sōkratous* (399-390 B.C.E.; *Apology*, 1675) of the
poet-philosopher Plato (c. 427-347 B.C.E.) re-create this atmosphere of de-
bate in recounting how Socrates (c. 470-399 B.C.E.) guided the thinking of
fellow citizens with penetrating questions designed to lead them to greater
insight; the dialogues, taken together, are a philosophical saga, among the
world's finest prose works, and one of the two most influential philosophic

498

oeuvres in the Western world. The other is the work of Plato's younger contemporary, Aristotle (384-322 B.C.E.), who produced treatises on the sciences, politics, the arts, and ethics.

Greek philosophical discourse tended to grow abstract and unworldly, while in a contrary manner, the manuals on rhetoric tended to dwell on specific cases to the exclusion of general principles. To the Classical Greek mind, literature complemented philosophy and rhetoric by occupying a middle ground, enabling writers to present concrete stories in order to illustrate such important abstract concepts as the relation of the people to their society or to gods. The three great tragic dramatists, Aeschylus (525/524-456/455 B.C.E.), Sophocles (c. 496-c. 406 B.C.E.), and Euripides (c. 485-406 B.C.E.), as well as the comic dramatist Aristophanes (c. 450-c. 385 B.C.E.), created plays to be staged at public festivals for communal consideration. For private entertainment and edification, poets such as Sappho of Lesbos (c. 630-c. 568 B.C.E.) and Pindar (c. 518-c. 438 B.C.E.) wrote lyric and odic poetry. The Hellenic age also produced the first Western attempts to record and interpret the past on a large scale, particularly in the histories of Herodotus (c. 484-c. 425 B.C.E.), Thucydides (c. 459-c. 402 B.C.E.), and Xenophon (c. 431-c. 354 B.C.E.).

SIGNIFICANCE   Greek became the language of learning and commerce in the eastern Mediterranean and Middle East. In addition to the philosophers and historians at north African centers such as Alexandria, writers of the new Christian religion usually wrote in Greek. The twenty-seven books and four gospels of the New Testament of the Bible were written in koine, or common, Greek in the first century C.E. The books incorporate letters, sermons, histories, and prophetic writing.

FURTHER READING
Adrados, Francisco Rodriguez. *A History of the Greek Language from Its Origins to the Present*. Translated from the Spanish by Francisca Rojas del Canto. Boston: Brill, 2005.
Auroux, Sylvain, et al., eds. *History of the Language Sciences: An International Handbook on the Evolution of the Study of Language from the Beginnings to the Present*. New York: Walter de Gruyter, 2000.
Burnley, J. D. *The History of the English Language: A Source Book*. New York: Longman, 2000.

Chadwick, H. Munro, and N. Kershaw Chadwick. *The Growth of Literature*. New York: Cambridge University Press, 1986.

Crystal, David. *The Cambridge Encyclopedia of Language*. 2d ed. Cambridge, England: Cambridge University Press, 1997.

Evans, Robert John Weston. *The Language of History and the History of Language*. New York: Oxford University Press, 1998.

Fischer, Steven R. *A History of Language*. London: Reaktion Books, 1999.

Hock, Hans Henrich, and Brian D. Joseph. *Language History, Language Change, and Language Relationship: An Introduction to Historical and Comparative Linguistics*. New York: Walter de Gruyter, 1996.

Horrocks, Geoffrey C. *Greek: A History of the Language and Its Speakers*. New York: Longman, 1998.

Sihler, Andrew L. *Language History: An Introduction*. Philadelphia: J. Benjamins, 2000.

Stevenson, Victor, ed. *A World of Words: An Illustrated History of Western Languages*. Rev. ed. New York: Sterling, 2000.

Trask, R. L., ed. *The Dictionary of Historical and Comparative Linguistics*. Chicago: Fitzroy Dearborn, 2000.

Trimpi, Wesley. *Muses of One Mind: The Literary Analysis of Experience and Its Continuity*. Princeton, N.J.: Princeton University Press, 1983.

Yunis, Harvey, ed. *Written Texts and the Rise of Literature Culture in Ancient Greece*. New York: Cambridge University Press, 2003.

Roger Smith

See also: Aeschylus; Alexandrian Library; Archimedes; Aristarchus of Samos; Aristophanes; Aristotle; Athens; Bucolic Poetry; Elegaic Poetry; Euclid; Euripides; *Greek Anthology*; Herodotus; Hippocrates; Historiography; Homer; Homeric Hymns; Iambic Poetry; Inscriptions; Language and Dialects; Linear B; Lyric Poetry; Performing Arts; Philosophy; Pindar; Plato; Pre-Socratic Philosophers; Protagoras; Sappho of Lesbos; Science; Socrates; Sophists; Sophocles; Thucydides; Xenophon; Writing Systems.

Lycophron

POET AND PLAYWRIGHT

Born: c. 320 B.C.E.; Chalcis, Euboea, Greece
Died: Third century B.C.E.; place unknown
Category: Poetry; literature; theater and drama

LIFE   Lycophron (LI-kuh-fron) was born in Chalcis, Euboea, and was adopted by the historian Lycus. He traveled to the Ptolemaic court in 285 B.C.E. and cataloged comic plays in the Alexandrian library. The plot of his iambic poem *Alexandra* involves a messenger who reports the actions of King Priam's daughter while alluding to the prophecies of Cassandra.

INFLUENCE   Lycophron's only work to survive in its entirety is *Alexandra*. The poem uses complex language, obscure names, and contains historical references to the rise of Rome.

FURTHER READING
Callimachus, Aratus, and Lycophron. *Hymns and Epigrams; Phaenomena; Alexandra*. Translated by A. W. Mair and G. R. Mair. Reprint. Cambridge, Mass.: Harvard University Press, 2000.
Grant, Michael. *Greek and Latin Authors, 800 B.C.-A.D. 1000*. New York: H. W. Wilson, 1980.

Gayla Koerting

See also: Alexandrian Library; Iambic Poetry; Literature.

Lycurgus of Sparta

Life   Lycurgus (li-KUR-guhs) of Sparta is traditionally credited with all
the Spartan institutions of political stability and military success. The Spartans built a shrine for him when he died.

Lycurgus's *eunomia* ("good order") was probably not the work of a single person but rather an accretion. It was both precursor and aftermath to
the Spartan enslavement of Messenia. According to the Spartan junior
royal house of the Eurypontids, the Spartans began experiencing success in
wars with Eurypontid king Charillos's Eurotas River Valley conquest in
the first Olympiad of 776 B.C.E. and Eurypontid king Theopompus's
victory in Messenia because of new brigading and army discipline. Lycurgus's *eunomia* came from the *eunomus* ("good law") of the previous
generation's Eurypontid king, with Lycurgus acting as a notable Spartan
Delphi-consultant.

However, the senior royal house of Agiads made Lycurgus one of their
own and enshrined him as the guardian of underage king Leobotes. Lycurgus brought Cretan military and political institutions to Sparta and had responsibility for all Spartan law.

Influence   A great statesman, Lycurgus brokered a great social contract so practical that all subsequent Spartan peculiarities were attributed
to him. Ionian proto-historians working on Spartan king lists and chronology could not reconcile two conflicting family traditions, each of
which took credit for him. Later historians could not reconcile either one
with real life.

Further Reading

Cartledge, Paul. *Sparta and Lakonia: A Regional History, 1300-362 B.C.*, 2d ed. New York: Routledge, 2002.

Forrest, W. G. *A History of Sparta*. London: Bristol Classics, 1995.

Murray, Oswyn. *Early Greece*. London: Fontana Press, 1980.

O. Kimball Armayor

See also: Government and Law; Spartan Constitution.

Lyric Poetry

The Greek lyric poets brought the "personal voice" into the Western literary tradition, composing short poems on mythical and personal subjects for solo and choral delivery.

Date: Seventh century B.C.E. to 31 B.C.E.
Category: Poetry; literature

SUMMARY   The word "lyric" (from the Greek word for "harp" or "lyre") designates a variety of poetry sung to the accompaniment of a musical instrument by a solo singer or a chorus of singers. Chronologically, lyric poetry arose later than epic poetry, whose most famous representatives are the works of Homer and Hesiod, and before the dramatic forms of tragedy and comedy. Nevertheless, lyric poetry takes many of its themes and linguistic forms from epic poetry; similarly, the two basic types of lyric poetry—solo and choral singing—were developed into drama by the tragic and comic poets. Thus, the lyric poets occupy an important position in the development of the literary tradition.

The special power of lyric poetry depends upon the use of what is the first real "personal voice"—the speaker refers to himself or herself using "I"—in ancient literature. Lyric poets express in few but well chosen words the universal themes of human experience, such as love and desire, longing and loss, aging and death. They each have their individual attitudes toward war, politics, and other forms of conflict, often subjecting traditional notions of value and valor to critical scrutiny.

Alcman of Sparta (seventh to early sixth centuries B.C.E.) wrote six books of choral poetry and first exhibits the characteristic features of the lyric genre: rich imagery, careful choice of descriptive adjectives, personal references, and mythological allusions. Stesichorus (632/629-556/553 B.C.E.) specialized in full-length narratives of mythological tales, such as the sack of Troy. The most famous choral lyric poet is Pindar (c. 518-c. 438 B.C.E.), who composed victory odes for athletes filled with mythical and historical references written in complex linguistic and metrical structures.

Pindar recites his lyric poetry before an audience. (Library of Congress)

His poems have a weighty moral content, offering advice to both the athlete and his audience on the virtuous life.

It is an intriguing fact that the most celebrated lyric poet of the Greek tradition was a woman, Sappho (c. 630-c. 580 B.C.E.). Although only a few complete poems and numerous fragments of her work survive, it is clear that she blended sound, meaning, and rhythm in a uniquely beautiful fashion. Perhaps most famous are her "Hymn to Aphrodite" and a piece delineating the physical symptoms of erotic desire. While Sappho is famous for her descriptions of the experience of love, her contemporary Alcaeus (c. 625-c. 575 B.C.E.) treats subjects ranging from political intrigue on his native Lesbos to the drinking party. Both poets experimented with new metrical forms and were heavily imitated.

The high period of lyric poetry includes Ibycus (mid-sixth century B.C.E.) and Anacreon (c. 571-c. 490 B.C.E.), both famous for their solo love poetry, and Simonides (c. 556-c. 467 B.C.E.) and Corinna of Tanagra (third or fifth century B.C.E.), who wrote choral poems in a direct, non-Pindaric mode.

SIGNIFICANCE Lyric poets were constantly competing with their predecessors and striving for originality of expression. Greek lyric poetry had its greatest impact not on later Greeks but on the Roman poets Horace and Catullus and, through them, on Renaissance and modern practitioners of the art.

FURTHER READING

Bowra, C. M. *Greek Lyric Poetry from Alcman to Simonides*. 2d rev. ed. New York: Oxford University Press, 1961.

Greene, Ellen, ed. *Women Poets in Ancient Greece and Rome*. Norman: University of Oklahoma Press, 2005.

Kirkwood, G. M. *Early Greek Monody: The History of a Poetic Type*. Ithaca, N.Y.: Cornell University Press, 1974.

Nagy, Gregory. *Pindar's Homer: The Lyric Possession of an Epic Past*. Baltimore: Johns Hopkins University Press, 1990.

Stehle, Eva. *Performance and Gender in Ancient Greece: Nondramatic Poetry in Its Setting*. Princeton, N.J.: Princeton University Press, 1997.

West, Martin L., trans. *Greek Lyric Poetry: The Poems and Fragments of the Greek Iambic, Elegiac, and Melic Poets (Excluding Pindar and Bacchylides) down to 450 B.C.* New York: Oxford University Press, 1994.

David H. J. Larmour

See also: Alcaeus of Lesbos; Alcman; Anacreon; Bucolic Poetry; Corinna of Tanagra; Elegiac Poetry; Iambic Poetry; Ibycus; Literature; Performing Arts; Pindar; Sappho; Stesichorus.

Lysander of Sparta

Born: Late fifth century B.C.E.; Sparta
Died: 395 B.C.E.; Haliartus, Boeotia
Category: Military; government and politics

LIFE A friend of Agesilaus II of Sparta from the junior royal family, Lysander (li-SAN-dur) of Sparta won the Battle of Notion in 407 B.C.E.

To view this image, please refer to the print version of this book

Lysander of Sparta. (Hulton Archive/Getty Images)

507

with the support of Persian Cyrus the Younger, resulting in Alcibiades' second exile from Athens. Then he built an international oligarchy, subverted his successor Callicratidas, who was lost and was drowned at the Arginusae in 406 B.C.E., and aimed to conquer the whole Aegean.

In 405 B.C.E., Lysander, supported by Cyrus the Younger's wealth, destroyed the Athenian navy at Aegospotami in the Hellespont, starved Athens into submission, and installed Spartan commandants (*harmosts*) and ten-man oligarchies (*decarchies*) everywhere he could. In spring, 404 B.C.E., Lysander as *harmost* established the Thirty Tyrants and ruled Athens until king Pausanias of the senior royal family recalled him in 403 B.C.E., restored Athenian democracy, and changed Lysander's hated governance elsewhere.

In 401 B.C.E., Lysander supported Cyrus the Younger's revolt against Artaxerxes II until Cyrus was killed at Cynaxa. He then made Agesilaus king, to lead another war against Artaxerxes II in 396 B.C.E. Agesilaus despatched him to the Hellespont to counsel another Persian revolt and then back to Sparta to attack Persia's ally Thebes. He was killed in 395 B.C.E. trying to coordinate with Pausanias, who was exiled for bad faith and bad timing.

INFLUENCE   Lysander won the Peloponnesian War (431-404 B.C.E.) and tried to build an elective Spartan monarchy and a maritime empire governed by his friends.

FURTHER READING

Cartledge, Paul. *Sparta and Lakonia: A Regional History, 1300-362 B.C.* 2d ed. New York: Routledge, 2002.

Forrest, W. G. *A History of Sparta*. London: Bristol Classics, 1995.

Hanson, Victor Davis. *A War Like No Other: How the Athenians and Spartans Fought the Peloponnesian War*. New York: Random House, 2005.

Kagan, Donald. *The Peloponnesian War*. New York: Viking, 2003.

Rood, Tim. *Thucydides*. New York: Clarendon Press, 1998.

O. Kimball Armayor

See also: Aegospotami, Battle of; Agesilaus II of Sparta; Alcibiades of Athens; Pausanias of Sparta; Peloponnesian Wars; Thirty Tyrants.

Lysias

Born: c. 445 B.C.E.; Athens, Greece
Died: c. 380 B.C.E.; Athens, Greece
Category: Oratory and rhetoric

Life   Pericles persuaded Cephalus, the father of Lysias (LIHS-ee-as), to leave his home in Syracuse and settle in Athens, where Lysias was born. At the age of fifteen, Lysias joined the Athenian colony of Thurii. During his stay in Italy, he reportedly learned oratory from the Syracusan Teisias, who was one of the first to expound theories on the art of rhetoric. After anti-Athenian disturbances in Thurii, Lysias returned to Athens and helped manage his family's shield factory.

In 404 B.C.E., the Thirty Tyrants seized control of Athens. They arrested Lysias along with his brother Polemarchus and seized their property. Polemarchus was executed, but Lysias escaped and furnished the democratic exiles with mercenaries, weapons, and money. After the restoration of the Athenian democracy in 403 B.C.E., a motion to grant Lysias citizenship failed, and he lived the rest of his life as a resident alien, supporting himself by writing speeches for others to deliver in court and before the assembly.

Influence   A corpus of thirty-five speeches attributed to Lysias survives, displaying the simple Attic style of everyday language, for which he is famous and which Julius Caesar adopted. From a speech on the murder of an adulterer to one in which Lysias recounts the plight of his family, his work gives us a unique glimpse into Athens after the Peloponnesian War.

Further Reading
Pernot, Laurent. *Rhetoric in Antiquity*. Translated by W. E. Higgins. Washington, D.C.: Catholic University of America Press, 2005.

Todd, S. C., trans. *Lysias*. Austin: University of Texas Press, 2000.
Usher, S. *Greek Oratory: Tradition and Originality*. New York: Oxford University Press, 1999.

Andrew Wolpert

See also: Athens; Oratory; Pericles; Thirty Tyrants.

Lysimachus

Born: c. 361 b.c.e.; Pella, Macedonia
Died: 281 b.c.e.; Corupedium, Lydia, Asia Minor
Category: Government and politics

Life   Lysimachus (li-SIHM-uh-kuhs) was one of Alexander the Great's generals, and after Alexander's death he was allotted Thrace and probably the western shore of the Black Sea. Having defeated the local tyrant Seuthes (322 b.c.e.), put down the resistance of Thracian cities (313 b.c.e.), and founded Lysimacheia (309 b.c.e.), in 306 b.c.e., he assumed the royal title. Fearful of Demetrius Poliorcetes' successes in Greece, Lysimachus, after forging an alliance with Cassander and Seleucus I Nicator, invaded Anatolia, which was controlled by Demetrius's father, Antigonus I Monophthalmos. In the ensuing Battle of Ipsus (301 b.c.e.), Lysimachus and Seleucus defeated Antigonus and Demetrius.

   After taking over all western Anatolia north of the Taurus Mountains, Lysimachus married Ptolemy Soter's daughter, Arsinoë. By 285 b.c.e., Lysimachus also occupied Macedonia and Thessaly. His realm stretched from Epirus to the Taurus. In 283 b.c.e., at the instigation of Arsinoë, he killed Agathocles, his son from a previous marriage and the heir-apparent. This murder alienated his followers, who welcomed the intrusion of Seleucus, during which Lysimachus was defeated and killed in the Battle at Corupedium (281 b.c.e.). His Asian realm went to the Seleucids, and his European possessions slipped into anarchy.

Influence   Lysimachus's life exemplifies the period of the Diadochi, when an empire could be built and lost in a lifetime with the help of personal ability and luck. His rule, often considered rapacious, is unlikely to have differed from those of other Diadochi.

FURTHER READING

Delev, P. "Lysimachus, the Getae, and Archaeology." *Classical Quarterly* 50, no. 2 (2000): 384.

Lund, Helen S. *Lysimachus: A Study in Early Hellenistic Kingship*. New York: Routledge, 1992.

Müller, Ludvig. *Lysimachus, King of Thrace*. New York: F. S. Knobloch, 1966.

Sviatoslav Dmitriev

See also: Alexander the Great; Alexander the Great's Empire; Antigonid Dynasty; Cassander; Demetrius Poliorcetes; Diadochi, Wars of the; Hellenistic Greece; Macedonia; Ptolemaic Dynasty; Ptolemy Soter; Seleucid Dynasty; Seleucus I Nicator.

Lysippus

Sculptor

Born: c. 390 B.C.E.; Sicyon, Greece
Died: c. 300 B.C.E.; place unknown
Also known as: Lysippos
Category: Art and architecture

Life Credited with being the greatest sculptor of the Sicyon artistic school, Lysippus (li-SIHP-uhs) had a prolific career. Beginning as a bronze-smith, he probably concentrated in that medium. Inscribed statue bases and ancient literary references define his range: deities, athletes, heroes, and animals. His skill of truth in portraiture led Alexander the Great to appoint Lysippus as his court sculptor.
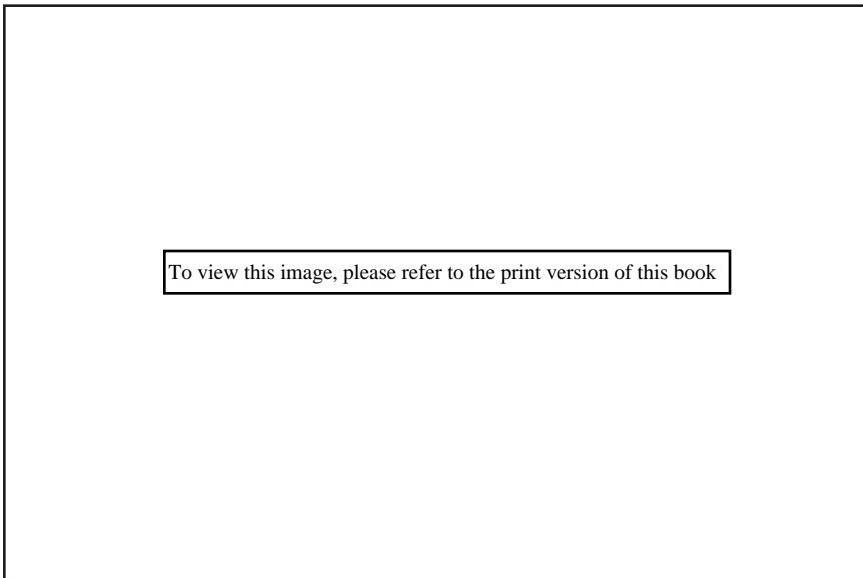
To view this image, please refer to the print version of this book

A copy of the quadriga, thought to be the work of Lysippus, sits atop the Courel Arch at the western entrance to the Louvre in Paris, France. (© Annebicque Bernard/Corbis Sygma)

Despite the exceptional quality and number of his works, no originals remain, although some attributions have been suggested from Roman copies. Perhaps his most famous statue was a youth scraping himself, associated with the *Apoxyomenos* (*Body-Scraper*) in the Vatican Museum. A marble statue of the athlete Agias in Delphi may be a contemporary copy of a Lysippan bronze from Pharsalus. Other famous works included many of Heracles, who in one rested after his labors and in another imbibed wine as a tabletop decoration. His celebrated allegorical statue *Kairos* (*Opportunity*) showed the youth as elusive and ephemeral.

INFLUENCE   Lysippus formed a large workshop whose students probably carried on his preference for sculpting the human form not as it existed but as it appeared to the eye, resulting in a small head, long legs, and a slim body. His finesse in fine detail, imparting greater naturalism to his figures, was well known.

FURTHER READING

Edwards, C. "Lysippos." In *Personal Styles in Greek Sculpture*, edited by O. Palagia and J. J. Pollitt. Cambridge, England: Cambridge University Press, 1996.

Johnson, F. P. *Lysippos*. Durham, N.C.: Duke University Press, 1927.

Steiner, Deborah Tarn. *Images in Mind: Statues in Archaic and Classical Greek Literature and Thought*. Princeton, N.J.: Princeton University Press, 2001.

Stewart, A. *Greek Sculpture*. New Haven, Conn.: Yale University Press, 1990.

Nancy Serwint

See also: Alexander the Great; Art and Architecture.

Macedonia

This ancient kingdom in the northeast corner of the Greek peninsula that established control over Greece in the fourth century B.C.E. and conquered an Asian empire extending from Egypt to India.

Date: 700-146 B.C.E.
Category: Cities and civilizations
Locale: Greek peninsula

BACKGROUND   The origins and language of the Macedonian people are obscure. The ruling dynasty claimed to be Greek, professing descent from mythical Heracles through the royal house of Argos. Scholars heatedly debate whether Macedonians were distant relatives of the Greek people, speaking a distinctive dialect, or were of unrelated stock.

HISTORY   The first king of Macedonia, Perdiccas I (c. 650 B.C.E.), led a tribe of shepherds calling themselves Macedonians from the mountainous territory around Pieria and Olympus to the fertile plain below. Little is known concerning Macedonia's first five kings. The sixth king, Amyntas I (d. c. 498 B.C.E.), resisted attempts by the expanding Persian Empire to control Macedonia. His son, Alexander I (r. c. 497-c. 454 B.C.E.), was forced to submit and become a Persian vassal; however, he secretly aided the Greek defense against Persian forces.

Macedonia in the fifth century B.C.E. was weak and unable to oppose the major Greek powers effectively. When Athens expanded its empire to the northern coast of the Aegean, Macedonia offered little resistance until the reign of Perdiccas II (r. c. 450-c. 413 B.C.E.). Perdiccas alternated between inciting rebellions in Athenian client cities and allying with Athens against his own Balkan enemies. King Archelaus (r. c. 413-399 B.C.E.) yearned for Greek approval. Although he invited leading Greek artists to his capital Pella—where the playwright Euripides spent his last years—and aided Athens after its defeat in the Peloponnesian War (431-404 B.C.E.), Athe-

nians considered Archelaus a shifty, untrustworthy barbarian.

Under Philip II (r. 359-336 B.C.E.), Macedonia became the greatest power in the Greek peninsula. He reorganized his army, providing new weapons and drilling his men in the use of the phalanx formation. No army could stand against Philip; he conquered his Balkan neighbors as far north as the Danube River and established control of the Greek city-states by defeating the combined might of Athens and Thebes at the Battle of Chaeronea in 338 B.C.E. Philip's power and wealth attracted historians, philosophers, writers, and artists to his capital, and Pella rivaled Athens as a center of Greek culture.

After Philip's assassination, his son Alexander the Great (r. 336-323 B.C.E.) carried out the invasion of Asia that Philip had planned. The Macedonian army thoroughly defeated the Persian forces, and Alexander conquered an empire stretching from the Libyan Desert in the west to the banks of the Indus River in the east. After Alexander's death, his generals divided the empire into rival Hellenistic kingdoms and contended with each other for supremacy.

Although frequently challenged by federations and leagues of Greek city-states, Macedonia remained the dominant power in Greece. In 280 and 279 B.C.E., successive invasions by large numbers of Gauls nearly destroyed the Macedonian army and devastated the countryside. Bringing an army from Asia Minor in 277 B.C.E., Antigonus II Gonatas defeated a band of Gauls. He became king and founded the Antigonid Dynasty, which ruled until the Roman conquest of Macedonia.

Macedonian kings opposed Roman expansion into the Balkans and supported Carthage during the Punic Wars (264-146 B.C.E.), thereby winning the enmity of Rome. After defeating the Macedonian army in 167 B.C.E., Rome abolished the monarchy and partitioned the country into four client republics. In 146 B.C.E., Rome turned Macedonia into a Roman province.

WAR AND WEAPONS   Macedonia was at war, or under the threat of war, throughout its history. All kings maintained a standing army, and the country lived on an almost permanent war footing. Philip II armed his men with 16-foot (5-meter) pikes, counterweighted at their butt ends so that they balanced with 12 feet (4 meters) of their length extending in front of the weapons' holders. Philip drilled his soldiers to charge in phalanx formation—as an eight-man-deep rectangle or as a sixteen-man-deep wedge. Each soldier held his pike with both hands and thrust with his full weight forward. In this

configuration, the leading pikemen were protected by four protruding pike points and had a reach of 12 feet (4 meters) with their own pikes. Other armies carried spears of 7 feet (2 meters) or less; therefore, Philip's phalanxes struck opponents before they could employ their own weapons. Combined with cavalry, whose mobility both Philip and Alexander the Great wielded to great effect, the Macedonian infantry was nearly invincible until it faced the Roman legion.

GOVERNMENT AND LAW   The king of Macedonia held absolute power, limited only by the strength of tradition. He served as the country's religious leader, sacrificing daily to the appropriate deities and presiding over numerous festivals and ceremonies. There was no fixed rule of succession; the Macedonians who made up the royal infantry and cavalry met as an assembly to chose the next king. However, from Perdiccas I (c. 650) to the death of Alexander the Great's son, Alexander IV, in about 310 B.C.E., only male descendants of the Argead Dynasty—whose claimed descent from Zeus through Heracles gave them a semisacred aura—were selected to rule. The king, as supreme commander of the armed forces, led his forces into battle. He owned all mineral deposits and timber in the kingdom as well as all conquered land, which he disposed of as he saw fit. Royal revenues, including land taxes and harbor dues, were huge, but equally large were the expenses of arming and maintaining the state's land and naval forces, as well as the costs of its royal court. To citizens of Greek city-states, the all-powerful Macedonian kings seemed barbaric relics of archaic times, justifying the Greeks' contempt for Macedonia.

RELIGION AND RITUAL   Macedonians shared the common religious features of the Greek world and worshiped its twelve Olympic gods. The cult of Zeus and places of devotion such as Mount Olympus were especially popular, and Heracles, the reputed ancestor of the royal family, received much admiration. Mystery cults, which promised life after death, were also widespread. By the fourth century C.E., however, most Macedonians had converted to Christianity.

ECONOMICS   The major occupations of the Macedonian people were herding, farming, and logging. The country was self-sufficient in foodstuffs and in good years might even export some food. The major export,

however, was lumber. Logs that could be shaped into ship's timbers were highly valued; after disastrous naval battles, Greek city-states turned to Macedonia for timber to rebuild their fleets. The expansion of Macedonia brought gold and silver mines under the control of the kings, who issued coinage and used profits to support the army and court.

AGRICULTURE AND ANIMAL HUSBANDRY   Early Macedonians were originally shepherds, pasturing their sheep and goats in the high meadows surrounding Mount Olympus and the Pierian range during the summer and moving to lower ground during the winter. After they expanded into the lowlands and coastal areas, Macedonians raised grains and other foodstuffs.

SETTLEMENTS AND SOCIAL STRUCTURE   By the fourth century B.C.E., the majority of the population were peasant farmers living in small villages near their farmland. Other than the capital and a few ports, cities were modest settlements serving an agricultural and herding hinterland. Macedonian cities had local governmental structures modeled after those of Greece. Unlike the sovereign assemblies or oligarchies of Greece, however, all local authorities were subject to the overriding authority of the king. Also, unlike Greek cities whose economies depended on slave labor, workers in Macedonian cities were free subjects of the king. The largely peasant population was a rich source of recruits for the Macedonian infantry. Wealthier residents who could afford to own horses provided cavalry for the army.

LANGUAGE AND LITERATURE   Literate Macedonians admired Greek culture and were familiar with Greek texts. They revered the Homeric epics—the warrior ethos of the *Iliad* (c. 750 B.C.E.; English translation, 1611) particularly appealed to a warrior nation—and they were aware of current Athenian playwrights and poets. The language Macedonians spoke in the seventh century B.C.E. seems beyond recovery; it could have been a unique dialect of Greek or a Balkan language related to Illyrian or Thracian. By the time of Philip II and Alexander, however, the spoken language was the common Greek tongue, and Alexander and his successors spread the Greek language and literature throughout their Asian and African territories.

CURRENT VIEWS   Questions concerning the ethnic origins of the Macedonians have occasioned furious debates. Greek nationalists and most Greek scholars claim, often passionately, that Macedonia was always Greek. Slavic authors, living in the Republic of Macedonia (formerly part of Yugoslavia), vigorously insist that ancient Macedonians were never Greek; extremists argue they were actually Slavs. More neutral scholars are divided; many believe Macedonians were Greek, but others think the evidence is too ambiguous to permit certainty.

FURTHER READING

Borza, Eugene M. *In the Shadow of Olympus: The Emergence of Macedon*. Princeton, N.J.: Princeton University Press, 1990.

Errington, R. Malcolm. *A History of Macedonia*. Berkeley: University of California Press, 1990.

Hammond, Nicholas G. L. *The Miracle That Was Macedonia*. New York: St. Martin's Press, 1991.

_____. *Philip of Macedon*. Baltimore: Johns Hopkins University Press, 1994.

Milton Berman

See also: Alexander the Great; Alexander the Great's Empire; Antigonid Dynasty; Antipater; Argead Dynasty; Cassander; Chaeronea, Battle of; Cynoscephalae, Battle of; Demetrius Poliorcetes; Diadochi, Wars of the; Gaugamela, Battle of; Granicus, Battle of; Hellenistic Greece; Language and Dialects; Olympias; Phalanx; Philip II of Macedonia; Philip V; Ptolemaic Dynasty; Ptolemaic Egypt; Ptolemy Soter; Religion and Ritual; Seleucid Dynasty; Seleucus I Nicator; Warfare Before Alexander; Warfare Following Alexander; Weapons.

Magna Graecia

This is the area where Roman and Greek cultures first came into conflict and merged.

Date: 700 B.C.E.-700 C.E.
Category: Cities and civilizations
Locale: Southern Italy

BACKGROUND   The term Magna Graecia (MAG-nuh GREE-shuh) generally refers to the coastal regions of Italy from the heel of the Italian peninsula clockwise to just north of the Bay of Naples, wherein a significant cluster of Greek-founded cities prospered before and into the Roman period. Some of the more prominent of these colonies were Tarentum (Taranto), Croton (Crotone), Paestum, Naples, and Cumae, but dozens of other cities are known, many of which have been at least partially excavated. The term can also be taken more generally to denote the Greek world outside mainland Greece. Mainland Greeks established colonies around the Mediterranean and Black Seas, mostly in the eighth through sixth centuries B.C.E. Most of these colonies were located where trading entrepôts had already been established. Mycenaean remains at some of these sites confirm the existence of long-established trade ties between Greece and Italy. The most significant of the colonizers of Italy were the Achaeans, a confederation of small cities in the northwest part of the Peloponnese. The Spartans had one Italian colony, although it gradually gained preeminence over many of the others.

The colonies in Italy, like all Greek colonies, tended to retain loose political and economic ties to their mother cities. The result was twofold. The petty particularism of intercity rivalries and suspicion common to mainland Greece became an embedded feature of Magna Graecia as well. On the other hand, these ties to mainland Greece also provided an important conduit for Greek influence and commerce between the Greek and Italian worlds. For example, Greek-style vases are regular features in all sorts of non-Greek settings, especially in Etruria. The cities farthest southeast, such as Tarentum and Heraclea, tended to retain their distinctive Greek charac-

ter the longest. The cities farther northwest around the Bay of Naples exhibited a more obvious cultural fusion with the Italian cultures with which they actively interacted. Pompeii is the most famous example of this process. Naples is an important exception to this rule, as it retained the use of the Greek language well into the Imperial Roman period.

Generally speaking, textual evidence for the history of this region is filtered through the experience of the Romans whose domination of Magna Graecia began in the last years of the fourth century B.C.E. The archaeological record and anecdotal references in the ancient sources are the main resources for the period preceding the Romans

THE COLONIES   Tarentum, located at the northeast corner of the Gulf of Tarentum, was the lone Spartan foundation and is traditionally dated to 706 B.C.E. Initially unimportant, it eventually gained prominence at the expense of its neighbors in the middle and late 400's B.C.E., gradually becoming the most important city in the southern gulf. Tarentum's rise to prominence was largely at the expense of Croton, a colony of the Achaeans (c. 710 B.C.E.). Croton, located in the toe of the Italian boot, was the most powerful city in the area and well positioned geographically to dominate intercourse with Sicily and eastern Italy. It was this geographic advantage that prompted Dionysius the Elder of Syracuse to seize the city in 379 B.C.E., after which it never regained its former prominence.

Paestum, located thirty-five miles (fifty-six kilometers) southeast of Naples, was a colony of Sybaris, itself a colony of the Achaeans. Founded about 600 B.C.E., it was originally named Poseidonia. It quickly became prominent in trade with the Etruscans to the north. Some of the best surviving examples of Greek temple architecture from the sixth and fifth centuries B.C.E. are located within the original walls of the city along with many other significant remains. Paestum became a Roman colony in 273 B.C.E.

Cumae, founded in 740 B.C.E. by Euboean colonists, was the first of the Greek colonies on the Italian mainland. Located about ten miles (sixteen kilometers) northwest of Naples, it became the mother city of a whole series of other colonies, including Naples itself. The history of Cumae intersected early on with that of Rome. Aristodemus, the tyrant of Cumae, defeated an Etruscan army near Rome in 505 B.C.E. that probably included Roman elements. By 338 B.C.E., Cumae had become a staunch ally of the Romans after having cooperated with them in their war with their Latin allies. Thereafter, Cumae remained a significant city until long after the

Western Roman Empire collapsed. Naples, founded by Cumae about 600 B.C.E., had eclipsed its mother city in influence by the late 400's B.C.E., after which it became the most important city in the area. Naples had become an ally of the Romans by 326 B.C.E. and retained independent status for another two hundred years.

One of the most intriguing figures of Magna Graecia was Pythagoras. Born in Samos, Pythagoras migrated to Croton about 530 B.C.E. and became a dominant intellectual figure there in science and religion. Much is ascribed to him personally, but it is likely that his disciples developed many of the ideas attributed to him. The ancients ascribe the first discussion concerning the transmigration of the soul to Pythagoras. These ideas were very important to the development of Plato's ideas more than one hundred years later. Pythagoras's followers developed a semisecret society in his name that featured secret initiation rites and dietary restrictions. Pythagoras seems to have become a cult figure during his own lifetime as well as the ancient paragon of the wise old sage. Pythagoras's forays into science were related to his interest in religion, as were the works of the other pre-Socratic philosophers. He discovered the well-known geometric theorem that bears his name, as well as mathematical relationships in musical harmonics.

CONTACT WITH ROME   Roman interaction with Magna Graecia coincides with some important thresholds in Roman history. The first paved Roman road was built in 312 B.C.E. to Capua and extended to Brundusium (Brindisi) by 244 B.C.E. The first Roman silver coinage was struck not in Rome but in Magna Graecia—probably Naples, about 325 B.C.E.—and should be associated with a treaty struck between Rome and Naples at about the same time. The Romans were interested in Naples's fleet of ships. From the Greek point of view, this alliance with the Romans was consistent with the policy of the southern Italian Greeks to make alliances with powerful outsiders to counter local threats rather than to develop and maintain citizen militias. Rome's involvement with Naples and Roman expansion into south-central Italy eventually alarmed Tarentum, the theretofore dominant city in the very south of Italy. This is the background to Tarentum's invitation to Pyrrhus, king of Epirus, to defend southern Italy from Roman expansion. This invitation backfired when Pyrrhus was unable to counter Rome's enormous manpower reserves. After a series of indecisive battles with the Romans, Pyrrhus was forced to withdraw from Italy, leaving his erstwhile clients to submit to Roman terms.

The challenge from Pyrrhus was the last real obstacle Rome faced in organizing the southern peninsula under its control. Surprisingly, the Romans exercised a light hand in the settlement and did not attempt to rule the Greeks directly. Nevertheless, at least some of the Greek cities of southern Italy maintained ambivalent feelings concerning Roman hegemony. When Hannibal invaded Italy in the late 200's B.C.E., some of these cities offered him aid and comfort. This assistance accounts for Hannibal's long stay in southern Italy and, of course, a much more onerous settlement with the Romans after Hannibal's hurried departure in 203 B.C.E. The Romans confiscated significant portions of land in the south and settled it with Roman and allied veterans and replaced the political independence of the Greek cities with Roman control. Some of these Greek cities disappeared altogether after this date, but it is difficult to know exactly what happened to them.

Since the 300's B.C.E., a significant cultural fusion of the Greeks with indigenous Italian peoples had been taking place. This fusion was hastened by the new Roman settlers such that the distinctive Greek character of Magna Graecia was mostly diluted after 200 B.C.E. Even so, southern Italy remained a culture apart from central and northern Italy. The rugged geography of southern Italy was clearly a factor. It provided refuge for rebellious elements late in Rome's war with its Italian allies in the 90's and 80's B.C.E. and for the slave army of Spartacus in the 70's B.C.E. Little is known of the history of Magna Graecia apart from what concerned the Roman Empire for the next few centuries.

FURTHER READING

De Angeles, Franco. *Megara Hyblaia and Selinous: Two Greek City-States in Archaic Sicily*. Oxford, England: University of Oxford, Committee for Archaeology, 2003.

Fredericksen, M. *Campania*. London: Routledge, 1984.

Pugliese Carratelli, Giovanni. *The Western Greeks*. London: Thames and Hudson, 1996.

Ridgway, D. *The First Western Greeks*. New York: Cambridge University Press, 1992.

Randall S. Howarth

See also: Dionysius the Elder; Pyrrhus; Pythagoras; Trade, Commerce, and Colonization.

Battle of Magnesia ad Sipylum

Rome's victory over Antiochus the Great ended Seleucid power in Asia Minor, thereafter exposing the subcontinent to Roman imperial domination.

Date: 190 B.C.E.
Category: Wars and battles
Locale: Magnesia, western Asia Minor northeast of Smyrna

SUMMARY   Antiochus the Great, having formed an alliance with the Aetolian League and Sparta, sought to expand his power in the eastern Mediterranean by invading Greece in 192 B.C.E. This action alarmed Rome, whose legions decisively checked the Seleucid king's expansion at Thermopylae two years later. Antiochus's defeat was soon followed by a Roman invasion of Asia Minor.

At Magnesia ad Sipylum (mag-NEE-zhuh ad SIH-pih-luhm), Antiochus the Great assembled his army of 70,000 near the Hermus River. He placed the infantry in the center, interspersed with war elephants, and stationed sizable formations of cavalry on both flanks and to the front. The Roman force of 30,000, under the command of Gaius Domitius, was deployed on the left against the river, with contingents of cavalry positioned to the right of this main legionary formation. As the legions attacked Antiochus's center, Syrian cavalry penetrated the Roman line and momentarily endangered the Roman left flank. Almost simultaneously, an intense charge by Roman cavalry broke the enemy's left. Under the pressure of this combined Roman assault, Syrian resistance collapsed. In the ensuing rout, 50,000 Syrians were killed or captured.

SIGNIFICANCE   Rome's victory at Magnesia ad Sipylum ended Seleucid power in Asia Minor and forced Antiochus the Great to relinquish all territories northwest of the Taurus Mountains to Rhodes, Pergamum, and Rome's Greek allies in Asia Minor.

FURTHER READING

Grainger, John D. *The Roman War of Antiochus the Great*. Boston: Brill, 2002.

Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Reprint. Berkeley: University of California Press, 1993.

Liddell Hart, B. H. *Scipio Africanus: Greater than Napoleon*. Cambridge, Mass.: Da Capo Press, 1994.

Donathan Taylor

See also: Aetolian League; Antiochus the Great; Seleucid Dynasty.

Battles of Mantinea

Mantinea was the center of struggles for domination of the central Peloponnese.

Date: 418, 362, and 207 B.C.E.
Category: Wars and battles
Locale: Central Arcadia

SUMMARY   The geographical position of the large Arcadian plain dominated by Mantinea (man-TIH-nee-uh) in the north and Tegea in the south gave it strategical importance to anyone wishing to apply military pressure to Sparta, Argos, or Achaea (Akhaïa).

The battle of 418 B.C.E. began with Agis II of Sparta marching on Mantinea to crush its alliance with Athens and Argos. Agis devastated the land until his enemies confronted him. He then drew up his line, with his Spartans on his right and his allies on the left. Against him stood the Mantineans, with their own members on their right and their allies on their left. Owing to the disobedience of two officers, a gap opened in the Spartan line into which the Mantineans poured. Agis, however, routed those opposite him, defeated the enemy, and ended their threat to Sparta.

In 362 B.C.E., the Thebans and their allies under Epaminondas confronted Mantinea, Sparta, and Athens south of their earlier battle. Epaminondas led his army in an oblique march against the Spartan line, which he easily broke, but was killed early in the battle. Fighting stopped, and the battle resulted immediately in stalemate and eventually in general peace.

The conflict of 207 B.C.E. pitted Philopoemen and his Achaeans with some mercenaries against the Spartan Machanidas and his mercenaries. Machanidas made the unusual move of interspersing catapults along his line. Philopoemen attacked immediately, but in confused fighting, Machanidas repulsed his mercenaries. When he failed to pursue them, Philopoemen wheeled against the Spartans, decisively defeating them and killing Machanidas.

SIGNIFICANCE   Each battle temporarily furthered the victor's political goals but was ultimately indecisive. Even the peace gained in 362 B.C.E. was short-lived.

FURTHER READING

Brewer, Paul. *Warfare in the Ancient World*. Austin, Tex.: Raintree/Steck-Vaughn, 1999.

Buckler, J. *The Theban Hegemony, 371-362 B.C.* Cambridge, Mass.: Harvard University Press, 1980.

Hanson, Victor Davis. *The Wars of the Ancient Greeks*. London: Cassell, 1999.

Montagu, John Drogo. *Battles of the Greek and Roman Worlds: A Chronological Compendium of 667 Battles to 31 B.C., from the Historians of the Ancient World*. Mechanicsburg, Pa.: Stackpole Books, 2000.

Pritchett, W. K. *Studies in Ancient Greek Topography*. Vol. 2. Berkeley: University of California Press, 1969.

Wees, Hans van. *Greek Warfare: Myths and Realities*. London: Duckworth, 2004.

John Buckler

See also: Alcibiades of Athens; Epaminondas; Philopoemen.

Battle of Marathon

Greece defeated the invading Persians, which enabled the Classical Greek influences of philosophy, politics, and education to evolve.

Date: September, 490 B.C.E.
Category: Wars and battles
Locale: Plain of Marathon, 20 miles (32 kilometers) northeast of Athens, Greece

SUMMARY   Ionian Greek cities on the coast of Asia Minor revolted against Persia. The Persian leader Darius the Great invaded the city-state of Athens as punishment for supporting Ionia. Some 10,000 Athenian and 1,000 Plataean soldiers attacked 20,000 Persians shortly after they landed
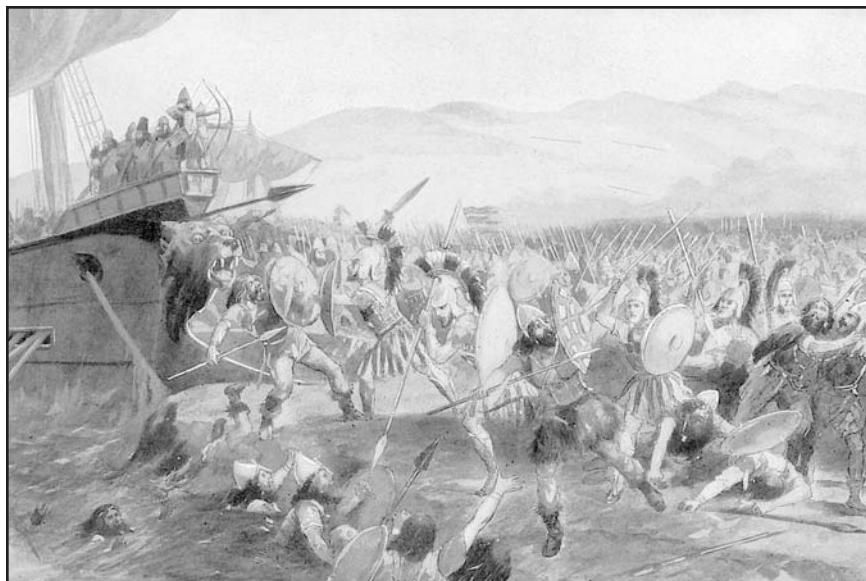
The Battle of Marathon. (F. R. Niglutsch)

from the Bay of Marathon. The Greek commander Miltiades the Younger ordered an immediate attack so that afterward they could defend Athens from a second invading Persian force.

Miltiades strategically allowed the Persians to push back the weaker center of his line. Greek soldiers on the ends attacked forward and completed a "double envelopment"; both Persian wings were pushed backward and inward on themselves. The Persians panicked and retreated to their ships, suffering 6,400 casualties to only 192 Greek casualties. The Greeks quickly marched to Athens and scared away the second Persian force.

SIGNIFICANCE Defeating the invading Persians saved the evolving Classical Greek ideals of civilization from suppression under Persia. The Persians, defeated, returned home.

FURTHER READING

Creasy, E. S. *Fifteen Decisive Battles of the World*. New York: Dorset Press, 1987.

De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Sekunda, Nicholas. *Marathon, 490 B.C.: The First Persian Invasion of Greece*. Westport, Conn.: Praeger, 2005.

Alan P. Peterson

See also: Athens; Greco-Persian Wars; Miltiades the Younger.

Mausolus

Born: Date unknown; Caria (now in Turkey)
Died: 353 B.C.E.; Caria (now in Turkey)
Also known as: Mausalous
Category: Government and politics

LIFE   Mausolus (maw-SOH-luhs) was a Persian satrap of Caria in south-west Asia Minor, where he ruled from 377 B.C.E. until his death in 353 B.C.E. Keen to increase his own power, his friendly relations with Persia were soured by his being one of the leaders in the Great Revolt of the Satraps in 362 B.C.E., although he deserted the cause and hence was not punished by the Persian king. This allowed Mausolus to continue his imperialistic policy, encroaching on the territories of Lycia and Ionia and also moving his capital from Mylasa to Halicarnassus, where he built a great fortress and married his sister Artemisia II.

In 356 B.C.E., Mausolus supported the revolt of Rhodes, Byzantium, Chios, and Cos against Athens in the Social War, and a few years later, he annexed Rhodes and Cos. He may even have engineered the Social War, as he could not expand his power on land because of the Persian king's settlement after the Satraps' revolt and could only turn to the islands. Mausolus was a patron of the arts and literature but is perhaps best remembered for his tomb. The mausoleum, made of white marble and measuring 100 by 127 feet (30 by 39 meters) and 134 feet (41 meters) high, was completed after his death.

INFLUENCE   As well as being the source of the word "mausoleum," Mausolus may be credited with spreading Greek culture in inland Asia Minor long before Alexander the Great.

FURTHER READING

Hornblower, S. *Mausolus*. Oxford, England: Oxford University Press, 1982.

Sealey, R. *Demosthenes and His Time*. Oxford, England: Oxford University Press, 1982.

Ian Worthington

See also: Artemisia II; Halicarnassus Mausoleum.

Medicine and Health

The ancient Greeks introduced a systematic approach to healing based on "rational" medicine and a healthy lifestyle.

Date: c. 800-31 B.C.E.
Category: Medicine

SUMMARY   The word "physician" (*i-ja-te*) first occurred on a second millennium B.C.E. Linear B tablet from the Greek seaport of Pylos. Elsewhere there are references to an unguent boiler, female bath keeper, and medicinal plants. No specific diseases are mentioned. Skeletal evidence presents at least five cases of trepanation, the practice of taking circular bone samples. One Mycenaean example on an aristocrat's skull is particularly sophisticated, but the patient appears to have died shortly after the procedure. Among diseases detected in bone is spinal osteoarthritis. In the classical period, malaria, tuberculosis, and chronic deficiency diseases appear to have been common.

The Homeric epics supply the earliest literary evidence of medical practice. Disease was believed to arise from divine displeasure. In the *Iliad* (c. 750 B.C.E.; English translation, 1611), Apollo, sometimes considered a god of healing, shoots arrows at the Greek camp to avenge Agamemnon's insulting treatment of his priest. A plague ensues, striking mules and dogs first, then humans. Apollo's epithet here, Smintheus ("Mouser"), has been taken too readily as evidence that Homer recognized rodents as carriers. However, descriptions of 147 war wounds reveal a knowledge of anatomy that is at times precise and practical (for killing purposes) and at times fanciful. The sources of this knowledge were probably the battlefield and analogous inferences drawn from animal slaughter in cooking or sacrifice. Systematic dissection was not practiced until the third century B.C.E., primarily in Alexandria. Wounds were sometimes treated with a bitter root, probably related to onion, with astringent properties. Some wounds were dressed, others left open. Sucking was used, but it is unclear if the practice was intentionally therapeutic to remove pus or poison. In the *Odyssey* (c. 725
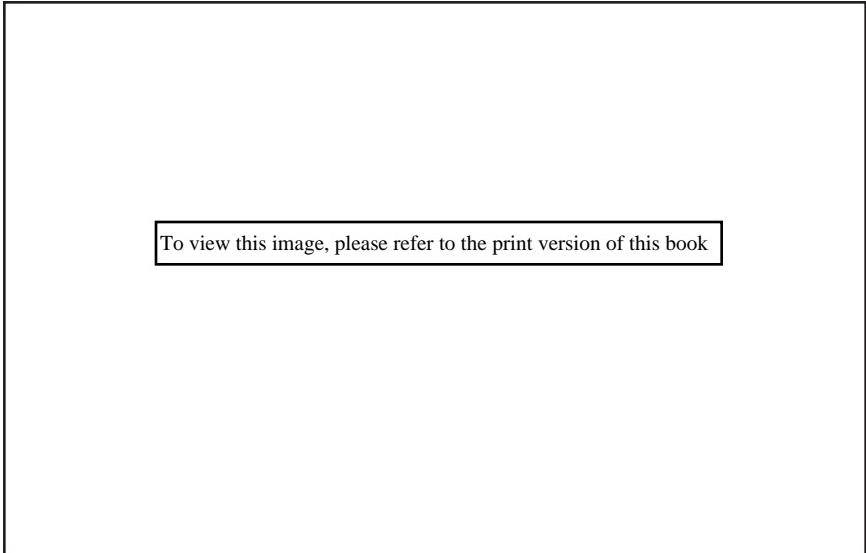
In this bas-relief, a physician examines a patient while Hippocrates holds the symbol of medicine, a snake coiled around a staff. (Hulton Archive/Getty Images)

B.C.E.; English translation, 1614), Odysseus's flow of blood is stanched by a magical incantation, an ancient Indo-European practice.

Hesiod's slightly later *Erga kai Emerai* (c. 700 B.C.E.; *Works and Days*, 1618) suggests that the countless plagues that escaped from Pandora's jar attacked humans "spontaneously." Some have seen this passage as a movement to a more naturalistic explanation of disease, but the jar still did come from Zeus, to avenge Prometheus's theft of fire.

By the fifth century B.C.E., a shift had occurred, catalyzed in part by the natural philosophers of the Ionian revolution, who sought rational explanations for natural phenomena. To trace the change in detail is impossible, because no pre-Hippocratic medical texts survive. One pivotal figure was Alcmaeon of Croton in southern Italy, a major medical center. Born about 510 B.C.E., Alcmaeon believed that disease arose in the blood, marrow, or brain from a lack of equilibrium (*isonomia*) of certain bodily qualities: wet, dry, cold, hot, bitter, and sweet.

Combined with Empedocles' theory of the four elements (fire, air, earth, water), Alcmaeon's ideas proved instrumental in the development of Hippocratic medicine. The "Hippocratic collection" known as the *Corpus Hippocraticum* (fifth to third century B.C.E.) is a heterogeneous assemblage of more than sixty treatises, none of which predates the fifth century B.C.E.

Internal inconsistencies imply that it is not the work of one person or dogmatic group. Which essays, if any, were actually composed by Hippocrates of Cos, the father of medicine, has been vainly debated since antiquity. The first essay in the Hippocratic corpus, *Peri archaies ietrikes* (*Ancient Medicine*, 1948), stresses that medicine must depend on observation and not philosophical speculations. *Peri ieres noysoy* (*On the Sacred Disease*, 1849) argues that epilepsy is not a divine affliction as once thought but may be naturally explained: Phlegm blocking the veins that lead to the brain causes paralysis and seizure.

Another essay in the Hippocratic corpus, *Peri physios anthropou* (*On the Nature of Man*, 1968), contains the fundamental humoral theory that would prevail in Western medicine for more than two thousand years. In the human body, four fluid substances—blood, phlegm, yellow bile, and black bile—were posited. An imbalance in these humors was perceived as the cause of illness. In general, therapy was conservative and depended on dietetics, which stressed proper food, a healthy lifestyle, and a clean environment. Commonly prescribed diets for the sick included barley soup as well as honey and water. Surgical intervention included trepanation and nephrotomy (kidney surgery) for kidney stones and bleeding.

Physicians initially were on the level of craftspeople and traveled from place to place to earn a living and gain experience. In contrast to modern practice, patients were often diagnosed and treated in a public context. A system of apprenticeship existed, and some of the duties of an apprentice to his master are specified in the Hippocratic Oath. How generally applicable the oath was, however, remains debatable. Remarkable advances in anatomy occurred in the third century B.C.E. in Alexandria under the authoritarian Ptolemies, who allowed physicians such as Herophilus to engage in vivisection on condemned criminals.

Together with the advent of rational medicine, however, there persisted a temple medicine connected with the cult of Asclepius, the son of Apollo. Temples to this god of healing would be accompanied by healing centers called "asclepions," where patients would rest and recover. Their treatment involved incubation—sleeping at a temple to receive a cure or dream instruction. It was believed that during sleep, patients were visited by Asclepius and his daughters, Panacea and Hygieia (from which our words for "universal cure" and "hygiene" originate). Asclepius carried a staff with a snake wrapped it, which to this day remains an icon for the practice of medicine. Evidence survives in actual temple accounts and in the literary narratives of Aristides.

SIGNIFICANCE   The voluminous works of the Hellenistic physician Galen of Pergamum (129-c. 199 C.E.) codified and refined earlier Greek medical concepts. In Galen's day, elements of Stoic philosophy were combined with the ancient Greek concept of the four humors, and in this influential form Hippocratic concepts were transmitted down to the nineteenth century.

FURTHER READING

Horstmanshoff, H. F. J., and M. Stol, eds., in collaboration with C. R. van Tilburg. *Magic and Rationality in Ancient Near Eastern and Graeco-Roman Medicine*. Boston: Brill, 2004.

Lloyd, G. E. R., ed. Introduction to *Hippocratic Writings*. London: Penguin, 1978.

Longrigg, James. *Greek Rational Medicine: From the Heroic to the Hellenistic Age—A Source Book*. London: Routledge, 1998.

Majno, Guido. *The Healing Hand: Man and Wound in the Ancient World*. Cambridge, Mass.: Harvard University Press, 1975.

Nutton, Vivian. *Ancient Medicine*. New York: Routeledge, 2004.

Porter, Ray. "Antiquity." In *The Greatest Benefit to Mankind: A Medical History of Humanity*. New York: W. W. Norton, 1998.

Prioreschi, Plinio. *A History of Medicine*. 3 vols. Omaha, Nebr.: Horatius Press, 1996-1998.

David J. Ladouceur

See also: Alcmaeon; Diocles of Carystus; Erasistratus; Herophilus; Hippocrates; Nicander of Colophon; Science.

Meleager of Gadara

POET

Born: c. 140 B.C.E.; Gadara, Syria (now Umm Qays, Jordan)
Died: c. 70 B.C.E.; Cos, Greece
Category: Poetry; literature

LIFE   The birthplace and early home of Meleager (mehl-ee-AY-gur) was Gadara in Syria, a town which, because of its cultural tradition, he called the Syrian Athens. This tradition was the result largely of its famous citizen, the Cynic philosopher and writer of satirical philosophical potpourris, Menippus. Menippus had lived in the third century B.C.E., whereas Menander was born in the next century, but Menippus's influence was still strong. Among his earliest creations Meleager composed satirical dialogues in the style of Menippus. The subject of one is reported as a comparison of pease-porridge and lentil soup. (The later dialogues of Lucian preserve something of the spirit of these works.) The dialogues, however, have been lost.

Meleager's reputation rests on the approximately 130 epigrams that have been preserved in the late collection of ancient Greek epigrams, the *Greek Anthology*. Most of these are love epigrams. Meleager doubtless first wrote some of them while still in Gadara. As a young man, however, he moved to Tyre, and it was the long period of his residence there that saw the full expression of his talents. Tyre, a cosmopolitan commercial city, was an ideal setting for the erotic attachments to Heliodora, Zenophila, and all the others who are celebrated in his poems. It would be unwise, however, to deduce an erotic biography from the fanciful variety of his epigrams. It should simply be noted that, conformably with the almost universal tradition of ancient Greek erotic poetry, the loves he celebrates are affairs either with *hetaerae* (courtesans) or with boys in their early teens. As for Meleager's means of livelihood, the Cynic traces in some of his epigrams may suggest a career as a philosophical rhetorician.

In his later years Meleager moved to the island of Cos. It was there that he completed his final literary production, *Stephanos*, or *Garland*, an an-

thology of some fifty epigrammatic poets (himself included), with a preface in verse which compared each of the poets to whichever plant most suggested his poetic style ("the sharp needles of Mnasalcas' pine"). The preface has been preserved, and most of the rest of the *Garland* found its way into the *Greek Anthology*.

The poetry of Meleager has several clearly distinguishing characteristics. Its style is extravagant in cleverness, imagery, and rhetoric; the poet frequently attempts to surpass previous treatments of topics or themes (such as that of the lover who has been turned to ashes by his passion). Together with this luxuriant artifice there is a vein of sentiment which, except at a few moments, excludes emotional depth. The poetry is redeemed by a persistent Menippean trait, a playful and ironic wit that can be seen in such poems as those addressed to a mosquito, cicada, and bee.

INFLUENCE   With all his shortcomings, Meleager remains the chief creative writer who has survived from the impoverished Greek literature of the first century B.C.E.

FURTHER READING

Cameron, Alan. *The Greek Anthology: From Meleager to Planudes*. New York: Oxford University Press, 1993.

Clack, Jerry. *Meleager: The Poems*. Wauconda, Ill.: Bolchazy-Carducci, 1992.

Gutzwiller, Kathryn J. *Poetic Garlands: Hellenistic Epigrams in Context*. Berkeley: University of California Press, 1998.

Whigham, Peter, and Peter Jay, eds. *The Poems of Meleager*. Berkeley: University of California Press, 1975.

Jeffrey L. Buller

See also: *Greek Anthology*; Literature; Menippus of Gadara.

Menander

Born: c. 210 B.C.E.; Kalasi, near Alexandria, probably Alexandria-in-
Caucaso (now Begram, Afghanistan)
Died: c. 135 B.C.E.; Bactria (now in Afghanistan)
Also known as: Milinda
Category: Government and politics

LIFE   Menander (meh-NAN-dur) was one of the most important of the
Greco-Bactrian kings. He is the only Indo-Greek king to be named in clas-
sical Indian sources. He is best known as the Milinda of the *Milinda-pañha*
(first century B.C.E., some material added later, date uncertain; *The Ques-
tions of King Milinda*, 1890-1894), a Buddhist work in the form of a dia-
logue between Milinda and the Buddhist sage Nāgasena. His early career is
obscure.

He rose to the kingship circa 155 B.C.E. His kingdom covered much of
present-day Afghanistan and Pakistan. According to the historian Strabo,
Apollodorus of Artemita reported that Menander advanced beyond the
Hypanis (modern Gharra, a tributary of the Indus River) as far as the Imaus
(either the Yamuna or Sun Rivers). Indian sources describe a Greek ad-
vance into India at this time. Patañjali (fl. c. 140 B.C.E.) in his *Mahābhāṣya*
(second century B.C.E.; English translation, 1856) cites references to the
Greek conquest of Sāketa (Ayodhyā) and Madhyamikā. Kālidāsa in his
play *Mālavikāgnimitra* (traditionally c. 70 B.C.E., probably c. 370 C.E.; En-
glish translation, 1875) refers to the defeat of Greek forces at the Indus
River by Vasumitra during the reign of his grandfather Puṣyamitra (d. 148
B.C.E.). The *Yuga Purāna* (n.d.; *The Yuga Purana*, 1986) in the *Gārgi
Saṁhitā* (n.d.; a work on astrology), describes the Greek advance into In-
dia, culminating in the capture of Pāṭaliputra (Patna).

Menander, however, was unable to consolidate his conquests and left
India without annexing any territory. The *Milinda-pañha* reports that
Menander withdrew from the world and left his kingdom to his son. How-
ever, Plutarch in *Ethika* (after c. 100 C.E.; *Moralia*, 1603) says that Menan-

der died in camp and that his ashes were equally divided among the cities of his kingdom, where monuments were dedicated to him. Plutarch's account is reminiscent of descriptions of the dispersal of the Buddha's remains. At the time of his death, Agathocleia, his wife (probably the daughter of King Agathocles), served as regent for Strato, their son, who was not of age to assume the kingship. The coins of Menander were bilingual (in Greek and Kharoshti). Pallas was most frequently on the reverse. His titles were "soter" (savior) and "dikaios" (just).

INFLUENCE   With Menander, the influence of the Greco-Bactrian kings reached its zenith. His successors were unable to stay in power. In the century after Menander's death, more than twenty rulers are recorded. By the middle of the first century B.C.E., the Yuezhi-Kushān, Saka, and Scytho-Parthian ethnic groups had taken over the region. In addition to his exploits, Menander's fame is assured in the portrayal of Milinda in the *Milinda-pañha*.

FURTHER READING

Menander. *Menander*. Edited by David R. Slavitt. Philadelphia: University of Pennsylvania Press, 1998.

Narain, A. K. *Cambridge Ancient History*. Vol. 8. Cambridge, England: Cambridge University Press, 1989.

Seldeslachts, Erik. "The End of the Road for the Indo-Greeks?" *Iranica Antiqua* 39 (2004): 249-296.

Albert T. Watanabe

See also: Hellenistic Greece.

Menander

Born: c. 342 B.C.E.; Athens, Greece
Died: c. 291 B.C.E.; Piraeus, Greece
Category: Theater and drama

Life Menander (meh-NAN-dur) came of age in Athens just as the democracy fell. He reportedly belonged to the circle of Demetrius Phalereus, who ruled Athens for Macedonia from 317 to 307 B.C.E. In thirty years, Menander wrote more than one hundred plays, winning in dramatic com-

The playwright Menander.
(F. R. Niglutsch)

Principal Works of Menander

Orge, 321 B.C.E. (*Anger*, 1921)

Samia, 321-316 B.C.E. (*The Girl from Samos*, 1909)

Dyskolos, 317 B.C.E. (*The Bad-Tempered Man*, 1921; also known as *The Grouch*)

Perikeiromenē, 314-310 B.C.E. (*The Girl Who Was Shorn*, 1909)

Aspis, c. 314 B.C.E. (*The Shield*, 1921)

Epitrepontes, after 304 B.C.E. (*The Arbitration*, 1909)

Comedies, pb. 1921

The Plays of Menander, pb. 1971

---

petition eight times. His plays set the standard for refined domestic "situation" comedies. Although he was extremely popular in antiquity, his writings were lost for centuries until some were recovered at the beginning of the twentieth century. Only *Dyskolos* (317 B.C.E.; *The Bad-Tempered Man*, 1921, also known as *The Grouch*) survives complete, but it is not as good as his reputation suggests. Better are the nearly complete *Samia* (321-316 B.C.E.; *The Girl from Samos*, 1909) and partial *Epitrepontes* (after 304 B.C.E.; *The Arbitration*, 1909), which display the complex plots and subtle characters that are Menander's hallmark. Menander writes smooth, witty Greek that lends itself easily to being quoted for philosophical maxims.

INFLUENCE   Menander became the model for virtually all situation comedy in the Western tradition, primarily through the Roman adaptations of his plays by Plautus and Terence. The comedies of the English playwright William Shakespeare and the French playwright Molière and even modern television situation comedies ultimately go back to Menander's legacy. Famous quotes of Menander were popular in antiquity in their own right, and he is the only pagan author to be quoted in the New Testament.

FURTHER READING

Frost, K. B. *Exits and Entrances in Menander*. New York: Oxford University Press, 1988.

Henry, Madeleine. *Menander's Courtesans and the Greek Comic Tradition*. New York: P. Lang, 1985.

Lape, Susan. *Reproducing Athens: Menander's Comedy, Democratic Culture, and the Hellenistic City*. Princeton, N.J.: Princeton University Press, 2004.

Segal, Erich, ed. *Oxford Readings in Menander, Plautus, and Terence*. New York: Oxford University Press, 2001.

Sutton, Dana Ferrin. *Ancient Comedy: The War of the Generations*. New York: Twayne, 1993.

Webster, T. B. L. *The Birth of Modern Comedy of Manners*. Folcroft, Pa.: Folcroft Library Editions, 1974.

Wiles, David. *The Masks of Menander: Sign and Meaning in Greek and Roman Performance*. New York: Cambridge University Press, 1991.

Zagagi, Netta. *The Comedy of Menander: Convention, Variation, and Originality*. Bloomington: Indiana University Press, 1995.

Wilfred E. Major

See also: Athens; Demetrius Phalereus; Literature; Performing Arts; Sports and Entertainment.

Menippus of Gadara

Satirist

Flourished: Third century B.C.E.; Gadara, Palestine (now Umm Qays, Jordan)
Category: Literature

Life   Menippus of Gadara (meh-NIHP-uhs of GA-duh-ruh) was born a slave in Sinope, a city on the southern shore of the Black Sea associated with the Cynic philosopher Diogenes and the comic poet Diphilus. Diogenes Laertius reports that Menippus bought his freedom, acquired huge riches through moneylending, became a citizen of Thebes, lost his fortune, and finally committed suicide in grief at the loss.

Menippus was known for his serious-comic writing, in which he mingled humor with philosophical reflections. Though none of his writings remain, his work was imitated through the 150 books of *Saturae Menippeae* (probably 81-67 B.C.E.; *Menippean Satires*, 1985) adapted by the Roman Marcus Terentius Varro (116-27 B.C.E.), of which some surviving fragments give an idea of the original. The satires of the Sophist Lucian perhaps also give an idea of the kind of writing Menippus produced, in which he alternated poetry and prose. Menippus's works, like iambic poetry generally, included criticisms of people, places, and things.

Influence   Menippus's innovation of mingling prose and poetry in the same work has been imitated ever since, famously in Boethius's *De consolatione philosophiae* (n.d.; *Consolation of Philosophy*, 1973) and, in the English Renaissance, in Sir Philip Sidney's *Arcadia* (1590). The term "Menippean" has come to refer to this technique.

Further Reading
Hall, Jennifer. *Lucian's Satire*. New York: Arno Press, 1981.
Kaplan, Carter. *Critical Synoptics: Menippean Satire and the Analysis of*

Intellectual Mythology. Madison, N.J.: Fairleigh Dickinson University Press, 2000.

Knight, Charles A. *The Literature of Satire*. New York: Cambridge University Press, 2004.

Matton, Sylvain. "Menippus in Antiquity and the Renaissance." In *The Cynics*, edited by R. Bracht Branham and Marie-Odile Goulet-Cazé. Berkeley: University of California Press, 1996.

James A. Arieti

See also: Iambic Poetry; Literature.

Messenian Wars

Conquest of Messenia provided the Spartans with valuable land and slave labor, contributing to Sparta's dominant position in Greece from the seventh to the fourth century B.C.E.

Date: Late eighth to mid-seventh century B.C.E.
Category: Wars and battles
Locale: Messenia, in southwestern Greece

SUMMARY   Land hunger drove the Spartans to conquer their fertile western neighbor, Messenia. Sparta fought two major wars to subdue Messenia, a neighboring region in the southwestern Peloponnese. During the First Messenian War (third quarter of the eighth century B.C.E.), Sparta subjugated much of Messenia and enslaved its inhabitants, who became known as helots. Two generations later, the helots revolted at a moment of Spartan weakness (early 660's B.C.E.), precipitating the Second Messenian War. Sparta spent twenty years ruthlessly suppressing this rebellion and afterward oppressed the Messenians with renewed vigor. In each war, Spartan victory depended on seizure of the stronghold of Ithome in central Messenia.

SIGNIFICANCE   Victory in the Messenian Wars enabled Sparta to dominate Messenia for more than three hundred years. The Messenians posed a constant threat of rebellion, which the Spartans greatly feared. The Spartans maintained their position by brute force and terror, necessitating an intensively militarized state. Many Messenians fled slavery, producing a Messenian diaspora of exiles.

FURTHER READING

Cartledge, Paul. *Sparta and Lakonia: A Regional History, 1300-362 B.C.*, 2d ed. New York: Routledge, 2002.

Hanson, Victor Davis. *The Wars of the Ancient Greeks*. London: Cassell, 1999.

Oliva, Pavel. *Sparta and Her Social Problems*. Translated by Iris Urwin-Lewitová. Amsterdam: Hakkert, 1971.

Pausanias. *Guide to Greece*. Vol. 2. Translated by Peter Levi. New York: Penguin, 1979.

Shawn A. Ross

See also: Archaic Greece.

Midas

Born: 738 B.C.E.; Anatolia
Died: 696/695 B.C.E.; Anatolia
Also known as: Mita of Mushki
Category: Government and politics

LIFE   Little is known of the historical Midas (MI-duhs). He was apparently king of the Phrygians, a Balkan tribe that settled in Anatolia, part of modern Asia Minor, about the eleventh century B.C.E. According to Assyrian writings, local power was granted to Midas of Phrygia about 730 B.C.E. Midas appears to have opened trade in the region during his reign, as the historian Herodotus refers to Phrygia serving as a trading power during this period. Midas submitted his power to Sargon II of Assyria about 709 B.C.E.; Sargon's successor, Sennacherib, occupied the region some years later. Midas may have resisted the occupation, as Assyrian documents refer to fighting with Mita of Mushki—almost certainly Midas. The invasion of Phrygia by the Cimmerians from the west in 700 B.C.E. probably marked the end of Midas's rule. Whether he committed suicide, as described in one version of events, or married a daughter of Agamemnon, a king of the Cimmerians, is unclear.

INFLUENCE   Midas is best known as a hero of Greek mythology. According to legend, Midas was granted by Dionysus, god of wine, the "gift" of turning all he touched into gold, which became a destructive curse. The "Midas touch" has come to mean the ability of a person to create wealth.

FURTHER READING

Brown, Dale. *Anatolia: Cauldron of Cultures*. New York: Time-Life, 1995.
Kealhofer, Lisa, ed. *The Archaeology of Midas and the Phrygians: Recent Work at Gordion*. Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 2005.

Sasson, Jack, ed. *Civilizations of the Ancient Near East*. New York: Scribner, 1995.

Richard Adler

See also: Herodotus; Mythology.

Military History of Athens

In the fifth century B.C.E., Athens established a naval empire that controlled much of the Greek world and revolutionized Greek warfare.

Date: 478-404 B.C.E.
Category: Military
Locale: Greece, Aegean Sea, Western Asia Minor (later Turkey)

SUMMARY   The city-state of Athens rose to prominence during the Greco-Persian Wars of the fifth century B.C.E. After their victory over the Persians at Marathon (490 B.C.E.), the Athenians constructed a fleet of two hundred triremes in preparation for the return of the Persians, and these vessels formed the backbone of the Greek fleet that defeated the Persian navy at Salamis (480 B.C.E.). The Spartans led the allied Greeks in this phase of the war, but when fighting moved across the Aegean Sea, the behavior of the Spartan Pausanias, who was in command, grew intolerable. Pausanias was relieved, and the Greeks of the Aegean islands and Asia Minor invited the Athenians to lead them. The Athenians readily agreed, and late in 478 B.C.E., they invited all Greek states to join them in a new, anti-Persian alliance.

The island of Delos served as the headquarters for the alliance, which became known as the Delian League. Members included maritime Greek cities from around the Aegean Sea and beyond. Representatives came to Delos annually to vote on military operations; each state had an equal vote. The Athenians, however, supplied the largest number of ships, and they dominated the league's administration. Athenian generals commanded expeditions, and the Athenians determined which states were to provide ships and men and which were to pay tribute to support campaigns. Ten Athenian officials oversaw the league treasury.

The Delian League originated as an anti-Persian alliance, but the Athenians displayed imperialistic tendencies almost from its foundation. The first league expedition expelled a Persian garrison from the Thracian city of Eion (476 B.C.E.). Similar campaigns drove the Persians out of the

Aegean Sea, and a decisive victory over the Persians at the Eurymedon River in southern Turkey (466 B.C.E.) removed the threat of Persian invasion. However, the Athenians also compelled some Greek cities to join the league, prevented others from withdrawing, and interfered in the internal affairs of their allies.

The Piraeus and the Long Walls of Athens allowed the Athenians to withstand long sieges. (F. R. Niglutsch)

In the First Peloponnesian War (460-446 B.C.E.), Athens sought to extend its empire both in mainland Greece and in the Mediterranean. Central Greece fell under Athenian control, and the Athenians launched campaigns against Cyprus (460 B.C.E.) and Egypt (459-454 B.C.E.). When the latter campaign ended in disaster in 454 B.C.E., the Athenians may have transferred the Delian League treasury to Athens. A truce with Sparta followed in 451 B.C.E., and after an unsuccessful campaign against Cyprus (451-450 B.C.E.), a peace treaty was signed with Persia (c. 449 B.C.E.). This peace, called the Peace of Callais, formally ended the Greco-Persian Wars. Some historians question its historicity, but fighting between Greeks and Persians ceased until the late fifth century B.C.E. The Athenians, however, continued to demand tribute from their allies, and any doubts that the Delian League was an Athenian empire were dispelled. Subsequent unrest among the allies led to the loss of central Greece, but the Athenians quashed a revolt of Euboea (446 B.C.E.), and in the Thirty Years' Peace with Sparta, they gained recognition of their empire (446 B.C.E.).

The Athenians maintained and extended their power with a fleet of triremes manned, at first, by their own citizens. This fleet numbered 300 vessels on the eve of the Second Peloponnesian War (431 B.C.E.), and, accord-

ing to the biographer Plutarch, sixty of these ships remained at sea for eight months of the year. Tribute paid by Athenian allies supported this fleet. Allies had originally contributed either ships or money to the Delian League, but by the 440's, all paid tribute except for a few island states. By paying tribute instead of serving on expeditions, the allies lost the military experience with which they might have challenged Athenian power, and the Athenians acquired the financial resources they needed to enforce their will. Tribute also provided the funds that paid for the Parthenon and other splendid buildings in Athens itself.

Spartan fear of Athenian imperialism was a major factor in the outbreak of the Second Peloponnesian War (431-404 B.C.E.). Revolts by Mytilene (427 B.C.E.) and in northern Greece (424 B.C.E.) strained Athenian resources, but most allies remained loyal, despite a sharp rise in tribute. Only after the failure of the Athenian expedition against Sicily (415-413 B.C.E.) did large numbers rebel, and even then, the Athenians held out for nearly ten more years. After losing their fleet at Aegospotami (405 B.C.E.), the Athenians surrendered to Sparta in 404 B.C.E. and lost their empire.

The Athenians never abandoned hope of regaining their overseas possessions. In 378 B.C.E., they founded the Second Athenian League, a naval alliance designed to block Spartan aggression. It eventually grew to include more than fifty states. Its charter, however, included safeguards against Athenian imperialism, and the Athenians never enjoyed the power or resources they had possessed in the fifth century B.C.E.

SIGNIFICANCE   The establishment of the Athenian Empire marked the first time a single Greek state had subjugated other Greeks on a large scale. The empire's naval basis also changed the nature of Greek warfare. Earlier conflicts between Greek city-states had been land based and localized. Wars were fought between neighboring states over disputed borderlands and seldom lasted more than a few months. However, the Athenian navy could campaign far from home and for extended periods of time. In addition, the construction of the Long Walls connecting Athens to its port of Piraeus allowed the Athenians to withstand a long siege, and Athenian control of the sea ensured the steady inflow of tribute and other supplies. Henceforth, naval power and financial resources were key factors in Greek warfare.

FURTHER READING

Badian, Ernst. *From Plataea to Potidaea: Studies in the History and Historiography of the Pentecontaetia*. Baltimore: Johns Hopkins University Press, 1992.

MacGregor, Malcolm. *The Athenians and Their Empire*. Vancouver: University of British Columbia Press, 1987.

Meiggs, Russel. *The Athenian Empire*. Oxford, England: Clarendon Press, 1971.

Rhodes, P. J. *The Athenian Empire*. New Surveys in the Classics 17. Oxford, England: Clarendon Press, 1985.

Samons, Loren J. *Athenian Democracy and Imperialism*. Problems in European Civilization. Boston: Houghton Mifflin, 1998.

Sekunda, Nicholas. *Greek Hoplite, 480-323 B.C.* Oxford, England: Osprey, 2000.

Wees, Hans van. *Greek Warfare: Myths and Realities*. London: Duckworth, 2004.

James P. Sickinger

See also: Aegospotami, Battle of; Athenian Empire; Athenian Invasion of Sicily; Athens; Cyprus; Greco-Persian Wars; Marathon, Battle of; Pausanias of Sparta; Peloponnesian Wars; Salamis, Battle of; Trireme; Warfare Before Alexander.

Miltiades the Younger

Military leader and politician

Born: c. 554 B.C.E.; Attica, Greece
Died: 489 B.C.E.; probably Athens, Greece
Category: Military; government and politics

Life   A member of the powerful family of the Philaïdai, Miltiades (mihl-TI-uh-deez) the Younger was elected archon in 524/523 B.C.E. In about 516 B.C.E., the Athenian tyrant Hippias sent him to the Thracian Chersonese to replace his murdered brother, Stesagoras. There Miltiades contracted an alliance with the Thracian king Olorus by marrying his daughter and became a sort of Athenian viceroy in the region. He accompanied the Persian king

Miltiades the Younger.
(F. R. Niglutsch)

553

Darius the Great on his Scythian expedition in about 513 B.C.E. and later reported that he had unsuccessfully urged his fellow Greeks to destroy Darius's bridge across the Danube. In 493 B.C.E., he was driven from the Chersonese by Persian forces and returned to Athens, where he was unsuccessfully prosecuted by political enemies and subsequently elected general every year until his death. In 490 B.C.E., he urged the Athenians to meet the Persian army at Marathon and is generally recognized as the architect of that spectacular victory. Riding a wave of popularity, he led an expedition against Naxos in 489 B.C.E. but failed to capture the city and was severely wounded. He was subsequently tried for "deceiving the people" and fined fifty talents but died from his wound, leaving the debt to his son, Cimon.

Influence   Miltiades was responsible for the victory at Marathon, which provided the Athenians and other Greeks the boost in morale they needed to resist the invasion of Xerxes I ten years later.

Further Reading

Bott, D. H., ed. *A Nepos Selection: Miltiades, Themistocles, Alcibiades, Atticus*. New York: St. Martin's Press, 1970.

Burn, A. R. *Persia and the Greeks: The Defense of the West, 546-478 B.C.* Stanford, Calif.: Stanford University Press, 1984.

Herodotus. *The Histories*. Translated by Robin Waterfield. New York: Oxford University Press, 1998.

Sekunda, Nicholas. *Marathon, 490 B.C.: The First Persian Invasion of Greece*. Westport, Conn.: Praeger, 2005.

Richard M. Berthold

See also: Athens; Cimon; Hippias of Athens; Marathon, Battle of.

Mimnermus

Poet and musician

Born: c. 670-640 B.C.E.; Colophon or Smyrna, Asia Minor (now in Turkey)
Died: Date unknown; place unknown
Category: Music; poetry; literature

Life   All that has been surmised about Mimnermus (mihm-NUR-muhs) is derived from his poems and therefore, because of the impossibility of distinguishing life from art, is uncertain. Practicing his art in Colophon, Mimnermus was the first to write love poems in elegiac verse. He set his own poems to flute music and was celebrated for his melancholic melodies. He addresses a set of elegies to a girl named Nanno, who accompanied his recitations on the flute, but she is said to have rejected him. The most important theme in Mimnermus's surviving poems is the detestation that a man faces because of old age, which renders him sexually unattractive. Among the themes in surviving fragments are various mythological subjects, the joys and pleasures of youth, the founding of Colophon, and a war between Smyrna and Lydia. He refers to an eclipse of the Sun, but it is uncertain whether the eclipse occurred in 648 or 585 B.C.E.

Influence   Mimnermus had a steady following throughout antiquity, and both Greek and Roman poets pay tribute to him. Among his admirers are the Greek poet Callimachus, who praises him for the shortness of his poems, and the Roman poet Propertius, who says that in matters of love, Mimnermus was worthier than Homer.

Further Reading
Allen, A. *The Fragments of Mimnermus: Text and Commentary*. Stuttgart, Germany: F. Steiner, 1993.

Podlecki, Anthony J. *The Early Greek Poets and Their Times*. Vancouver: University of British Columbia Press, 1984.

James A. Arieti

See also: Callimachus; Elegiac Poetry; Literature; Performing Arts.

Mithradates VI Eupator

Born: c. 134 B.C.E.; probably Sinope, kingdom of Pontus (now Sinop, Turkey)
Died: 63 B.C.E.; Panticapaeum, Crimea (now Kerch, Ukraine)
Also known as: Mithradates Dionysus Eupator
Category: Government and politics

LIFE   Mithradates VI Eupator (mihth-rah-DAYT-eez six YEW-puh-tawr), the last independent Hellenistic monarch to oppose Rome, respected Roman arms and distrusted the senate's word. Between 110 and 90 B.C.E., he built a state centered on his ancestral kingdom of Pontus (northeastern Turkey) and the Hellenized Tauric Chersonese (Crimea). He allied with Greek cities and warlike tribes around the Black Sea and, by marriage, with King Tigranes the Great (r. 95-55 B.C.E.) of Armenia.

Mithradates clashed with rival king and Roman ally Nicomedes III Euergetes of Bithynia (r. 128-94 B.C.E.) over Cappadocia. Provoked into the First Mithridatic War (89-85 B.C.E.), Mithradates overran Asia Minor in 89 B.C.E. in a campaign worthy of Alexander the Great. In 88 B.C.E., his armies entered Greece, and Mithradates is said to have ordered the massacre of 80,000 Romans in Asia. The king's autocratic manner forfeited him support among his Greek allies. In 86 B.C.E., the proconsul Lucius Cornelius Sulla crushed Pontic armies in Greece, captured Athens, and carried the war to Asia. By the Treaty of Dardanus (85 B.C.E.), Mithradates agreed to an indemnity and withdrew to his kingdom.

The Third Mithridatic War (75-65 B.C.E.), erupted when King Nicomedes IV (r. 94-74 B.C.E.) willed Bithynia to Rome. Mithradates suffered a decisive defeat by Lucius Licinius Lucullus at Cyzicus in 73 B.C.E. Thereafter, Lucullus invaded Pontus. Mithradates fled to Armenia in 70 B.C.E. He left Pontus for Crimea in 65 B.C.E. and was driven to suicide there in 63 B.C.E.

To view this image, please refer to the print version of this book

Mithradates VI Eupator (right) killed himself after being defeated by Pompey the Great. (Hulton Archive/Getty Images)

INFLUENCE   Because Mithradates had been hailed a liberator by provincials, the Roman commanders Lucullus and Pompey the Great reformed provincial administration. Ironically, Mithradates' threat catapulted Sulla and Pompey to extraordinary commands that spelled the demise of the Roman Republic.

FURTHER READING

Appian. "The Mithridatic Wars." In *Appian's Roman History II*, translated by Horace White. Cambridge, Mass.: Harvard University Press, 1922.

Plutarch. "Lucullus." In Vol. 2 of *Plutarch's Lives*, translated by B. Perrin. Cambridge, Mass.: Harvard University Press, 1928.

Sherwin-White, A. N. *Roman Foreign Policy in the East, 168 B.C. to A.D. 1*. Norman: University of Oklahoma Press, 1984.

Kenneth W. Harl

See also: Hellenistic Greece; Mithridatic Wars.

Mithridatic Wars

Control of Asia Minor fell to the Romans, who acquired new provinces in Asia Minor.

Date: 88-65 B.C.E.
Category: Wars and battles
Locale: Asia Minor and Greece

SUMMARY   The death of King Attalus III in 133 B.C.E. left the kingdom of Pergamum to the Roman people. This territory, organized as the province of Asia, became a rich source of revenue for Rome. The neighboring regions of Bithynia, Galatia, Cappadocia, and Pontus remained nominally independent allies of the Roman people but often were subject to Roman intervention. Mithradates VI Eupator (c. 134-63 B.C.E.), king of Pontus, expanded his kingdom from its ancestral region in northern Asia Minor to the Crimea. Capitalizing on provincial resentment of Roman rule and the Social War (91-88 B.C.E.) raging in Italy, Mithradates aimed at overthrowing the Romans and establishing his own empire in the eastern Mediterranean. His first step was the annexation of Cappadocia and Bithynia, states bordering Roman territory.

Rome was the aggressor in the First Mithridatic War (89-85 B.C.E.) as Roman and allied troops moved against Pontic forces in Bithynia and Cappadocia. Mithradates turned back the Romans and pursued them through the province of Asia, where secret arrangements were made for the massacre of some 80,000 resident Italians and Romans (88 B.C.E.). With this action, the people of Asia proclaimed their independence. The revolt against Roman rule spread to Greece, where the Athenians welcomed the Pontic general Archelaus as their liberator. Herod Archelaus quickly secured central Greece for Mithradates.

In 87 B.C.E., the Romans launched a counterattack. Sulla (138-78 B.C.E.) arrived from Italy with five legions and besieged and captured Athens (March 1, 86 B.C.E.). Archelaus withdrew to northern Greece, where he met up with reinforcements. After two costly defeats at Chaeronea and Orcho-

First Mithridatic War

Date	Event
89 B.C.E.	Mithridates VI Eupator of Pontus invades Bithynia and Cappadocia, then Greece.
87	Roman Lucius Cornelius Sulla drives the Mithridatic-Greek armies toward Athens and the Piraeus; a Roman fleet defeats a Mithridatic fleet off Tenedos.
86	Athens is captured. Using field fortifications, Sulla soundly defeats Mithridatic commander Archelaus at Chaeronea.
85	Sulla again defeats Archelaus, despite being outnumbered, at Orchomenus and prepares to invade Asia.
85	Sulla refuses to acknowledge the authority of a Roman army sent to replace him. The army's commander, Lucius Valerius Flaccus, is murdered by Gaius Flavius Fimbria, who supports Sulla against Mithridates. Mithridates makes peace.
84	After Sulla convinces Fimbria's army to join his forces, Fimbria commits suicide.

Second Mithridatic War

Date	Event
83-81	Mithridates clashes with Lucius Licinius Murena, Roman governor of Asia, then establishes peace.

Third Mithridatic War

Date	Event
75	After Nicomedes III of Bithynia bequeaths his kingdom to Rome, Mithridates declares war, invading Cappadocia, Bithynia, and Paphlagonia.
74	Roman Lucius Licinius Lucullus defeats Mithridates' lieutenant at Cyzicus.
72	Lucullus defeats Mithridates at the Battle of Cabira and takes over the kingdom; Mithridates flees to Armenia.
70-67	Lucullus invades Armenia, defeating Armenian ruler Tigranes at the Battle of Tigranocerta and winning a battle at Artaxata.
66	Roman Pompey ambushes and defeats Mithridates in the Battle of the Lycus; Mithridates escapes to the Crimea.
65	Tigranes is captured and gives up his conquests; Mithridates commits suicide two years later.

quest of the Hellenistic East." *Mediterranean Historical Review* 8, no.1 (1993): 5-54.

Darryl A. Phillips

See also: Hellenistic Greece; Mithradates VI Eupator.

Moschus of Syracuse

POET

Born: c. 175 B.C.E.; Syracuse, Sicily (now in Italy)
Died: c. 125 B.C.E.; Syracuse, Sicily, or possibly Alexandria, Egypt
Also known as: Moschos
Category: Poetry; literature

LIFE   Little is known about the life of Moschus (MAHS-kuhs), a minor poet of the Hellenistic pastoral tradition known for *Eros Drapetēs* (*The Runaway Love*, 1651) and *Europa* (English translation, 1651). The sole surviving sources on his life are a brief entry in the *Suda*, a literary and historical summary that dates to the late tenth century C.E., and a marginal note to *The Runaway Love* in the *Greek Anthology*, a collection of poetry that may date from roughly the same time as the *Suda*. All the available biographical information about Moschus was thus written well over a thousand years after the poet lived.

Both surviving sources suggest that Moschus was a native of Syracuse and that he was primarily a grammarian rather than a poet. If this is true, it may suggest that the author of *Europa* was the same Moschus who, as claimed by the polymath Athenaeus (who flourished around the year 200), wrote a work on the Rhodian dialect of Greek. It is possible, however, that late Byzantine authors merely confused two early figures with the same name.

The poet Moschus is said to have been a pupil of the Homeric scholar Aristarchus of Samothrace, who taught at Alexandria in Egypt from 180-144 B.C.E. Stylistically, Moschus seems to date roughly between the pastoral poets, the third century B.C.E. Theocritus and Bion, who was probably active during the second century B.C.E. These two pieces of information suggest that the height of Moschus's career was about the year 150 B.C.E.

The Runaway Love consists of twenty-nine lines of hexameter verse in which the goddess Aphrodite, to whom Moschus refers as Cypris, or the Cyprian goddess, calls for the return of her truant son Eros or Cupid. The entire work is constructed as a clever commentary on the deceitfulness of

love. Those who would return Eros to Aphrodite are told that the lad is attractive but should not be trusted; though he may try to win over his captor with pitiful words, his pleas should be firmly resisted. At all cost the reader is urged to avoid contact with Eros's weapons and armor, for with one touch the victim will burn with a fire that can never be quenched.

A slightly more complicated poem is *Europa*, a work of 166 hexameter lines that deal with the abduction of a Phoenician girl named Europa by the high god Zeus. The form of *Europa* is that of an epyllion, a type of miniature epic that was popular throughout the Hellenistic period. The poem depicts Europa as awakening from a dream in which two women, one in native garb and one dressed as a foreigner, had competed for her loyalty. To calm herself, Europa gathers a group of friends and goes down to the sea to play. There she is seen by Zeus, who disguises himself as a gentle bull and descends to earth to join the young girls. Far from being frightened, the girls cease their game to pet the animal; deciding to climb onto the bull's back, they take a ride along the shore. When Europa perches on the bull's back, however, Zeus suddenly heads out to sea and carries Europa far from home. Surprisingly, Europa is more worried about getting her robe wet than about the possible dangers of the adventure. Zeus eventually deposits her on the island of Crete, where she becomes the mother of King Minos and lends her name to the continent of Europe.

Europa is a typical example of how nature was idealized in Hellenistic poetry. Moschus describes the bull as having a "divine fragrance" and "splendid odor." The bull is described as having a perfect golden hue, save for a ring of pure white on his forehead, all of which explains why the girls are not frightened, but rather delighted, by the sudden appearance of the gentle beast. In keeping with a widespread fascination in Hellenistic poetry for lengthy descriptive passages, Moschus devotes twenty-five lines of his poem to an elaborate description of Europa's basket.

A few other poems were traditionally attributed to Moschus but are now generally believed to be the work of others. In *Megara*, the title character (the wife of Heracles) and Alcmena (Heracles' mother) describe the sorrows they have endured because of the hero's absence. Most modern scholars believe that this work is stylistically different from Moschus's other work and was probably written by another author. *The Lament for Bion* bears some similarities to Moschus's other poetry, but this work was probably too late to have been written by him. *Love as Plowman* is a group of three elegiac couplets that were attributed to Moschus primarily because they contain a reference to Europa and the bull.

Influence   Like much late Hellenistic poetry, Moschus's works are charming but ultimately trivial sketches of country life. They are important primarily as intermediaries between the innovative pastoral poems of Theocritus and the early bucolic works of Vergil (70-19 B.C.E.), who adapted Greek pastoral poetry to the Latin language. Moschus is capable of vivid description and of arousing sympathy or tenderness in his readers. Nevertheless, his surviving poems provide no penetrating insights and rarely, if ever, contain much beyond their surface meanings.

Further Reading

Campbell, Malcolm. *Introduction and Commentary to "Europa," by Moschus*. New York: Olms-Weidmann, 1991.

Fowler, Barbara Hughes. *The Hellenistic Aesthetic*. Madison: University of Wisconsin Press, 1989.

Hutchinson, G. O. *Hellenistic Poetry*. New York: Clarendon Press, 1990.

Lang, A. *Theocritus, Bion, and Moschus: Rendered into English with an Introductory Essay by A. Lang*. London: Macmillan, 1880. Reprint. Boston: Elibron Classics, 2005.

Jeffrey L. Buller

See also: Aristarchus of Samothrace; Bion; Bucolic Poetry; *Greek Anthology*; Literature; Theocritus.

Palace of Mycenae

Mycenaean palaces mirrored both economic viability and political force; the palace at Mycenae was the most spectacular of the palaces.

Date: 1600-1120 B.C.E.
Category: Art and architecture
Locale: Within the citadel of Mycenae, northeast Argive plain, Peloponnese, Greece

SUMMARY   The palace of Mycenae (mi-SEE-nee), known in legend as the palace of Agamemnon, occupies the center of the citadel at Mycenae, near the southern wall. The walled citadel was constructed atop a highly defensible rocky hill with rugged ravines on the north and south sides.

An early palace on the citadel is presumed to date to about 1600 to 1500 B.C.E.; however, little is known of this structure. The archaeologically visible complex is the later palace, probably constructed between the mid-fourteenth through the mid-thirteenth century B.C.E. The citadel, rising 328 feet (100 meters) over the surrounding plain, is circumscribed by a cyclopean wall of 2,953 feet (900 meters) in length. The wall varies in thickness from 16 to 26 feet (5 to 8 meters), with an average height of 26 feet (8 meters). The principal entrance was through the monumental lion gate, located in the northwest corner of the wall. Cisterns within and beyond the citadel assured a water supply during periods of drought or siege. A wide ramp led from the lion gate to the palace.

The palace complex consisted of structures serving state and residential functions. The design centered around the *megaron*, or throne room. The *megaron* was a rectangular structure, 75 by 38 feet (23 by 11.5 meters). In entering the *megaron* from the front, visitors passed through a courtyard and a covered portico. The room of significance was the nearly square *megaron* chamber, which measured 43 by 38 feet (13 by 11.5 meters). In the center of the *megaron* was a circular hearth more than 11 feet (3.5 meters) in diameter. Four wooden columns supported the roof. The *megaron*'s plastered walls contained at least one fresco depicting warriors, chariots,
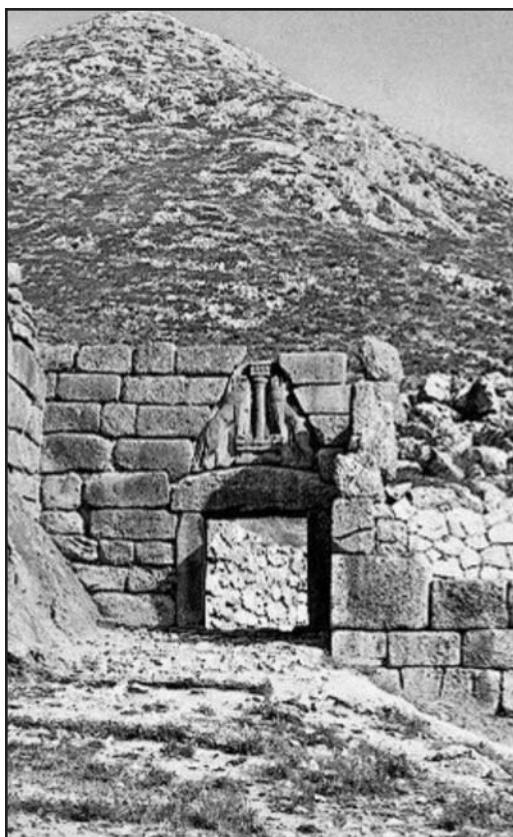
The lion gate at the palace of Mycenae. (Courtesy, Hellenic Ministry of Culture)

and elaborately dressed women. The floors consisted of painted stucco with linear motifs. Attached to the *megaron*'s courtyard were one or possibly two small rooms. Another series of rooms lay off two corridors on the north side of the court, possibly serving administrative or residential functions for state officials.

Several building complexes were located to the east of the palace. Of importance is the House of Columns, named for the numerous column bases that remain. This structure has been suggested by George Mylonas, a principal investigator, to have served as the residence of the ruler, or *wanax*. In proximity are a complex of rooms that may have served as manufacturing quarters for luxury items. Other palace rooms and complexes within the citadel served administrative, storage, and workshop (textile, ceramic, and gold work) functions.

PALACE OF MYCENAE

SIGNIFICANCE   The economic importance of the palace is manifest in both the redistributive nature of the citadel and the trade networks (particularly for ceramic goods) that were established through the Aegean and Mediterranean Seas. Concentrations of agricultural products (for example cereals, olives, and wool) and manufacturing surpluses most likely served as a power base for the *wanex* and kinsmen.

Devastation either from internal or external forces came to Mycenae near the end of the thirteenth century B.C.E. The palace may have escaped destruction until about 1120 B.C.E., when Mycenaean economic and political power collapsed.

FURTHER READING

Castleden, Rodney. *Mycenaeans*. New York: Routledge, 2005.
Mylonas, George E. *Mycenae and the Mycenaean Age*. Princeton, N.J.: Princeton University Press, 1966.
Taylor, Lord William. *The Mycenaeans*. Rev. ed. New York: Thames and Hudson, 1999.

René M. Descartes

See also: Art and Architecture; Manufacturing; Mycenaean Greece.

Mycenaean Greece

During the Mycenaean age, Greek-speaking city-states created the first great civilization of the Greek mainland, producing large fortified cities, beautiful works of art, and a written language.

Date: 2100-1000 B.C.E.
Category: Cities and civilizations
Locale: Ancient city of Mycenae, other places on the Greek mainland

BACKGROUND   According to legend, the city of Mycenae was the capital of Agamemnon, the Achaean king who supposedly led the campaign against Troy. Ancient writers said that Perseus, the mythological hero of Argos and Tiryns, was the founder of the city, which derived its name from the eponymous heroine Mycene, the wife of Arestor. Contemporary historians now apply the adjective "Mycenaean" (mi-suh-NEE-uhn) to all the settlements on the Greek mainland during the late Bronze Age, although the settlements were not united into a single state. This label has been commonly used since the late nineteenth century, when Heinrich Schliemann's archaeological discoveries brought to light the high level of civilization that once existed at the site of Mycenae.

HISTORY   About 2100 B.C.E., the first Greek-speaking tribes probably arrived in the area. Apparently these fierce invaders already had a relatively advanced culture and knew how to use bronze, and they learned many additional skills from the non-Greek people they conquered, including shipbuilding, stone masonry, and the cultivation of olives. The invaders had no knowledge of writing, and archaeologists have discovered few objects that can be traced to their first five hundred years on the mainland.

By about 1600 B.C.E., archaeological evidence reveals that the Mycenaeans were building large stone cities located on high hills for protection. At this time, they also had powerful rulers, probably kings, who were buried in elaborate graves and tombs rather than the simple graves of earlier

centuries. The objects left in the burial sites demonstrate that the Mycenaeans had advanced skills in metallurgy and that they made numerous weapons, tools, and decorations out of bronze, gold, silver, and other metals (but not iron).

The Mycenaean Greeks were divided into regional kingdoms: Mycenae in the plain of Argos, Pylos in the plain of Messenia, Thebes in the plain of Boeotia, Iolcus in the great plain of Thessaly, and Athens (a minor kingdom) in Attica. The wealthiest and most powerful of the kingdoms were Mycenae and Pylos. In Homer's *Iliad* (c. 750 B.C.E.; English translation, 1614), the Mycenaean king Agamemnon ruled as the supreme commander over a united Greek campaign, but most historians think it is unlikely that Mycenae ever exercised any real influence over the other kingdoms.

The Mycenaeans borrowed heavily from the Minoan civilization of Crete. Using architectural techniques from Knossos, they constructed high-walled castles at Mycenae and Tiryns. They also obtained the idea of a written language from Crete. For many years, the relations between the two societies were peaceful, but about 1450 B.C.E., the Mycenaeans invaded Crete and occupied the palace at Knossos. After remaining in Crete for some fifty years, they took over the Minoans' foreign trade and established trading colonies in the Aegean Sea and on the Asian coast, including Miletus.

The period from 1400 to 1250 B.C.E. was the heyday of Mycenaean civilization. These years were immortalized in Homer's epic poems, written

Realistic gold masks like this one were found covering the faces of the bodies in graves at Mycenae.

more than four hundred years later. Scholars disagree about whether Homer, who had to depend on oral traditions, possessed much accurate information about particular events and customs. Although Homer's purpose was not to record the factual events of history, he apparently preserved memories of Mycenaean mythology and cultural values, including the notion of a warrior code of honor and bravery.

The decline of the Mycenaean civilization began during the thirteenth century B.C.E., probably the result of multiple causes. Perhaps the most basic factor was internal rivalry and civil conflict. In addition, upheavals in Asia Minor, especially the decline of the Hittite kingdom, made it more difficult to obtain raw materials from the eastern trade routes. As the Mycenaeans became less prosperous, they presented an invitation to invaders from the so-called Sea Peoples. Archaeological research reveals that the cities of Mycenae, Thebes, and Pylos suffered a succession of devastating military defeats in the years after about 1250 B.C.E.

The Mycenaeans, therefore, were in a condition of exhaustion and depopulation when the Dorians invaded the Greek mainland about 1100 B.C.E. These invasions marked the demise of Mycenaean civilization, the end of its undertaking of large building projects, its use of written records, and its thriving commerce. The various peoples of the region entered a period that historians call the Dark Age of Greece, during which the Aegean world returned to a more primitive level of culture.

WRITTEN LANGUAGE   The written script used by the Mycenaeans is known as Linear B, a modified version of the Minoan Linear A system adapted for writing in the Greek language. Most of the signs of Linear B stand for vowels and syllables, but there are also pictorial symbols representing animals and many objects. Scholars generally agree that the language is an archaic dialect of Greek, but with many ambiguities. The script was finally deciphered in 1952 by Michael Ventris with the assistance of John Chadwick.

The largest collection of tablets written in Linear B comes from Pylos, where numerous tablets of unbaked clay survived because the building that housed them was burned. The Pylos tablets consist of administrative and business records. Because the documents were written just before a destruction of the palace, they provide a glimpse into how the Mycenaeans prepared for an emergency. It is fairly certain that Linear B was never used for recording poetry or other forms of creative literature.

RELIGION   Evidence suggests that the origins of classical Greek religion may lie in the Mycenaean period. The Linear B texts, for example, present Zeus as the dominant deity, and they also appear to mention a number of other familiar Olympian deities. Sacred buildings for religious rituals have been discovered on the acropolis of Mycenae. Most scholars now agree that the deities and the cultic practices of the Mycenaeans were quite different from those of the Minoans.

Mycenaean priests and priestesses made offerings of agricultural products to the recognized deities, and less frequently, they conducted sacrifices of sheep, cattle, and pigs. Both legends and Linear B texts indicate that the Mycenaeans practiced human sacrifices, but they probably performed these sacrifices only in emergency situations. One Pylos tablet mentioned that thirteen gold objects and eight humans had been offered to the deities.

SHAFT GRAVES AND TOMBS   From 1874 to 1876, Schliemann discovered six large pits in Mycenae that served as royal graves, dated at about the sixteenth century B.C.E. Several of the skeletons were adorned with beautiful and realistic face masks hammered out of gold. The graves also contained a variety of jewelry, weapons, and tools made of gold, silver, and bronze. One famous dagger contained a vivid scene of a lion hunt inlaid on the blade. The large number of weapons in the graves testifies to the important role of warfare in Mycenaean culture.

Members of the nobility were buried in underground beehive-shaped tombs, called *tholoi*, throughout the Mycenaean region. Some of these vaulted tombs were quite large. The most impressive structure, the Treasury of Atreus, measures forty-eight feet (fifteen meters) in diameter and forty-four feet (thirteen meters) high. Many of the tombs give indications that dead leaders and warriors were venerated, probably anticipating the hero cults that later became important. Unfortunately, most of the contents of the tombs were robbed in antiquity.

ART AND ARCHITECTURE   The Mycenaeans often decorated their buildings and tombs with relief sculpture. A large lion gate at the entrance to the citadel at Mycenae is especially impressive. Craftspeople also carved small realistic statues out of stone and ivory. The beautifully decorated pottery of the Mycenaeans was highly prized throughout the Mediterranean world.

The fresco decorations on Mycenaean palaces were greatly influenced by Minoan styles.

The palaces were usually built around a large hall with a vestibule and central hearth. In contrast to Minoan palaces, there were no open central courts, perhaps because the Mycenaeans had a cooler climate. They constructed fortified walls, bridges, and tombs out of megalithic blocks, with individual blocks sometimes weighing as much as a hundred tons (ninety metric tons). The blocks were not joined by mortar. The Mycenaeans never constructed arches but used huge lintels, often rounded at the top, to support the weight above entrances and windows. Mycenae obtained its water supply from an impressive cistern with steps leading forty feet (twelve meters) underground.

SOCIAL CLASSES   Although the evidence concerning classes is limited, it appears that the Mycenaeans had authoritarian rulers and that their society was stratified into relatively rigid social classes. A small number of elite warriors constituted a military aristocracy, and all male citizens were expected to render military service. The middle class was made up of farmers and skilled craftspeople. The land system was both communal and privately owned, with a wealthy elite owning large estates. The bulk of the population consisted of unskilled laborers. The Pylos tablets suggest that slavery was a familiar institution, mostly consisting of female slaves.

AGRICULTURE AND ANIMAL HUSBANDRY   Like other peoples of the Mediterranean, the Mycenaeans produced a diversity of agricultural products. The primary grain crops were barley and wheat. In addition, farmers grew olives, figs, grapes, and spices such as cumin and coriander. They also grew flax for making linen and cords. They had domesticated oxen for plowing, sheep for wool, and a small breed of horses for pulling light wagons and chariots. Other domesticated animals included pigs and goats. With the relatively dense population that existed during the height of Mycenaean civilization, their need for additional supplies of food, especially during periods of drought, was an important motivation for trade and specialization of labor.

INDUSTRY AND COMMERCE   The Mycenaeans made many objects out of bronze and also worked with gold and silver. With their large number of

smiths, they produced a surplus of such products for export. They had few natural resources and had to import metallic ores from either Asia Minor, Egypt, or Europe. Their pottery has been found all over the eastern half of the Mediterranean and as far west as Italy. In addition, the Mycenaeans were known for their luxurious furniture, with tables and chairs inlaid with gold, ivory, and blue glass. Other exports included jewelry, ornamented textiles, perfumes, and blue glass.

Surviving records suggest that the palace strictly regulated commerce. It is thought that the merchants did not constitute an important social class. A lack of coinage or another standard medium of exchange hindered the growth of trade.

WARFARE   The Mycenaeans had to maintain constant vigilance against the threat of external invaders. Homer's description of felt helmets covered by rows of small plates of boar's tusks has been confirmed in art and archaeological discoveries. In the later Mycenaean period, these helmets were replaced by stronger ones made of bronze. One full suit of bronze armor has been discovered at Dendra, but such heavy armor was probably rare. Soldiers were usually equipped with long throwing spears, short two-edged swords, daggers, shields, and sometimes bows. When roads were available, elite soldiers traveled in light, two-wheeled chariots pulled by two horses.

From the 1300's, many important locations such as Mycenae and Gla had imposing stone fortifications, and most cities had at least small walled citadels, usually in a place with a secure supply of water. Mycenaean art depicts the use of warships propelled by oars and of merchant ships that relied on sails.

CURRENT VIEWS   Given the limited number of written records, specialists in Mycenaean history are cautious about making generalizations. Although historians of the nineteenth century tended to assume the uniqueness of the early Greek-speaking peoples, contemporary historians tend to focus on the cultural influences coming from Crete, Egypt, and even western Asia. Contemporary historians also tend to minimize the degree of continuity between the Mycenaean age and later Greek accomplishments. Although cultural practices in art, architecture, and religion apparently survived until Homer's day, no firm evidence exists that the Mycenaeans

made any direct contribution to the later growth of Greek philosophy, literature, or science. Contemporary historians disagree about the reasons for the fall of Mycenaean civilization, but there is a consensus that the Dorian invasions were only one of many factors.

FURTHER READING

Castleden, Rodney. *Mycenaeans*. New York: Routledge, 2005.

Chadwick, John. *The Mycenaean World*. Cambridge, England: Cambridge University Press, 1976.

Higgins, Reynolds, and Lyvia Morgan. *Minoan and Mycenaean Art*. London: Thames and Hudson, 1997.

Mylonas, George E. *Mycenae and the Mycenaean Age*. Princeton, N.J.: Princeton University Press, 1966.

Palmer, L. R. *The Interpretation of Mycenaean Greek Texts*. New York: Oxford University Press, 1998.

Taylor, Lord William. *The Mycenaeans*. Rev. ed. London: Thames and Hudson, 1999.

Wardle, K. A., and Diane Wardle. *The Mycenaean World: Cities of Legends*. Bristol, England: Bristol Classic Press, 1998.

Thomas T. Lewis

See also: Agriculture and Animal Husbandry; Archaic Greece; Art and Architecture; Classical Greece; Crete; Daily Life and Customs; Death and Burial; Dorian Invasion of Greece; Hellenistic Greece; Homer; Language and Dialects; Linear B; Mycenae, Palace of; Religion and Ritual; Trade, Commerce, and Colonization; Troy; Weapons.

Myron

SCULPTOR

Born: c. 490 B.C.E.; Eleutherae, Boeotia, Greece
Died: c. 430 B.C.E.; Athens, Greece
Also known as: Myron of Eleutherae
Category: Art and architecture

LIFE Little is known of the early life of Myron (MI-ron) other than that he was born in Boeotia, which lacked the cultural refinement of neighboring Attica but excelled in the athletic contests at both Delphi and Olympia with superb displays of the human body in action. Becoming a pupil of Ageladas (Hageladas), director of a metal-casting school and a master of athletic sculpture, Myron achieved a reputation throughout the Hellenic lands, becoming noted for his statues of athletes, which combined masculinity with grace. No other sculptor in history has rivaled Myron in portraying the male body in action. His best-known work the *Discobolos*, or *Discus Thrower*, of which only marble copies survive, was completed about 450 B.C.E. His *Ladas*, of which no copies survive, showing a runner at the 476 B.C.E. Olympiad at his moment of victory, was even more admired. Other famous works include *Athena and Marysas* and an incredibly realistic *Heifer*. His only pupil was his son Lycius.

INFLUENCE By radically departing from the rigidity and prescribed format of sixth century B.C.E. Greek sculpture, Myron became a major force responsible for bridging the gap between Archaic Greek sculpture and its full development in the fifth century B.C.E. His emphasis on realism anticipated both Hellenistic and Roman sculpture.

FURTHER READING
Boardman, John. *Greek Art*. London: Thames and Hudson, 1996.
Gardner, Ernest A. *Six Greek Sculptors*. New York: Ayer, 1977.

Palagia, Olga, ed. *Greek Sculpture: Function, Materials, and Techniques in the Archaic and Classical Periods*. New York: Cambridge University Press, 2005.

Nis Petersen

See also: Art and Architecture; Olympic Games; Sports and Entertainment.

Mythology

Greek mythology has greatly informed the Western imagination as expressed in literature and art.

Date: 3000-31 B.C.E.
Category: Religion and mythology

DEFINITION   "Myth" may have originally meant "word or speech," from the Greek *mythos*, including the idea of a proverb. It came to mean "tale, story, or narrative" without the suggestion of necessarily being true. For most ancient Greeks, *mythologos* may have first meant to "tell word for word," since both *mythos* and *logos* carried the similar idea of something said. By the time of Plato, around 400 B.C.E., *mythologos* had come to mean storytelling like that of Homer, most likely beautiful fiction with a possible kernel of historical truth.

EARLIEST EVIDENCE   In Crete, the so-called Minoan culture provided many foundation myths, making it the birthplace of Bronze Age (3000-1200 B.C.E.) myths and gods such as Zeus. Alternately, Delphi's myth history suggests that later sky gods such as Apollo were superimposed over earlier earth goddesses such as Gaia, perhaps recollecting the Dorian invasion (c. 1120-950 B.C.E.), when language also changed at the end of the Bronze Age.

Greek city-states were built over mostly forgotten ruins in Argos, Athens, Corinth, Sparta, Megara, Thebes, and other places. Greeks remembered the past as a Golden Age of Heroes whom they claimed as ancestors in stories handed down for generations. Sometimes the ruins of previous cultures were still visible at places such as Mycenae, Troy, Tiryns, and Knossos in Crete, where huge blocks of masonry were thought to have been built by the one-eyed giant Cyclops because the Greeks could not comprehend technologies required to construct them. These once-great ruins lent credence to the idea that some dynasties fell because of curses on

The battle between the Olympian gods and the giants. (F. R. Niglutsch)

rulers that were elaborated in myths. Thus, old myth cycles about Crete, Mycenae, Troy, and Thebes show that these were early centers of proto-Greek culture.

SOURCES Greek mythology depends on ancient primary sources, mostly from the greatest Greek literature or art. Homer and Hesiod are two of the earliest and best sources on Greek mythology. Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611) and *Odyssey* (c. 725 B.C.E.; English translation, 1614) tell stories of the Trojan War and what followed. Homer shows how Greeks imagined the character of gods such as Zeus, Apollo, and Athena and the tales of heroes such as Achilles and Odysseus. Hesiod tells of the birth of the gods in his *Theogonia* (c. 700 B.C.E.; *Theogony*, 1728) and *Erga kai Emerai* (c. 700 B.C.E.; *Works and Days*, 1618), as well as the stories of Pandora and other figures. Homeric Hymns by unknown writers from the same period extend this early work with material on individual deities such

579

as Demeter, Apollo, Aphrodite, and Artemis. Other great Greek poets and playwrights who developed earlier stories included the poets Bacchylides, Sappho, and Pindar in the sixth and fifth centuries B.C.E. and the dramatists Aeschylus, Sophocles, and Euripides in the fifth century B.C.E. Later poets such as Apollodorus also provide extended myth detail in the fourth and third centuries B.C.E., by which time most Greek mythology was codified.

The Great Triad   The greatest Greek gods were the three powerful brothers who divided the known world between them. Zeus ruled the sky and was responsible for thundering storms, especially in the mountains, with rain watering the land. Poseidon ruled the sea, which was very important in Greece, more so than other lands. The Greeks were a seafaring folk who sailed and fished everywhere they could; no place in Greece was more than fifty miles from the sea, and parts of Greece were easier to reach by sea than over land. The third brother, Hades (or Aidoneus), ruled the under-

The mythic hero Perseus slays the Gorgon Medusa. (F. R. Niglutsch)

world, which was important because every human eventually reached Hades' kingdom at death.

Types of Myth   In Greek mythology, there are at least seven basic types of myth; they are not necessarily prioritized in this chronological order, since myths may be handed down orally for many generations before they become somewhat fixed in literary form. One myth category is origin myths (cosmology or cosmogeny) about how things were created or came to be. For example, there is the story of how Gaia developed out of Chaos or how Okeanos covered the watery world. There are also explanation myths (prescience and natural history) offering narratives of why the world operates in a certain way, such as the succession of the seasons (Persephone and the procession of winter into spring) or how the Sun moves across the sky. Religious myths (divine hierarchies) tell about gods and goddesses who were worshiped in antiquity, such as Zeus, Poseidon, Hera, or Artemis.

Ancestor (dynastic) myths relate the stories of great families or royal lineages and their offspring. For example, Greek mythology relates the legendary history of the House of Atreus or the House of Kadmos. Hero myths tell about the ordeals and victories of heroic or superhuman individuals, such as Heracles, Medea, Perseus, Antigone, or Theseus. Moral (didactic) myths instruct or exhort virtues such as arête (manly courage and esprit), honor, and love of homeland or condemn vices such as hubris (extravagant and damning pride), as seen in the tale of selfish Narcissus. Lastly, there are poignant fables (*fabulae*) and beautiful or tragic love stories, such as Cupid and Psyche, Pyramus and Thisbe, or Apollo and Daphne. Many myths combine more than one category in their stories.

Myths from one culture may be adopted, borrowed, or fit into myths of another culture. Greeks themselves borrowed from Egypt and the Near East, in what is called orientalizing, which were the source for monsters in Greek myths such as sphinxes and sirens. Great myths refined to their most essential elements, like those of the Greeks, survive the longest because they reach deep into the human soul however many times they are retold in different eras and languages.

Myth and Metaphor   It is easy to refer to some common stories in mythology even when the original sources may be metaphorical. For example, phrases such as "between a rock and a hard place," "herculean la-

bors," "Oedipus complex," "Achilles' heel," "siren song," "the Midas touch," "narcissism," "Pandora's box" and "Trojan horse" are just a few of many ideas illustrating the long and pervasive influence of Greek myth on modern culture.

FURTHER READING

Burkert, Walter. *Structure and History in Greek Mythology and Ritual*. Berkeley: University of California Press, 1982.

Buxton, Richard. *The Complete World of Greek Mythology*. New York: Thames and Hudson, 2004.

Hansen, William. *Classical Mythology: A Guide to the Mythical World of the Greeks and Romans*. New York: Oxford University Press, 2005.

Martin, Richard. *Myths of the Ancient Greeks*. New York: New American Library, 2003.

Patrick Norman Hunt

See also: Aeschylus; Amazons; Apollodorus of Athens (scholar and historian); Bacchylides; Cosmology; Crete; Death and Burial; Delphi; Delphic Oracle; Eleusinian Mysteries; Euripides; Hesiod; Homer; Homeric Hymns; Literature; Midas; Pindar; Religion and Ritual; Sappho; Sophocles.

Navigation and Transportation

Water was the most efficient means of transportation and travel in the ancient Greek world. Evidence of the movement of commodities and people comes from a combination of literary, iconographical, and archaeological sources.

Date: 3000-31 B.C.E.
Category: Daily life; science and technology; trade and commerce

HARDSHIPS OF TRAVEL   The poet Hesiod, singing in the eighth century B.C.E., cautioned his brother against the perils of making a living by sailing the seas. A man who ventured on the waves faced not only the dangers of natural elements—storms, contrary winds and currents, hidden shoals, harborless shorelines—but also the uncertainties of human encounters. Pirates infested the seas, and travelers who made it safely to foreign shores had to negotiate strange languages, currencies, and customs. Having arrived and eventually transacted business, travelers might be stranded on the foreign shore, waiting for the "safe" sailing season to resume. Merchant fleets and navies alike left the seas virtually empty between late October and early May.

Travel on land was also dangerous and difficult. Roads were not built until Roman times, and the routes between city-states were at best paths with a single pair of ruts to guide wheeled vehicles. Most travelers walked or used pack animals. The occasional encounter between two wheeled vehicles would require one to back up or be laboriously moved off-track, in order to allow the other to pass. Oedipus's violent encounter with his father on a major route from the important sanctuary of Delphi is perhaps the earliest attestation of "road rage," when each refused to budge for the other. The myths of the civilizing hero Theseus in his encounters with various monsters on his way to Athens reflect the constant danger of brigandage, even along well-traveled routes. As late as the nineteenth century, the intrepid archaeologist Heinrich Schliemann, excavator of Troy, was initially forced to call off his exploration of Homer's Mycenae because of attacks by highway robbers.

The difficulties of travel remained constant throughout the course of the Classical period, and most people rarely, if ever, left home. The one voluntary journey that many might undertake would be a pilgrimage to one of the religious festivals, such as the Olympic Games or the mysteries of Demeter at Eleusis, or a healing sanctuary, such as the famed center of Asclepius on Cos.

Costs and Efficiency of Transport   These pilgrims—whose daily experience with architecture would have been small, dark buildings— surely stopped in their tracks in awe at the sight of the monumental stone temples that served as the sanctuaries' focal points. The building accounts for some temples, inscribed in stone for public display, are still preserved. They are the primary sources for the logistics and costs of materials and labor involved in the building of civic monuments. Here one learns, for example, the number of oxen and weight limits per cartload of stone or timber, as well as the time and cost per unit of distance traveled.

It is much more efficient to haul bulk commodities in a ship than on the backs of pack animals or the beds of wheeled vehicles, and the ancient accounts reflect that fact. Prices varied over time, place, and situation, but the general rule of thumb was that land transport cost ten times more than shipment by sea. Much of the Classical Greek world was resource-poor, and therefore most of her great cities were coastal, developed and supplied on the strength of their merchant fleets and the navies that patrolled the sea-lanes.

Ships   Until World War II, reconstructions of Classical Greek ships were based primarily on scattered references in literature and inscriptions and representations on vases and coins, which are often schematized and thus difficult to interpret. Today, shipwrecks provide a unique window into the ancient world because they are the single example of an archaeological feature that was deliberately assembled, was for contemporary use, and can be completely excavated. Ancient shipwrecks consist primarily of their cargoes—the imperishable, heavy items that settle to the seabed.

Amphoras, the standard shipping container for all cultures of the ancient Mediterranean, mark most classical wrecks. These terracotta jars were designed specifically for stacking in the rounded cargo space of a ship's hull. Because amphoras vary in the details of their features, archaeologists are

able to use these jars to identify the origins and dates of shipwrecks. Amphoras might carry a variety of commodities, though they were particularly useful in the transportation of wine and olive oil. Analysis of the numbers and varieties of amphoras on a shipwreck and their contents, labels, and stacking patterns provides much information about ancient trade: the routes, stops along the way, and quantities and kinds of cargo taken on at each stop. Other types of finds characteristic to ancient Greek shipwrecks are ceramic tablewares and stone sculpture and architectural elements. The occasional discovery of cargoes of ancient statuary are extremely significant, since most metal objects were melted down and recycled in antiquity. Almost every ancient Greek bronze sculpture on exhibit in any museum has been recovered from the sea. Occasionally, amphoras or sandy seabeds preserve perishable items of cargo or some of a ship's hull. The bits of recovered hull have proven to be tremendously important to understanding ancient technological expertise.

Archaeologists do not expect to find warships. Classical warships were designed for speed and carried little weight other than the men who powered them. Contrary to the Hollywood image, rowers were not chained to their benches; they jumped off sinking ships. The empty wooden hulls floated just below the surface until they were salvaged by the victors, or until they eventually became waterlogged and sank. Without cargo, there was nothing to keep the hull from disintegrating. Only the bronze ram might be found on the seabed.

NAVIGATION   Stars are important for navigating longitude—not a factor in the narrow confines of the Mediterranean. Ancient navigation manuals which have survived indicate that ships steered their course by landmarks, sailing close to the shores. Recent discoveries of deepwater wrecks have proven that more direct shipping lanes were regularly used by the Romans, but whether this applies also to the Greek period is as yet unknown.

FURTHER READING

Casson, Lionel. *Travel in the Ancient World*. Baltimore: Johns Hopkins University Press, 1994.

Coates, J. F., J. S. Morrison, and N. B. Rankov. *The Athenian Trireme: The History and Reconstruction of an Ancient Greek Warship*. 2d ed. New York: Cambridge University Press, 2000.

Delgado, James P., ed. *Encyclopedia of Underwater and Maritime Archaeology*. Princeton, N.J.: Yale University Press, 1997.

Korres, Manolis. *The Stones of the Parthenon*. Los Angeles: J. Paul Getty Museum, 2000.

Meijer, Fik, and Onno van Nijf. *Trade, Transport and Society in the Ancient World: A Sourcebook*. New York: Routledge, 1992.

Nicolle Hirschfeld

See also: Trade, Commerce, and Colonization; Trireme; Warfare Before Alexander; Warfare Following Alexander.

Nicander of Colophon

PHYSICIAN AND POET

Born: Second or third century B.C.E.; Colophon, Ionia, Turkey
Died: Second century B.C.E.; Alexandria, Egypt?
Also known as: Nikandros
Category: Medicine; poetry; literature

LIFE   Almost nothing is known about the life of Nicander of Colophon (nuh-KAN-dur of KAW-luh-fuhn). He wrote on medical topics in verse, mostly hexameter. Two of his books and some scholia survive. *Alexipharmaca* describes many types of poisonings by animals, plants, and inanimate agents and suggests antidotes and other treatments. *Theriaca* deals more specifically with poisonings caused by animal bites, stings, and scratches. Among the titles of Nicander's lost works are *Georgica*, *Melissurgica* (*Bee-Keeping*), *Heteroeumena* (*Metamorphoses*), and *Prognostica*.

As a physician, he followed the empiric school of Philinus of Cos and Serapion of Alexandria. He introduced the medicinal use of the leech. This common method of phlebotomy (bloodletting) persisted into the nineteenth century.

INFLUENCE   Nicander affected rhetoric, toxicology, and therapeutics. His reputation as both physician and poet was strong throughout ancient times and was revived in the Renaissance. The first printed editions of *Theriaca* and *Alexipharmaca* appeared jointly in Venice in 1499.

FURTHER READING
Gow, A. S. F., and A. F. Scholfield, eds. *Nicander of Colophon: Poems and Poetical Fragments*. Cambridge, England: Cambridge University Press, 1953.
Knoefel, Peter K., and Madeline C. Covi. *A Hellenistic Treatise on Poisonous Animals: The "Theriaca" of Nicander of Colophon, a Contribution to the History of Toxicology*. Lewiston, N.Y.: Edwin Mellen, 1991.

White, Heather. *Studies in the Poetry of Nicander.* Amsterdam, Netherlands: Hakkert, 1987.

Eric v.d. Luft

See also: Literature; Medicine and Health; Science.

Nicias of Athens

STATESMAN AND MILITARY LEADER

Born: c. 470 B.C.E.; Athens, Greece
Died: 413 B.C.E.; Syracuse
Also known as: Nikias, son of Nikeratos
Category: Military; government and politics

LIFE   Nicias (NIHSH-ee-uhs) of Athens gained prominence in Athens during the Archidamian War as a successful general and rival of the aggressive Cleon of Athens. After Cleon's death, he ended the war by negotiating the Peace of Nicias with Sparta in 421 B.C.E. Hostilities soon resumed, however, and at home a strong new opponent, Alcibiades of Athens, appeared.

In 415 B.C.E., Nicias, Alcibiades, and another general, Lamachus, were given command of an expedition to Sicily, one that Nicias considered ill-advised. Alcibiades was soon deposed, and Nicias and Lamachus initially achieved little. However, in 414 B.C.E., they besieged Syracuse, the foremost city in Sicily, almost taking it. Within a year, Lamachus's death, the relief of Syracuse by the Spartan Gylippus, and errors in judgment by the ailing Nicias brought him to the brink of defeat. The arrival of reinforcements under Demosthenes led only to further disasters. Nicias, fearing disgrace, resisted withdrawal, only to be defeated and trapped. He surrendered but was executed by the Syracusans.

INFLUENCE   Nicias proved unequal to the major political and military crises of his career, contributing greatly to the downfall of Athens in the Peloponnesian War (431-404 B.C.E.). His role in the Sicilian Expedition is remembered, not altogether fairly, as an example of bad generalship.

FURTHER **R**EADING

De Souza, Philip. *The Peloponnesian War, 431-404 B.C*. New York: Routledge, 2003.
Kagan, Donald. *The Peloponnesian War*. New York: Viking, 2003.

Powell, Anton. *Athens and Sparta*. New York: Routledge, 1996.

Thucydides. "History of the Peloponnesian War." In *The Landmark Thucydides: A Comprehensive Guide to the Peloponnesian War*, edited by Robert B. Strassler. New York: Free Press, 1996.

Scott M. Rusch

See also: Alcibiades of Athens; Archidamian War; Athens; Cleon of Athens; Peloponnesian Wars.

Olympias

QUEEN-MOTHER OF MACEDONIA

Born: c. 375 B.C.E.; Molossis, Epirus (now in Greece)
Died: 316 B.C.E.; Macedonia (now in Greece)
Also known as: Polyxena; Myrtale; Stratonice
Category: Government and politics; women

LIFE   Olympias, daughter of Neoptolemus of Epirus, married Philip II of Macedonia in 357 B.C.E. and in 356 B.C.E. gave birth to the future Alexander III (later Alexander the Great). Although only one of Philip's seven wives, Olympias enjoyed importance at the Macedonian court because she was the mother of the heir-apparent. When Philip married for the seventh time, in 337 B.C.E., Olympias seems to have resented the new bride and may have plotted with Alexander against Philip, who was assassinated in 336 B.C.E. Any thoughts she may have had of ruling Greece when Alexander left for Persia in 334 B.C.E. were dashed when he appointed Antipater as regent. In 331 B.C.E., Olympias returned to Epirus, where she exercised great power and continued to intervene in Greek affairs. On Alexander's death in 323 B.C.E., she opposed Antipater and then his son Cassander, siding with Polyperchon and returning to Macedonia in 318 B.C.E. At that time, she executed (among others) Philip III and his wife, Eurydice, and set up her grandson, Alexander IV, as king. Despite her great power as Alexander the Great's mother, Olympias was defeated by Cassander, and she was put to death in 316 B.C.E.

INFLUENCE   Olympias was the mother of Alexander the Great, whose vast conquests as far east as India laid the foundations for the Hellenistic kingdoms.

FURTHER READING
Errington, R. Malcolm. *A History of Macedonia*. Berkeley: University of California Press, 1990.

Foreman, Laura. *Alexander the Conqueror: The Epic Story of the Warrior King*. Cambridge, Mass.: Da Capo Press, 2004.

Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Reprint. Berkeley: University of California Press, 1993.

Habicht, Christian. *Athens from Alexander to Antony*. Translated by Deborah Lucas Schneider. Cambridge, Mass.: Harvard University Press, 1999.

Lightman, Marjorie, and Benjamin Lightman. *Biographical Dictionary of Ancient Greek and Roman Women: Notable Women from Sappho to Helena*. New York: Facts On File, 2000.

Ian Worthington

See also: Alexander the Great; Alexander the Great's Empire; Antipater; Cassander; Macedonia; Philip II of Macedonia.

Olympic Games

The Olympic Games were established as one of four Panhellenic (all-Greek) games and helped provide unity in a region otherwise isolated into competing city-states.

Date: Perhaps began in 776 B.C.E.
Category: Sports
Locale: Olympia, Greece

SUMMARY It is unknown whether the date 776 B.C.E. represents the first Olympic Games or the first recorded celebration of the Olympic Festival. If the former, the Olympic Games arose at the end of the Greek Dark Ages, a period of roughly four hundred years extending from the fall of Mycenae
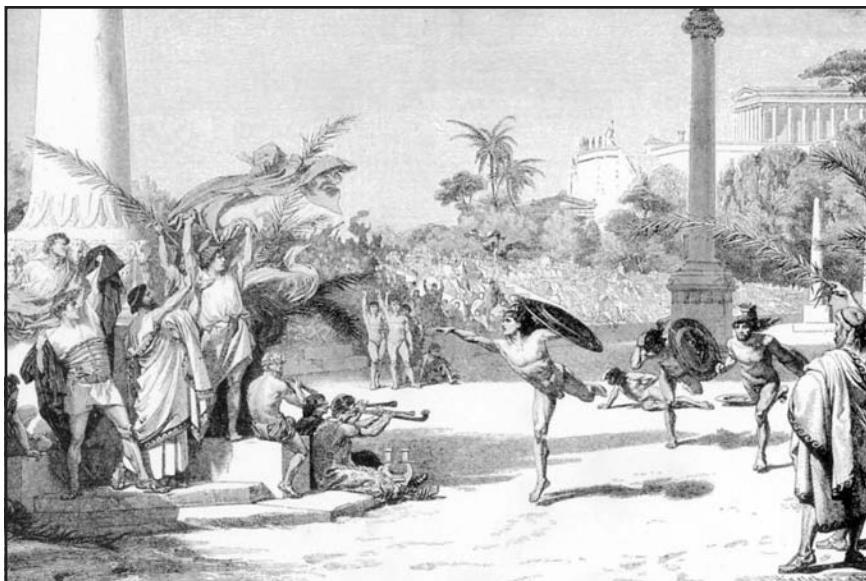
Men participate in a foot race at the Olympic Games. (F. R. Niglutsch)

(c. 1100 B.C.E.) until the dawn of the Archaic period. If the latter is true, however, the year 776 B.C.E. represents the point when writing returned to the Greek mainland, allowing people to begin preserving records of a celebration that began centuries earlier. Whichever of these is true (and evidence seems to support the second alternative), winners of each Olympic Festival were recorded from 776 B.C.E. until 217 C.E. in a list appearing in the writings of the chronographer Eusebius of Caesarea (c. 260-339 C.E.). Winners of the earliest recorded events were thus roughly contemporary with the founding of Rome (April 21, 753 B.C.E.) and the earliest settlements on the Palatine Hill (c. 750 B.C.E.).

Olympia is located in the region of Elis, roughly 10 miles (16 kilometers) inland from the Ionian Sea in the west-central Peloponnese. The festival celebrated there was, along with a common language and shared religion, one of the few aspects of Greek life promoting unity among the highly disparate city-states. Divided by local traditions, variant dialects, and diverse forms of government, the Greek poleis (singular: polis), or city-states, were often rivals. At the Olympic Games, however, a truce was declared for the duration of the festival, and political disputes were not allowed to interfere with the celebration. The Greeks believed, probably without foundation, that the Olympic Festival had been proposed by the Delphic oracle as a means of promoting peace.

The Olympic Games were one of four Panhellenic festivals or all-Greek athletic competitions held periodically in Greece. At the Pythian Games honoring Apollo at Delphi, the prize awarded to victors was a wreath of bay leaves gathered in the Vale of Tempe. The Nemean Games were held in honor of Zeus at Nemea, with winners receiving a wreath of wild parsley. At the Isthmian Games dedicated to Poseidon at Corinth, victors received a wreath of wild celery. Of these four festivals, the Olympic Games were by far the most prestigious, held once every four years in honor of Zeus at Olympia. The prize awarded to victors was a wreath made of wild olive leaves. The four-year period between Olympic Festivals was known as an Olympiad and could be used as a means of calculating dates. The games began at Olympia at the first full Moon after the summer solstice.

Like the other Panhellenic festivals, the Olympic Games had a religious as well as an athletic and political importance. The perfection of the human body was seen as an act of worship by which human beings tried to imitate the perfection of the eternal gods. In the odes of the Greek poet Pindar (c. 518-c. 438 B.C.E.), this physical achievement is often placed in a religious or mythological context. To aristocrats such as Pindar, the competi-

Pentathlon

The pentathlon was held at the Olympic Games as well as other ancient Greek games. According to Simonides, it consisted of five separate events: a running race about 180-200 yards (165-183 meters), a javelin throw, discus toss, long jump, and wrestling match. A pentathlete would claim overall victory if he won in three events. Training and competing was accompanied by music. The decathlon, a ten-event competition in the modern Olympics, includes some of the same events as the ancient pentathlon.

tion and the prize that the victor received were important not because they were useful but because they were useless. Time spent in activities having no practical utility must be the result of sheer love of the activity itself, not the pursuit of material gain. Honors and prizes conferred on the victors by their native cities were, however, usually so large that they became rich for the rest of their lives.

Certain restrictions applied to those who were eligible for competition. Free men (and, after 632 B.C.E., boys) whose native language was Greek were allowed to participate in the Games. Those whose native language was not Greek were permitted to watch the Games but could not compete in them. (In the Roman period, this restriction was waived for the Romans.) Slaves and all women, except for the local priestess of Demeter, were forbidden from entering the sacred area while the Games were in progress. Those violating this prohibition were hurled to their deaths from the Typaeon Rock.

The stadium that was built for the Olympic Festival was the earliest ever built by the Greeks, and it influenced the design of all that succeeded it. In Greece, a stadium was always used for footraces; it was never used, like Roman circuses, as an arena for chariot races. (A longer track, called a hippodrome, was built for horse racing.) The term "stadium" is derived from the Greek word *stade* or *stadion*, a unit of measurement corresponding to

600 Greek feet, each foot measuring slightly more than 13 inches (33 centimeters). A *stade* was thus 606.75 English feet (198 meters) in length. This became a standard unit of measurement in Greek racetracks of all periods. Because of the fierce independence of Greek city-states, however, some regional differences did occur.

The earliest events at Olympia appear to have been footraces, wrestling, and throwing events. As early as the seventh century B.C.E., races for chariots and individual horses occurred. In races, it was always the owner of the horse, not its rider, who was awarded the victory. From 472 B.C.E. onward, events at the Olympic Games were expanded to include horse races, the discus throw, the javelin throw, boxing, the pentathlon (jumping, wrestling, the javelin, the discus, and running), and the *pancration* (a type of no-holds-barred wrestling). Contestants in the Games had to be in training for a minimum of ten months before their competition. For the last thirty days before the festival, athletes trained in a special gymnasium at Olympia itself, where they ran and threw the javelin or discus. This final month of training was supervised by the Hellenodicae, a board of ten men who also served as referees during the Games themselves.

As an important religious center, Olympia was also the location of the ancient world's most famous statue of Zeus, considered one of the Seven Wonders of the Ancient World. World. The statue was a 40-foot-high (12-meter-high) representation of the god in gold and ivory by the artist Phidias (c. 490-c. 430 B.C.E.) that stood within the Temple of Zeus. Though about the same size as Phidias's statue of Athena in the Athenian Parthenon, this statue of Zeus was said to seem taller because it was a seated statue. The geographer Strabo (64/63 B.C.E.-after 23 C.E.) noted that if Zeus had risen from his chair, he would easily have lifted the roof from the temple. The rhetorician Quintilian claimed that this statue "could be said to have added something to traditional religion." The Roman statesman Cicero noted that the statue was not based on any living model but rather on an idealized view of beauty, somewhat like that to which the athletes themselves aspired. Zeus was depicted as a bearded man, crowned with an olive wreath, and holding a life-size Winged Victory in his right hand.

SIGNIFICANCE   In 393 C.E., the Roman emperor Theodosius the Great (346/347- 395 C.E., r. 379-395 C.E.), a Christian, ended all pagan athletic games in Greece. In 426, his successor Theodosius II (401-450 C.E., r. 408-450 C.E.) ordered the destruction of the temples at Olympia. Then, in 1880-

1881, the starting blocks and lines used for footraces in the ancient stadium were rediscovered. The modern Olympic Games began in the spring of 1896, largely through the efforts of the French educator Baron Pierre de Coubertin. In 1924, the Winter Olympics were added to this existing competition (now often called the Summer Olympics). For seventy years, both festivals were held in the same year. Beginning in 1994, however, winter and summer festivals began to alternate in even-numbered years. Like the ancient Olympic Festival, the modern Games are viewed as a means of promoting peace among peoples of different cultures.

Further Reading

Golden, Mark. *Sport and Society in Ancient Greece*. New York: Cambridge University Press, 1998.

Ross, Stewart. *The Original Olympics*. Lincolnwood, Ill.: P. Bedrick Books, 1999.

Sinn, Ulrich. *Olympia: Cult, Sport, and Ancient Festival*. Princeton, N.J.: Markus Wiener, 2000.

Spivey, Nigel. *The Ancient Olympics*. New York: Oxford University Press, 2004.

Swaddling, Judith. *The Ancient Olympic Games*. 2d ed. Austin: University of Texas Press, 1999.

Woff, Richard. *The Ancient Greek Olympics*. New York: Oxford University Press, 1999.

Young, David C. *A Brief History of the Olympic Games*. Malden, Mass.: Blackwell, 2004.

Jeffrey L. Buller

See also: Art and Architecture; Phidias; Pindar; Religion and Ritual; Sports and Entertainment; Strabo.

Oratory

Rhetorical speechmaking and oratory peaked in Classical Athens, and Greeks became the leading practitioners and teachers of oratory.

Date: From the eighth century B.C.E.
Category: Oratory and rhetoric

SUMMARY   From the earliest historical times in Greece, formal speech-making was an important skill for public life. Examples can be found in Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611) and *Odyssey* (c. 725 B.C.E.; English translation, 1614). Even a warrior such as Achilles is praised not only as a doer of deeds but also as a speaker of words. Numerous speeches are made in these works, including in a court scene in which the plaintiff and defendant are pleading their sides. Odysseus is a successful hero in large part through his clever speeches.

Formal public speaking evolved into the more formalized profession of oratory during the Classical period in response to political developments, especially experimentation with democratic forms of government. Legend holds that formal training in oratory, or rhetoric, began in the fifth century B.C.E. on the island of Sicily. Early speakers such as Gorgias of Leontini brought a new style and sophistication to public speaking. When these developments reached Athens, Classical oratory blossomed.

The democracy in Athens was fertile ground for the development of rhetoric and oratory. Politicians had to be strong orators in order to persuade the thousands of citizens gathered for an assembly (deliberative oratory). Pericles (c. 495-429 B.C.E.) was famous for his ability to guide the democracy with his powerful oratory. A leading citizen had to speak ably at a trial (forensic oratory), since prosecution and defense both hinged on persuading large juries. In addition, numerous public events provided occasions for speakers to demonstrate their oratorical prowess (epideictic oratory). Teaching rhetoric and oratorical techniques became increasingly important. Even in a court case, speakers had to deliver their own speeches, but they could hire speechwriters (*logographoi*). Antiphon (c. 480-411
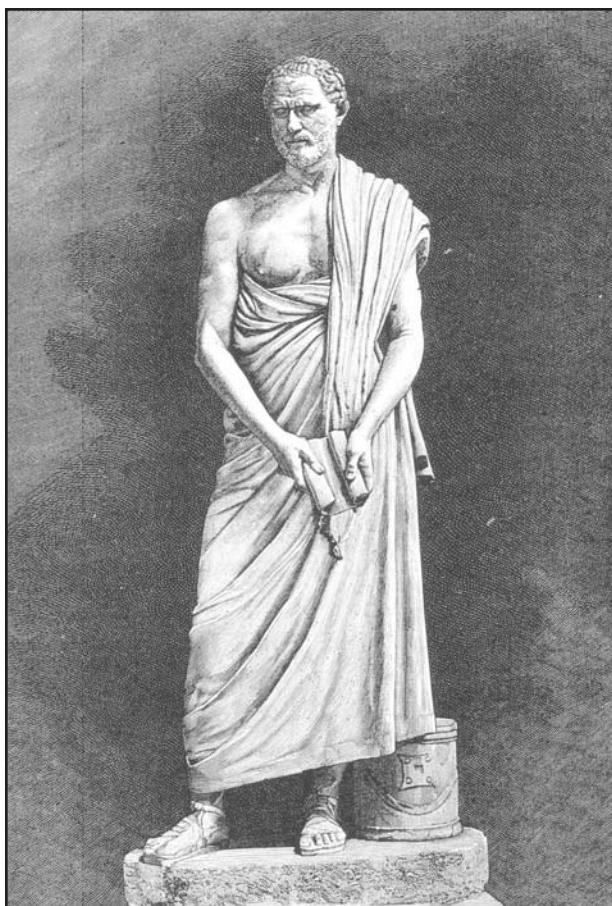
*Demosthenes was a
well-known orator of
ancient Greece.*

B.C.E.) is the earliest Athenian orator whose written speeches survive. In the fourth century B.C.E., the industry boomed; this period would later be reckoned a golden age of Greek oratory. From this period, the canonical ten Greek orators were selected, beginning with Antiphon, then Andocides, Lysias, Isocrates, Isaeus, Demosthenes, Aeschines, Hyperides, Lycurgus, and Dinarchus. Nearly 150 speeches survive from this Classical period of Athenian oratory.

SIGNIFICANCE   After the fall of the democracy in Athens in 322 B.C.E., Greek oratory waned, but by this point sophisticated and detailed methods

were in place for training orators. Greek *rhetores* became the unchallenged master teachers of rhetoric and oratory around the Mediterranean. Greek orators themselves would again enjoy prominence in the Second Sophistic period (c. 60-230 C.E.), when flashy speakers could become celebrities. As the pagan Roman world gave way to medieval Christianity, rhetoric continued to be in the core of education, and classical Greek rhetoric remains the starting point for speech communication studies in the present day.

FURTHER READING
Ballif, Michelle, and Michael G. Moran, eds. *Classical Rhetorics and Rhetoricians: Critical Studies and Sources*. Westport, Conn.: Praeger, 2005.

Habinek, Thomas. *Ancient Rhetoric and Oratory*. Malden, Mass.: Blackwell, 2005.

The Oratory of Classical Greece. 9 vols. Austin: University of Texas Press, 1998-2005.

Wilfred E. Major

See also: Aeschines; Andocides; Antiphon; Demosthenes; Gorgias; Isocrates; Lycurgus of Sparta; Lysias; Pericles.

Orphism

An innovative movement within ancient polytheism, Orphism transformed the mystery religions.

Date: c. 500 B.C.E.-400 C.E.
Category: Religion and mythology
Locale: The Greek-speaking world

SUMMARY   Orphism (AWR-fih-zm) presented radical modifications of traditional Greek religion by granting authority to the mythical poet Orpheus and his reputed books; by professing the soul's immortality, its punishment for previous transgressions, and its reincarnation; and by requiring an ascetic vegetarian lifestyle that eschewed animal sacrifice. Starting from the earliest testimonia, Orphism was inextricably conflated with Pythagoreanism and Bacchic mysteries.

In Orphic myth, Zeus mated with Demeter and then with their daughter Persephone to produce Dionysus or Zagreus. In a shocking development, the Titans dismembered, boiled, roasted, and ate the infant. However, Zeus blasted them with lightning, reconstituted his divine son, and created humanity from the soot. Thus mortals, sharing in both Dionysus's noble lineage and that of the troublesome Titanic brood, must pay penance to Persephone, queen of the dead.

SIGNIFICANCE   Authors ranging from fifth century B.C.E. Athenians to Christian apologists resented the missionary zeal of Orphic initiators and presented biased descriptions. Scholars seriously doubt that the various rites and writings attributed to Orpheus from the sixth century B.C.E. to the fourth century C.E. and beyond represent a coherent movement. Archaeological finds from Olbia (1978) and Derveni (1982) have dramatically confirmed the relatively early presence of people called Orphics and cosmogonic Orphic texts.

FURTHER READING

Alderink, L. J. *Creation and Salvation in Ancient Orphism.* Ann Arbor, Mich.: Scholars Press, 1981.

Edmonds, Radcliffe G., III. *Myths of the Underworld Journey: Plato, Aristophanes, and the "Orphic" Gold Tablets.* New York: Cambridge University Press, 2004.

Guthrie, W. K. C. *Orpheus and Greek Religion.* Reprint. Princeton, N.J.: Princeton University Press, 1993.

Linforth, I. M. *The Arts of Orpheus.* Berkeley: University of California Press, 1941.

West, M. L. *The Orphic Poems.* Oxford, England: Clarendon Press, 1983.

Jonathan Fenno

See also: Cosmology; Mythology; Religion and Ritual.

Paeonius

SCULPTOR AND ARCHITECT

Born: c. 450 B.C.E.; Mende, Thrace
Died: c. 400 B.C.E.; place unknown
Also known as: Paionios
Category: Art and architecture

LIFE   Paeonius (pee-OH-nee-uhs) is known only by the inscription on the triangular base of his statue *Nike* (Victory), which states that the Messenians and the Naupactians consecrated the statue to Olympian Zeus as a tithe of the spoils of war and that Paeonius of Mende made it and won the right to make the acroteria for the god's temple. The statue, discovered broken at Olympia in 1875, was carved to celebrate the victory of 14,000 Athenians under Demosthenes and Cleon of Athens over 420 Spartans and 1,000 helots under Epitadas at Sphacteria in 425 or 424 B.C.E. in the Peloponnesian War (431-404 B.C.E.). Several other sculptures and fragments, such as a running girl, a kneeling boy (both perhaps Niobe's children), and a helmeted head, are sometimes attributed to him.

INFLUENCE   Paeonius's *Nike* marks the transition from the majestic style of the Parthenon and other great works of the mid-fifth century B.C.E. to the more playful style of the later fifth century B.C.E. Even in pieces, it is still generally recognized to be one of the most magnificent examples of Classical Greek art. A reconstruction of it appeared on a Greek postage stamp in 1896 to celebrate the first modern Olympics.

FURTHER READING
Boardman, John. *Greek Sculpture: The Classical Period*. New York: Thames and Hudson, 1995.

Ridgway, Brunilde Sismondo. *Fifth-Century Styles in Greek Sculpture*. Princeton, N.J.: Princeton University Press, 1981.

Eric v.d. Luft

See also: Art and Architecture; Cleon of Athens; Demosthenes; Peloponnesian Wars.

Panaetius of Rhodes

PHILOSOPHER

Born: c. 185 B.C.E.; Lindus, Rhodes (now in Greece)
Died: 109 B.C.E.; Athens, Greece
Category: Philosophy

LIFE   The son of Nicagoras, Panaetius (pah-NEE-shuhs) of Rhodes attended lectures in cosmopolitan Athens. There he became the student of Diogenes of Babylon, head of an important philosophical school, the Stoa. Eventually Panaetius journeyed to Rome and gained the friendship of Scipio Aemilianus, famed victor over Carthage in the Third Punic War (149-146 B.C.E.). Panaetius even accompanied Aemilianus on a celebrated embassy to the eastern Mediterranean, visiting Egypt, Rhodes, Pergamum, and Syria. Returning to the Stoa in 129 B.C.E., Panaetius spent the rest of his life serving as its head.

INFLUENCE   As teacher and philosopher, Panaetius was more concerned with practical morality than the ideal of the Stoic sage. Therefore, he helped to inaugurate the Middle Stoa, the second of three periods in the history of the school. He was influential beyond the school as well. Through friendship with Aemilianus, Panaetius inspired a contemporary generation of Roman nobles. Through his students, he affected numerous fields of study, and through his writings, which survive only in fragments, he swayed even the last generation of the Roman Republic, including the orator and statesman Cicero, who reveals his debt in *De officiis* (44 B.C.E.; *On Duties*, 1534).

FURTHER READING

Algra, Keimpre, et al., eds. *The Cambridge History of Hellenistic Philosophy*. New York: Cambridge University Press, 2005.
Dyck, Andrew A. *A Commentary on Cicero, "De Officiis."* Ann Arbor: University of Michigan Press, 1996.

Long, A. A. *Hellenistic Philosophy, Stoics, Epicureans, Sceptics*. 2d ed. Berkeley: University of California Press, 1986.

Sedley, David, ed. *The Cambridge Companion to Greek and Roman Philosophy*. New York: Cambridge University Press, 2003.

Denvy A. Bowman

See also: Hellenistic Greece; Philosophy; Stoicism.

Parmenides

Philosopher

Born: c. 515 B.C.E.; Elea (now Velia, Italy)
Died: Perhaps after 436 B.C.E.; possibly Elea
Also known as: Parmenides of Elea
Category: Philosophy

Life   Little is known of the life of Parmenides (pahr-MEHN-eh-deez) except that he created some of the laws of his native Elea and perhaps visited Athens in 450 B.C.E. Diogenes Laertius states that he was a Pythagorean in his youth and a pupil of Xenophanes. Scholars note, however, that there are no significant Pythagorean elements in Parmenides' philosophy, and they question his relationship to Xenophanes. He wrote a poem under the traditional title, *Peri physeōs* (fifth century B.C.E.; *The Fragments of Parmenides*, 1869, commonly known as *On Nature*), one-third of which is extant. In the conventional form of epic hexameter, Parmenides promulgates his new philosophical ideas, which led to the foundation of the Eleatic School.

In *On Nature*, Parmenides introduces the theme of philosophical instruction: A young charioteer, the philosopher himself, embarks on a journey in the domain of the goddess of truth, justice, and retribution in order to learn the nature of true existence. Following Xenophanes' monotheistic understanding of the universe, Parmenides proclaims that true reality is solely "an object of thought and speech," and if "that which exists, cannot not-exist," then "there is not that which does not exist." This theoretical premise is announced by the just goddess, who teaches the young philosopher about the two ways of learning. One is the way toward true knowledge, that reality is "unoriginated, imperishable, whole, indivisible, steadfast and complete"; the other is the way toward false opinion, based on sense perceptions, that reality is originated, perishable, multiple, divisible, and in constant change over time and space.

INFLUENCE Parmenides' denial of multiplicity was criticized by the pluralists, Empedocles, Anaxagoras, and the Atomists but was defended by his pupils of the Eleatic School. Zeno of Elea demonstrates logistically that multiplicity does not exist, for nothing can be both definite and indefinite. Melissus of Samos, the only member of the school outside Elea, elaborates on Parmenides' doctrine by explaining that the one, unoriginated and indivisible reality is not timeless but everlasting; that it is not limited but infinite because if it is unoriginated and imperishable, then it does not have a beginning or an end; and that void and motion do not exist. Although Melissus is the last representative of the Eleatic School, Parmenides' philosophy lays the foundation for Plato's theory of forms and the epistemological dichotomy between true knowledge and false perceptual opinion by interrupting the pre-Socratics' continuous interest in natural philosophy.

FURTHER READING

Brunschwig, Jacques, and G. E. R. Lloyd, eds. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.

Cordero, Nestor-Luis. *By Being, It Is: The Thesis of Parmenides*. Las Vegas: Parmenides Publishing, 2004.

Curd, P. K. *The Legacy of Parmenides: Eleatic Monism and Later Presocratic Thought*. Princeton, N.J.: Princeton University Press, 1998.

Gallop, D. *Parmenides of Elea*. Toronto: University of Toronto Press, 1984.

Guthrie, W. K. C. *A History of Greek Philosophy*. 6 vols. New York: Cambridge University Press, 1978-1990.

Kirk, G. S., J. E. Raven, and M. Schofield. *The Presocratic Philosophers.* 2d ed. Cambridge, England: Cambridge University Press, 1995.

Long, A. A. *The Cambridge Companion to Early Greek Philosophy.* Cambridge, England: Cambridge University Press, 1999.

Waterfield, Robin, ed. *The First Philosophers: The Presocratics and the Sophists*. New York: Oxford University Press, 2000.

Svetla Slaveva-Griffin

See also: Anaxagoras; Empedocles; Literature; Philosophy; Pre-Socratic Philosophers; Xenophanes; Zeno of Elea.

Parthenon

The Parthenon was built using a revolutionary combination of Doric and Ionic orders to create a high standard of architectural excellence while giving rise to new forms in Greek art.

Date: 447-438 B.C.E.
Category: Art and architecture
Locale: Athens

SUMMARY   The Parthenon (PAHR-thuh-nahn), dedicated to Athena the Maiden, is the most famous of Greek temples, the crowning monument of the Athenian Acropolis. It was built on the remains of an older temple begun in 490 B.C.E. to celebrate the Athenian victory over the Persians in the Battle of Marathon. This temple was destroyed when the Persians returned and invaded Athens in 480. With the help of Sparta, Athens was able to defeat the Persians in 479 near Plataea. There, on the battlefield, the Greeks took an oath not to rebuild the ruined temples as a reminder of the devastation caused by the Persian invasion. By 449, Athens had made peace with Persia and this oath was no longer binding.

In 447 B.C.E., Athens began to build a new Parthenon. Of the Doric order but with Ionic architectural features such as the continuous frieze, the new Parthenon was built under Pericles (c. 495-429 B.C.E.) in 447-438 B.C.E. by the architects Ictinus and Callicrates. The sculptor Phidias (c. 490-c. 430 B.C.E.) was responsible for the design and composition of its decorative reliefs and statuary, which continued to be added to the structure through 432 B.C.E.

Constructed entirely of Pentelic marble on a limestone foundation, it is peripteral octastyle in plan, being encompassed by a single row of columns, with eight at each end and, in this instance, seventeen on each side. At the top step of the stylobate, or substructure, the building measures 228 by 101 feet (69 by 31 meters), so that it is exceptionally wide in proportion to its length. Within the peristyle of columns stood the enclosed cella, or main room, and a back chamber, each fronted by a porch with six columns.

The Parthenon.
(Corbis)

At both ends, metal grilles between these columns completely enclosed the two chambers. The cella, with its door facing east, had interior columns in two levels at the sides and rear. Within this main gallery, visitors could view the colossal cult statue, the gold and ivory *Athena of Phidias*, set at the far end of the room. The foundation of the pedestal, all that remains of this great work, measures 26 by 13 feet (8 by 4 meters). The back chamber, or opistodomos, with its door opening to the west and with four interior columns, may have served as a treasury for gifts dedicated to the goddess. It was this chamber, officially known as the Parthenon, that gave rise to the

name of the building as a whole. The chamber of the virgin, or the Parthenon, was that room set aside in Athenian homes for the use of the virgin daughter before her marriage.

Chief among the sculptural decorations of the Parthenon were the metopes in high relief on the entablature, the continuous frieze in low relief above the wall of the two chambers, and the fully sculptured groups in the pediments at each end of the temple. The themes of this art glorify the goddess and the city of which she was patron; the metopes depicted notable combats—Lapiths against Centaurs, Olympians against giants, and Greeks against Amazons—to symbolize the victory of civilization over barbarism, which was how the Athenians viewed their victory over the Persians. The frieze was remarkable in that it showed the Athenian citizenry involved in the contemporary event of the great Panathenaic procession in honor of the goddess. This procession took place every four years. Until this time, Greeks had been ambivalent about depicting current historical events. Although the procession was in honor of Athena, the goddess, many of the human beings portrayed embody godlike qualities.

The western pediment portrayed the contest between Athena and Poseidon for dominion over the city, and the eastern one depicted the birth of Athena. The gods portrayed on the pediments exhibited humanlike qualities. Of the purely architectural features, the columns stand 34.5 feet (11 meters) high, the equal of about five and a half lower diameters of the columns. From the stylobate to the peak of the gabled roof, the structure stood more than 61 feet (19 meters) in height. Rectangular coffered blocks of marble supported by a sequence of pillars, beams, and walls made up the ceiling, above which was a network of timbers to sustain the low-pitched roof. Even the roof tiles were cut from marble.

The earliest Greek temples were constructed of sun-dried brick and wood, but hard limestone, conglomerate, and marble became the chief materials after the seventh century B.C.E. Athens was well endowed with marble from Mount Pentelicus to the northeast of the city. After being roughly cut in the quarries there, the blocks were brought to the Acropolis in wagons. Hoisting was accomplished by means of pulleys and tongs, the lewis, or iron tenon, fitting into a dovetailed mortise in the stone. To bond the stones set vertically, such as the individual drums of the columns, iron or bronze dowels set in molten lead connected the top of one drum to the bottom of the one above it. Horizontal bonding of stone beams was achieved by the double-T- or H-type of clamp. The Greeks never used mortar or nails in this kind of construction, and great care was taken to assure perfect con-

tacts along the surface joints of the marble. Even in the twenty-first century, many of these joints were so tight that a razor blade could not be inserted between the blocks.

Many elements in the Hellenic temple came from other Mediterranean cultures—the floor plan from Crete, the columnar structure from Egypt, and the capitals from Assyria—but the genius of the evolving Doric form was typically Greek in its simplicity, its balance of proportions, and its complementary use of Ionic sculpture and decoration. As the perfection of this type, the Parthenon also includes a number of unique refinements that make it a dynamic creation and a moving visual experience. Among these are the drooping or horizontal curvature of the stylobate toward all four corners, so that, for example, on the long sides, the rise from the ends to the center of the structure is about 4 inches (10 centimeters). The columns have both diminution or tapering of the shaft from the bottom up and also entasis, or a slight convex swelling, in the shaft. Furthermore, all the outside columns incline slightly toward the cella walls; the four angle columns are thicker than the others and by virtue of their position have a double inclination. Last, the chief vertical surfaces such as the cella wall have a backward slope, but the entablature above the columns has a slightly forward tilt. These and other refinements were probably incorporated to correct optical illusions that would otherwise make the stylobate appear to sag, the entablature to recede, and the angle columns to appear thin against the sky.

SIGNIFICANCE   The architectural refinements combined with other features of the Parthenon, such as the Ionic frieze and the tendency of the overall sculpture in the building to deify the humans and to humanize the gods, to make it a nearly perfect building. At the same time it revolutionized conceptions of what was human and divine and brought into question what would be the future basis of architectural forms in Greek society.

The Parthenon survived in fairly whole condition until 1687, when it was badly damaged by an explosion during a war between the Turks and the Venetians. More than a century later, Lord Elgin brought most of the surviving sculptures to London to save them from piecemeal destruction. Consequently, a full appreciation of the Parthenon requires a visit to the British Museum in London, where the Elgin Marbles are on display, and to Athens, to view the partially restored temple.

FURTHER READING

Beard, Mary. *The Parthenon*. London: Profile, 2002.

Bruno, Vincent J., ed. *The Parthenon*. 1974. Reprint. New York: W. W. Norton, 1996.

Cook, B. F. *The Elgin Marbles*. 2d ed. London: British Museum Press, 1997.

Cosmopoulos, Michael B., ed. *The Parthenon and Its Sculptures*. New York: Cambridge University Press, 2004.

Korres, M. *Stones of the Parthenon*. Los Angeles: J. Paul Getty Museum, 2000.

Neils, Jenifer. *The Parthenon Frieze*. New York: Cambridge University Press, 2001.

_____, ed. *The Parthenon: From Antiquity to the Present*. New York: Cambridge University Press, 2005.

Rhodes, Robin Francis. *Architecture and Meaning on the Athenian Acropolis*. New York: Cambridge University Press, 1995.

Kevin Herbert; updated by Jennifer Eastman

See also: Art and Architecture; Athens; Callicrates; Ictinus; Marathon, Battle of; Mythology; Pericles; Phidias; Plataea, Battle of.

Pausanias of Sparta

MILITARY LEADER AND REGENT OF SPARTA (R. 479 B.C.E.)

Born: Late sixth century B.C.E.; Sparta, Greece
Died: c. 470 B.C.E.; Sparta, Greece
Category: Military; government and politics

LIFE   Son of King Cleombrotus and regent for the minor son of Leonidas, Pausanias (paw-SAY-nee-uhs) of Sparta was given supreme command in 479 B.C.E., when Athens appealed to Sparta. At the Battle of Plataea, Pausanias rallied the Greek troops against daunting odds and led his Spartans to decisive victory over the Persian elite. Pausanias displayed honor by refusing to behead and crucify the Persian general Mardonius, as the Persians had done to Leonidas. He killed the traitors to the Greek cause at Thebes. Comparing a banquet that he ordered Mardonius's cooks to serve with a Spartan supper, Pausanias ridiculed the extravagant Persian for coming to rob poor Greeks.

Two years later, Pausanias commanded a Spartan/Athenian fleet, liberating Cypriot cities from Persian control, then Byzantium. There he became a ruthless tyrant, flaunting a Persian lifestyle. Proposing to marry Xerxes I's daughter and to subject all Greece to Xerxes, he was promised money and troops to attain the goal. The "liberated" peoples appealed to Athens, which Thucydides credits for the Athenian rise to supremacy. Recalled by Sparta, Pausanias was tried but acquitted. Venturing without authority to Byzantium and expelled by the Athenians, Pausanias submitted to Sparta's second recall, expecting to win by bribery or by fomenting a helot (serf-slave) insurrection. Only the testimony of a trusted servant gave the ephors (magistrates) sufficient cause to convict. After fleeing to the temple of Athena, Pausanias was walled in and starved to death.

INFLUENCE   Though his success at Plataea saved Greece from Persian domination, Pausanias was remembered more for hubris and treachery.

FURTHER READING

Cartledge, Paul. *The Spartans: The World of the Warrior-Heroes of Ancient Greece, from Utopia to Crisis and Collapse*. Woodstock, N.Y.: Overlook Press, 2003.

De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Hooker, J. T. *The Ancient Spartans*. London: J. M. Dent, 1980.

Hornblower, Simon. *The Greek World, 479-323 B.C.* 3d ed. New York: Routledge, 2002.

Kenneth L. Burres

See also: Greco-Persian Wars; Leonidas; Plataea, Battle of; Thucydides; Xerxes I.

Peloponnesian Wars

The fight for supremacy of the eastern Mediterranean resulted in a Spartan victory and the end of Athenian political hegemony.

Date: 460-446; 431-404 B.C.E.
Category: Wars and battles
Locale: Greece and the surrounding area

SUMMARY   By the fifth century B.C.E., Athens and Sparta were the two leading city-states of Greece. The two powers generally cooperated when they shared the common goal of stopping a Persian invasion (499-448 B.C.E.). During these years, Sparta was the dominant power because of its leadership of the Peloponnesian League, which included most Greek city-states on the Peloponnesian peninsula and central Greece. A 481 B.C.E. agreement providing that Sparta would direct the land war and Athens the naval war produced the decisive Greek victory at Plataea (479 B.C.E.).

In 478 B.C.E., the Athenians organized the Delian League, which was really an Athenian empire containing most of the islands and coastal regions around the northern and eastern Aegean Sea. Although the ostensible purpose of the league was to fight the Persians, Sparta resented and distrusted the rival empire from its inception. The Spartans had mixed feelings as they observed the Delian League liberating Greek-speaking communities from Persian control on the coast of Anatolia (later Turkey). Spartan resentment grew when Athens suppressed anti-Athenian movements on the islands of Naxos (470 B.C.E.) and Thasos (463 B.C.E.).

Competition for trade and imperial influence was the main source of conflict between the two powers. Because of its large navy, Athens had a distinct advantage in promoting its commercial interests. While sharing a common Greek culture, Athens and Sparta had different political systems that intensified their rivalry. Athens was developing into a limited democracy, with widespread participation of its male citizens. Sparta was a monarchic oligarchy, with less emphasis on individualism and intellectual pursuits.

The First Peloponnesian (puh-luh-puh-NEE-zhuhn) War (460-446 B.C.E.) was precipitated by the withdrawal of Megara, a small city-state near Corinth, from the Peloponnesian League. When Athens welcomed the strategically located city as a member of the Delian League, Corinth attacked Athens, and the fighting soon spread to the other members of the two leagues.

In Athens, Pericles (c. 495-429 B.C.E.), then a young general, was the chief political leader and also the commander of the fleets and armies. Because of the superiority of Sparta's heavily armed infantry, the hoplite phalanx, Pericles' strategy was based on Athenian naval power, which meant concentrating on coastal cities such as Argos. When the Spartans crossed the isthmus to invade Boetha, Pericles won a great victory at Oenophyta (457 B.C.E.). Overconfident, Pericles then made the mistake of attacking the Persians in Egypt, where the Athenian forces were decimated (454 B.C.E.). After the superior Peloponnesian army, led by the young king Pleistoanax, defeated general Tolmides' forces in Boeotia (446 B.C.E.), the Spartan king inexplicably decided to return home.

In 446 B.C.E., Sparta and Athens agreed to a truce that was supposed to last thirty years. Athens agreed to give up her land possessions in the Peloponnese and central Greece. Sparta agreed to recognize Athenian hegemony over the sea. However, neither side fully carried out the terms of the truce. When Athens allied itself with the Corinthian colony of Corcyra (433 B.C.E.), Corinth and Athens fought proxy battles through their allies and colonies.

The Second Peloponnesian War (431-404 B.C.E.) began when Thebes, an ally of Sparta, attacked Plataea, a close ally of Athens. Athens declared war on Thebes, and the two leagues were again at war. When King Archi-

Spartan spies watching Athens from Eleusis during the Peloponnesian Wars. (F. R. Niglutsch)

The Peloponnesian Wars
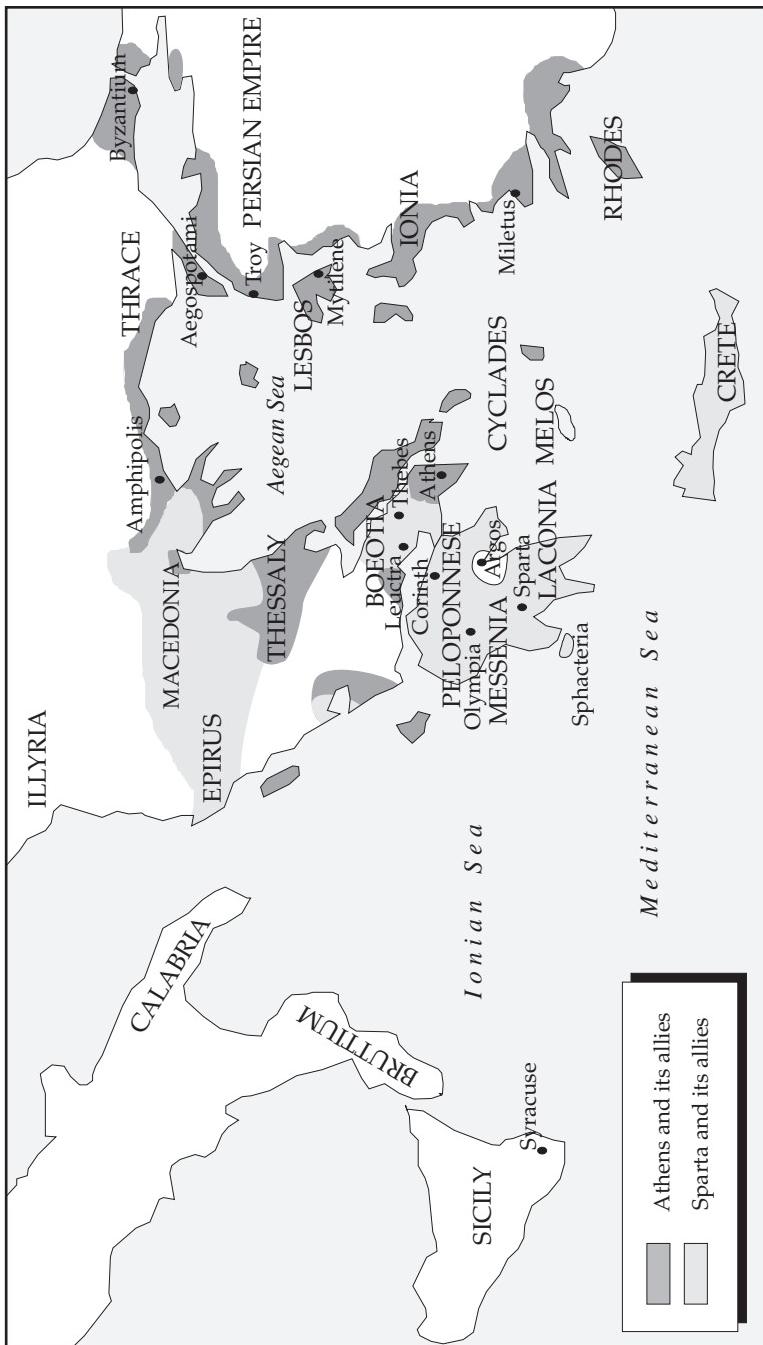
damus II led the Spartan army into Attica, Pericles' policy was to avoid fighting the superior Spartan army and instead to stay within the city walls and to use Athenian naval superiority to harass the ships and coasts of the Peloponnesian League. With so many people crowded into the city, a terrible plague (430-426 B.C.E.) killed perhaps a third of the city's population, including Pericles himself.

In spite of the plague, the Athenians usually prevailed during the early years of the war. Pericles' successor, Cleon, won a great victory at Sphacteria (425 B.C.E.), and he refused a Spartan offer of peace. However, Spartan leader Brasidas surprised Athens in an attack on northeastern Greece, culminating in a decisive Spartan victory at Amphipolis (422 B.C.E.), in which Brasidas and Cleon were both killed. The new Athenian leader Nicias persuaded the Athenians to accept Sparta's offer of peace. The so-called Peace of Nicias (421 B.C.E.) lasted only six years.

In 415 B.C.E., the Athenians were persuaded by Alcibiades to invade Syracuse, and they assembled some 35,000 troops, the largest Greek expeditionary force until that time. Just before the fighting, Alcibiades was removed on charges of sacrilege, and he deserted to the Spartan side. Nicias, an incompetent strategist, assumed command of the invasion. In 413 B.C.E., Nicias hesitated and was surprised by a Spartan attack. Badly defeated, the Athenian army was forced into a disastrous retreat, losing almost the entire expeditionary force. That same year, Alcibiades, with the aid of the Persians, put together a large Spartan fleet and badly defeated the Athenian navy. Many of Athens's allies left the Delian League.

In 411 B.C.E., a civil war between proponents of oligarchy and supporters of democracy further weakened Athens. Despite this internal conflict, the Athenian navy managed to prevail at Cyzicus (410 B.C.E.) and Arginusae (406 B.C.E.). The Athenians, nevertheless, were in a desperate situation, and the talented naval commander Lysander (d. 395 B.C.E.) destroyed the Athenian navy at Aegospotami (405 B.C.E.). Because the starving Athenians could no longer obtain grain through the Hellespont, they were forced to surrender in April, 404 B.C.E.

SIGNIFICANCE   Athens lost its empire and never regained its dominant political influence. Lysander installed an oligarchic government in Athens, but a democratic system was restored within a few years. Although Sparta won the war, its heavy-handed policies brought forth new rebellions, and Spartan power declined after the defeat at Leuctra (371 B.C.E.).

There are two interpretations concerning the results of Athens's defeat. Some scholars have argued that Athenian hegemony, without defeat, might have promoted the cause of democracy and united the Greeks so that they would have later been in a stronger position to fight Alexander the Great and the Romans. Others insist that the Greek city-states wanted to maintain their independence, and that Athenian imperialism had threatened the Greek understanding of liberty.

FURTHER READING

Cawkwell, George. *Thucydides and the Peloponnesian War*. London: Routledge, 1997.

De Souza, Philip. *The Peloponnesian War, 431-404 B.C.* New York: Routledge, 2003.

Hanson, Victor Davis. *A War Like No Other: How the Athenians and Spartans Fought the Peloponnesian War*. New York: Random House, 2005.

Henderson, Bernard. *The Great War Between Athens and Sparta*. New York: Ayer, 1973.

Kagan, Donald. *The Peloponnesian War*. New York: Viking, 2003.

_____. *Pericles of Athens and the Birth of Democracy*. New York: Free Press, 1991.

Panogopoulos, Andreas. *Captives and Hostages in the Peloponnesian War*. Amsterdam: Hakkert, 1989.

Thomas T. Lewis

See also: Aegospotami, Battle of; Alcibiades of Athens; Archidamian War; Archidamus II of Sparta; Athenian Empire; Athens; Brasidas of Sparta; Cleon of Athens; Lysander of Sparta; Nicias of Athens; Pericles; Plataea, Battle of; Spartan Empire.

Performing Arts

Dance, theater, and music thrived until Sparta defeated Athens in the Peloponnesian War (431-404 B.C.E.), when the performing arts declined in Athens and throughout Greece.

Date: Before 600 B.C.E.-31 B.C.E.
Category: Theater and drama; music

DANCE   The most fundamental of the performing arts is dance, for in its most simple manifestations, dance requires only the human body in motion. The basic dance is that of wild and vigorous jumping and leaping in rhythm, the so-called ecstatic dance. Used in religious ceremonies in Classical Greece, the ecstatic dance usually begins with restraint but becomes so wild that the dancers often fall unconscious from exertion. It was believed that during such a dance the god being worshiped actually took possession of the performer's body. The Greeks called this phenomenon *enthousiasmos* (literally "possessed by the god"), from which is derived the English word "enthusiasm." Such a dance seems to have been performed by the ancient inhabitants of Crete where priestesses danced in worship of the great mother goddess. Young Cretan men performed a kind of bull dancing, a very dangerous artform akin to modern Hispanic bullfighting, in which young male dancers executed such maneuvers as somersaulting between the horns of the raging animal. Those that failed to execute these moves were often gored to their death, in effect being sacrificed to the divinity.

The ancient Greeks borrowed dance from Crete. Therefore, as in Crete, the ecstatic dance in Archaic Greece (before 600 B.C.E.) was done by women, the maenads, in honor of Dionysus, the god of fertility. Many visual depictions of the maenads exist. They carry a sacred staff, the thyrsus. Their heads are thrown back, and their clothes twist wildly about them. The term "maenad" is the source of the English word "maniac," and indeed the women became so wild and maddened in their dancing that they are said to have had seizures. The chorus of dancing maenads were later replaced by

men who performed a more sedate, controlled, military dance in honor of the god Dionysus, known as the dithyramb. Groups of young men were organized into dithyrambic choruses, and in the name of Dionysus, they competed against one another at spring fertility festivals.

Other dances were also practiced by the ancient Greeks, including the *geranos*, or snake dance, and various other animal dances depicting lions, bears, foxes, and even birds. Numerous vase paintings and other visuals show dancers wearing animal masks and headdresses, as well as full animal costumes. The great comic playwright Aristophanes wrote an entire play, *Ornithes* (414 B.C.E.; *The Birds*, 1824), which featured a dancing chorus of avian creatures. Of course, the satyrs, or male goat-dancers, were a standard feature of dramatic choruses. Satyr dancers, wearing horns, hooflike foot gear, and short furry pants, are depicted in many vase paintings. Because the satyr dancers are sacred to Dionysus, god of wine, vegetation, and fertility, they often wear vine leaves in their hair and display large, false genitals.

All young male citizens in Classical Greece were trained in dance because, like modern-day military marching, it was considered good preparation for group discipline in battle. Like modern marching bands, Greek dance groups were trained to form shapes or schemata that had particular meaning for the spectators. Dance also taught communication skills as each dancer learned the effective and graceful use of meaningful gesture known as cheironomia. Moreover, dance was considered the most sacred of arts, having been associated with the saving of the life of the great god Zeus. According to legend, the Titan Rhea had taught the art of dance to the Curetes, sons of earth who dwelled in Crete. When Rhea gave birth to Zeus, she fled to Crete to avoid Cronus, the father Titan who devoured all of his children immediately after they were born. She gave the baby to the Curetes. When Cronus came looking for the infant, the Curetes performed the dance taught them by Rhea, filled with wild, leaping, noisy, and ecstatic choreography. The vigorous visual and vocal activity diverted the attention of Cronus so that he did not see the baby nor hear it crying. Zeus survived to overthrow Cronus and become king of all the gods. Because of its sacred nature, dance was assigned a special muse, Terpsichore, one of the nine great muses of ancient culture. In the fifth century B.C.E., the greatest honor that could come to a young Greek man was to be selected a member of one of the dancing choruses that performed in the sacred dramas given at the major theatrical festival, the City Dionysia.

Dancers not only appeared in festivals and theatrical performances but also were considered an important part of private entertainments in Greece.

Although the culture did not encourage couples dancing as a social activity, dancers did appear at lavish all-male dinners known as symposia. Dancers at these events were often accompanied by related kinetic artists such as acrobats and contortionists. Most dancers were amateurs, but later professional actors and dancers banded together into a quasi-religious group known as the Artists of Dionysus.

THEATER Dance was an intricate part of theater in the ancient world, and Greek culture drew little distinction between the actor and the dancer. The plays of the Greek theater, known as *dramenon*, or happenings, featured dancing choruses as a major element of all productions. The word "theater" is drawn from the Greek *theatron*, or seeing place. The relation between theater and dance is nowhere better illustrated than in the fact that the large performing circle found in most Greek theaters is called the *orchestra*, or dancing circle. Although theatrical presentations are as old as humankind, modern Western theater seems to be a product of ancient Greece. Its origins were in the funeral rituals of Egypt, the sacred dance-drama of India, and the fertility rituals of Crete.

The Greek city-states had developed public religious festivals around two important seasons: spring and fall. The spring festival was devoted to Dionysus and was called the Dionysia, at which a number of rituals and dramas were performed. The Dorian Greeks claimed to have invented drama, but it was the Athenians who brought it to its classic form. In 534 B.C.E., Pisistratus, the ruler of Athens, made the Dionysia a legal state function. Thereafter, all male citizens of Athens were required to attend the plays each year. Thespis, the famous leader of a dithyrambic chorus, was named the first archon (producer) of Athens's City Dionysia. Thespis is credited with formalizing dialogue in theater in that he would call out to his dancing chorus and they would answer him in a call-response pattern. Such performers were called answerers, or *hypokritoi*, which became the Greek word for actor and the English word "hypocrite." At first only two types of *dramenon* were performed at the Dionysia, tragedies, or plays about the death of a hero and his replacement by another hero, and satyr plays, or comedies about the sexual escapades of the gods. It was the satyr plays that featured a chorus of singing and dancing goat-men or satyrs. Tragedies also featured a singing-dancing chorus, thought to be as large as fifty persons. All performers in Greek theater were men, although they frequently played women's roles. The plays themselves were composed of two types of nar-

rative elements: choral odes and the scenes between characters, known as the episodes. Choral performers were amateurs, young men chosen for their dancing ability. The actors were professional priest-performers. Costuming was very elaborate, and actors and chorus wore masks that completely covered the head.

The playwrights were known as poets (or makers) of *dramenon*. Three playmakers were selected each year, and each was responsible for one day of plays, which consisted of three tragedies and a satyr play. At the end of three days, a jury of twelve tribal leaders voted on the winner of the Dionysia, and that poet received a large sum of money. The vote was supposed to be directed by the hand of the god. Each day of plays was paid for by one of the three wealthiest men of Athens of that particular year, and one of those men, known as the *choregus*, or choral leader, was given the honor of being named the winner of the *agon*, or dramatic contest. Usually, the winner would put up a monument commemorating his victory and listing the names of the playwright and the *hypokritoi*, so that considerable information survives about the Dionysia. The most famous playwrights of fifth century Athens were Aeschylus, Sophocles, and Euripides. Their most famous plays are *Agamemnōn* (458 B.C.E.; *Agamemnon*, 1777), *Oidipous Tyrannos* (c. 429 B.C.E.; *Oedipus Tyrannus*, 1715), and *Mēdeia* (431 B.C.E.; *Medea*, 1781), respectively.

Never as highly respected as tragedies or even satyr plays, comedies were not admitted into the Dionysia until 587 B.C.E. Only the comedies of Aristophanes survive in written form, of which the most famous is *Lysistratē* (411 B.C.E.; *Lysistrata*, 1837). No satyr plays survive. A special form known as New Comedy, or comedy of manners or character type, developed, of which Menander was considered the master.

MUSIC   Of all the performing arts, music in the ancient world is the least known because little evidence remains. The first musical instruments would most likely have been the human voice and body, with the voice providing melodic statement and the body creating basic percussion in the form of clapping and stamping. One only has to think of modern tap dancing to realize that to have a body and to be human means that music is immediately possible. However, undoubtedly, musical instruments were present from early times, and considerable visual evidence of instruments exists all about the Mediterranean Sea. Flutes, lyres, drums, and stringed instruments akin to the guitar are abundantly pictured in archaeological re-

mains. In the eastern Mediterranean, art depicts people playing guitars and recorders. In Greece, the double flute was also very popular.

However, no written musical literature is available until Classical Greece, and then only a few fragments of compositions survive. Many musicologists believe that Greek music was oriental in sound, but more is known about the names of musical types than about the quality. Plato in his *Nomoi* (360-347 B.C.E.; *Laws*, 1804) reports that there are various classes and types of Greek music, including hymns, dirges, paeans (songs of joy and praise), and dithyrambs (songs and dances to the god Dionysus used in public festivals and theatrical performances). Pictorial evidence reveals that the dithyrambs and choral odes of tragedy and probably even the solo speeches were accompanied by two basic musical instruments: the lyre and the aulos, or double-pipe flute. The lyre is a stringed instrument used for the less raucous and vigorous chorus speeches, hence the English term "lyrical." It was the instrument sacred to the Greek god Apollo, the divinity of light, healing, and music, who is usually depicted carrying the lyre. The aulos, however, seems to have produced a sound that was a cross between an oboe and a bagpipe and was used with the more tumultuous odes and episodes in the theater. Percussion instruments, the most fundamental of all musical devices, were used throughout Greek performances. Tambourines were special favorites of Roman musicians, as were flutes and wind instruments made of brass or, following a more ancient Hebrew tradition, of animal horns.

Greek music is known to have used various modes or scales. The music was written down in two systems, one for vocal music and one for instrumental, both of which were unlike modern Western systems for transcribing music. Both consisted of indicating notes by using letters of the alphabet above the song word, but neither is clear in application, and only a few fragments survive. Also surviving is a treatise, *De musica* (probably third century C.E.; *Aristides Quintilianus: On Music*, 1983) by Aristides Quintilianus, dealing with musical harmony and rhythm; the moral, educational, and therapeutic values of music; and music's scientific and mathematical aspects. Part of the education of every Greek youth was training in music, as much for its mathematical as for its aesthetic value.

FURTHER READING

Brockett, Oscar G. *History of the Theater*. Boston: Allyn and Bacon, 1995.
Easterling, P. E., and Edith Hall. *Greek and Roman Actors: Aspects of an Ancient Profession*. New York: Cambridge University Press, 2002.

Gibson, Sophie. *Aristoxenus of Tarentum and the Birth of Musicology*. New York: Routledge, 2005.

Grunfeld, Frederic V. *Music*. New York: Newsweek Books, 1974.

Meserve, Walter I., and Mollie Ann Meserve. *A Chronological Outline of World Theater*. New York: Feedback Theater Books, 1992.

Pöhlmann, Egert, and Martin L. West, eds. *Documents of Ancient Greek Music: The Extant Melodies and Fragments*. Oxford, England: Clarendon Press, 2001.

Sachs, Curt. *The Rise of Music in the Ancient World*. New York: W. W. Norton, 1943.

_____. *World History of the Dance*. New York: W. W. Norton, 1937.

Sorrell, Walter. *The Dance Through the Ages*. New York: Grosset and Dunlap, 1967.

Storey, Ian Christopher, and Arlene Allan. *A Guide to Ancient Greek Drama*. Malden, Mass.: Blackwell, 2005.

Wiles, David. *Greek Theater Performance: An Introduction*. New York: Cambridge University Press, 2000.

Wyckham, Glynne. *A History of the Theater*. Cambridge, England: Cambridge University Press, 1992.

August W. Staub

See also: Aeschines; Aeschylus; Agathon; Aristophanes; Crates of Athens; Cratinus; Crete; Eupolis; Euripides; Ion of Chios; Literature; Lycophron; Menander (playwright); Mythology; Religion and Ritual; Sophocles; Sports and Entertainment; Theater of Dionysus; Thespis.

Periander of Corinth

Born: c. 667 b.c.e.; place unknown
Died: c. 587 b.c.e.; place unknown
Category: Government and politics

Life Periander (pehr-ee-AN-dur) of Corinth inherited the tyranny from his father, Cypselus, who had seized control of the government from the Bacchiad oligarchy. A strong ruler, Periander promoted Corinth's economic development and political influence. Corinth's position on the isthmus, between the Corinthian and Saronic gulfs, made it naturally well
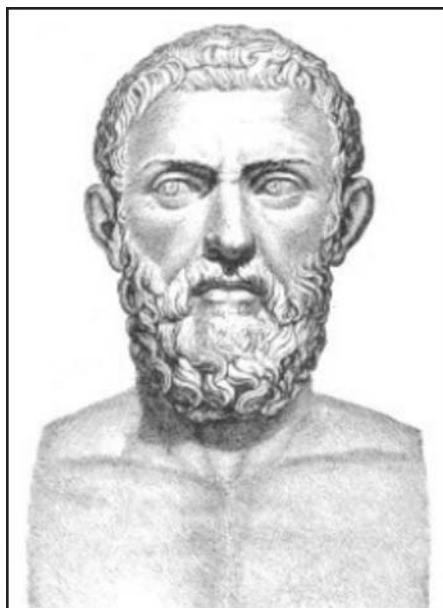
Periander of Corinth.

suited for trade. Periander enhanced Corinth's natural advantages by constructing an artificial harbor and a passageway across the isthmus (the *diolkos*) that allowed ships to be dragged over land from one gulf to the other. He also levied taxes on the use of Corinthian harbors, markets, and the *diolkos*.

Periander built a fleet of triremes (warships), which he used to suppress piracy and to extend his political influence. By the end of his life, he controlled several colonies, including Corcyra (Corfu), Potidaea, Epidamnus (Durrës), and Epidaurus. At his death, the tyranny passed to his nephew, Psammetichus, who, after only three years in power, was killed by a popular uprising that ended the tyranny.

INFLUENCE   The brief span of Psammetichus's reign suggests that popular discontent had begun under Periander. Indeed, Periander had a reputation for ruthlessness and cruelty. He was supposed to have killed his wife, Melissa, in a fit of rage and caused the death of their son, Lycophron.

FURTHER READING
Andrewes, A. *The Greek Tyrants*. London: Hutchinson, 1974.
Salmon, J. B. *Wealthy Corinth*. New York: Oxford University Press, 1984.

Susan O. Shapiro

See also: Cypselus of Corinth.

Pericles

Born: c. 495 B.C.E.; Athens, Greece
Died: 429 B.C.E.; Athens, Greece
Category: Military; government and politics

LIFE The most influential Athenian statesman of his time, Pericles (PEHR-eh-kleez) was of a distinguished family and conspicuous for his political acumen, self-control, oratorical powers, incorruptibility, and patriotism. By advocating popular causes, he gradually gained ascendancy

Pericles.
(Library of Congress)

over his conservative rivals as he brought to fruition the radical democracy that had long been developing and was characterized by the sovereignty of the assembly and the people's courts.

Under Pericles' leadership, Athens completed the transformation of the Delian League into a maritime empire and employed a portion of the tribute paid by member states for the beautification of the city with buildings and statuary. Convinced that the resources of Athens were adequate to winning a war with Sparta, Pericles guided his countrymen into the Peloponnesian War (431-404 B.C.E.). He died from the plague that struck Athens in 430 B.C.E. while the population of Attica was packed within the city walls for protection from an invading Peloponnesian army.

INFLUENCE   Both the long and devastating Peloponnesian War and the democratic institutions of Athens, which were still flourishing a century after Pericles' death, were legacies of Periclean policy, as are the Parthenon and other public buildings that visitors to Athens have marveled at across the centuries.

FURTHER READING

Barringer, Judith M., and Jeffrey M. Hurwitt, eds. *Periklean Athens and Its Legacy: Problems and Perspectives*. Austin: University of Texas Press, 2005.

Fornara, Charles W., and Loren J. Samons II. *Athens from Cleisthenes to Pericles*. Berkeley: University of California Press, 1991.

Hornblower, Simon. *The Greek World, 479-323 B.C.* 3d ed. New York: Routledge, 2002.

Kagan, Donald. *Pericles of Athens and the Birth of Democracy*. New York: Free Press, 1991.

Thucydides. *History of the Peloponnesian War*. Indianapolis, Ind.: Hackett, 1998.

Hubert M. Martin, Jr.

See also: Aspasia of Miletus; Athenian Empire; Athens; Parthenon; Peloponnesian Wars.

Phalanx

The phalanx created the first truly cohesive unit in Western warfare and made heavy infantry supreme on the battlefield.

Date: c. 700-330 B.C.E.
Category: Military; science and technology
Locale: Greece and Macedonia

SUMMARY Although many factors help determine the characteristic military tactics of a time and place, culture and geography are certainly key among them. These were undoubtedly the two most important elements leading to the rise of the phalanx (FAY-langs) as the essential military unit among the ancient Greeks.

Quite early in their development, the inhabitants of Greece coalesced around a surprisingly large number of city-states, each of which controlled a limited portion of the Hellenic countryside. Arable lands on the slopes and hillsides were used to raise vines and olive trees for wine and oil; the relatively small amounts of flat lands were reserved for growing the cereal crops that formed the basis of the Greek diet. During the frequent wars between the city-states, it was the practice of the invader to attempt to seize the level farmland and destroy the crops, thus bringing about their opponent's eventual starvation and surrender. The natural defensive strategy was therefore to meet the invader as quickly and as close to the border as possible, defeating him in one climactic battle. Thus was born the need for quick decision in ancient Greek warfare.

Because Greece is a highly uneven land, often mountainous and with few expanses of level land—and those often narrow and hemmed in by hills and other rough terrain—even moderately sized forces could be deployed in relatively few areas. This meant that the focus on quick, decisive battle limited the type of warfare and the range of tactics that were available. Essentially it came down to the clash of two forces confined to a limited space; out of this necessity the phalanx was developed as a military unit.

A Macedonian phalanx. (F. R. Niglutsch)

The word "phalanx" itself comes from a Greek term which means, essentially, "a roller," and that is precisely what the unit was intended to do: roll over the enemy's battle line through sheer weight of mass and momentum. Throughout most of its career, the essence of phalanx warfare was to push forward until the opposing line broke; once that happened, defeat for the enemy was almost always inevitable.

The phalanx developed, apparently simultaneously throughout Greece, sometime during the eighth century B.C.E. It seems to have grown out of informal, small infantry units of citizen-soldiers armed with spears and shields. To increase their cohesiveness and impact, these units generally ranked shoulder to shoulder in a compact mass. The Greeks seemed to have found that eight ranks was the optimum depth for the spear. This length allowed at least three lines of spear points to project beyond the front rank, confronting the enemy with an imposing threat.

By the end of the eighth century, these troops were uniformly equipped. As citizens and landowners, however, each man was expected to purchase his own arms and armor. The primary weapon was the spear, typically 6 to 8 feet (1.8 to 2.4 meters) long and approximately 1 inch (2.5 centimeters) in diameter. It was usually made of ash or cornel wood with an iron spearhead

and a bronze butt spike, and generally seems to have weighed only 2 to 4 pounds (0.9 to 1.8 kilograms). The spear was invariably held in the right hand, while the shield was grasped in the left.

Armor consisted of a helmet, breastplate, greaves (shin guards), and a round, bowl-shaped shield, which seems to have been about 3 feet (nearly 1 meter) in diameter and which may have weighed around 16 pounds (7 kilograms). It was clearly unwieldy and difficult to hold, for there are numerous references to those facts by ancient writers. Still, it seems to have offered considerable physical protection, and even greater psychological comfort, during the initial clash of lines in a phalanx battle. This shield was known in Greek as the *hoplon*, thus giving birth to the term for such a Greek soldier, a hoplite; the phalanx is hoplite warfare par excellence.

From ancient sources such as Thucydides (c. 459-c. 402 B.C.E.) and more recent archaeological evidence, hoplite warfare seems to have been highly ritualistic. Battles were often agreed to beforehand by the combatants and followed a prescribed course. This agreement was, for all practical purposes, necessary, because the phalanx was maneuverable only on fairly level ground; an army that had no wish to fight could simply withdraw into more rugged terrain. Such a shameful act, however, would have been unthinkable to the ancient Greeks. Before battle, each army offered sacrifices, followed by a ceremonial communal breakfast. Once ranged into position, the hoplites heard rousing speeches by their commanders. Then, shouting their battle cry, or *paean*, they charged.

Throughout most of phalanx warfare, this straightforward charge was the essence of the battle. As the two front lines collided, those in the front

Athenian helmets. (F. R. Niglutsch)

sought to find some opening through which to push their spear points; failing that, they resorted to a simple push of their *hoplon* against their opponent's, seeking to knock him off balance or at least force him backward.

As this struggle went on at the front, the men behind them pushed forward, adding their weight and impetus to the struggle. Eventually, one front line was pushed back until it began to break up in disorder, allowing its opponents to exploit the gap by striking into the heart of the phalanx. That was generally the point when the defeated phalanx collapsed and its men fled, many of them to be slaughtered from behind as they sought to escape. If there were any light troops or cavalry with the victorious army, this would be the time when they might be most useful in pursuing a beaten enemy. Even so, such pursuit seems to have been relatively limited, for generally speaking, the purpose of a phalanx battle was to repulse the enemy, not annihilate him.

After the battle, the ritualistic aspects of Greek warfare would continue, for there would be a truce that allowed for the exchange of the bodies of the dead, followed by their ceremonial burial on the field, often with memorials to honor them. As Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611) and Sophocles' *Antigonē* (441 B.C.E.; *Antigone*, 1729) clearly show, refusal to permit proper burial was a shocking and indeed sacrilegious action. The power of the traditional phalanx was convincingly demonstrated at the Battle of Marathon (490 B.C.E.) in which Miltiades the Younger (c. 554-489 B.C.E.), the Athenian commander, completely defeated a Persian force overwhelmingly superior in numbers. Ancient writers remark on how shocked the Persians were by the ferocity and power of the attack of the Greek phalanx.

The brilliant Theban general Epaminondas (c. 410-362 B.C.E.) made further refinements to the phalanx by increasing its flexibility. The ancient historian Thucydides, among others, had noticed that in battle a phalanx tended to shift to the right, as each soldier unconsciously moved toward the protection of his neighbor's shield. Others had sought to make use of this fact, but Epaminondas and the Thebans achieved the greatest flexibility and, therefore, the greatest results. At the battles of Leuctra (371 B.C.E.) and Mantinea (362 B.C.E.), Epaminondas defeated the Spartans by skillfully swinging a select force against their exposed and drifting flank.

The ultimate development of phalanx warfare came under the Macedonians, especially in the conquering army of Alexander the Great (356-323 B.C.E.). The Macedonians, northern neighbors of the Greeks, doubled the length of the spear; this *sarissa* was held in both hands. The first five rows

of *sarissas* projected beyond the front rank; the other rows held their *sarissas* at increasing angles of elevation, giving the formation a "hedge-hog" effect. The Macedonians also further improved the flexibility of the phalanx and trained it to act as a unit. Even under Alexander the Great, however, the phalanx remained essentially the same: a compact body of heavily armed spearmen, willing to form up and charge equally courageous and well-armed opponents, until the issue was decided.

SIGNIFICANCE   The phalanx was an efficient military unit in the environmental and cultural context of ancient Greece. From a military standpoint, it made the best use of its men in the typically constricted areas in which Greek battles were fought. However, the phalanx's efficiency also depended on the bravery of the soldiers within it, a characteristic encouraged by Greek culture, which admired and rewarded courage and despised and punished cowardice. In larger battlefields with more pragmatic soldiers, the unit would be less optimal.

The phalanx was also developed for a specific type of weaponry: the spear and shield. In situations in which the sword was the dominant weapon, the phalanx was too tightly packed to allow for a free sword arm, and against warriors on horseback, it was less maneuverable. In essence, phalanx warfare operated like a large, armed rugby scrum, in which the mass and momentum of the soldiers/players are the key to victory. This is in contrast to the type of heroic, single combat model of warfare depicted in the *Iliad* or practiced by the marauding Celtic tribes. However, whatever military unit was favored, warfare in the ancient world was often as much concerned with ritual and honor as it was with the acquisition of land and goods.

FURTHER READING

Devine, Albert. "Alexander the Great." In *Warfare in the Ancient World*, edited by General Sir John Hackett. New York: Facts On File, 1989.

Hanson, Victor Davis. *The Western Way of War: Infantry Battle in Classical Greece*. 2d ed. Berkeley: University of California Press, 2000.

Jones, Archer. *The Art of War in the Western World*. 1987. Reprint. Urbana: University of Illinois Press, 2001.

Keegan, John. *A History of Warfare*. New York: Alfred A. Knopf, 1993.

Pritchett, W. K. *The Greek State at War*. 4 vols. 1965-1985. Reprint. Berkeley: University of California Press, 1997.

Sekunda, Nicholas. *The Greek Hoplite, 480-323 B.C.* Oxford, England: Osprey Publishing, 2000.

Wees, Hans van. *Greek Warfare: Myths and Realities*. London: Duckworth, 2004.

Michael Witkoski

See also: Alexander the Great; Epaminondas; Leuctra, Battle of; Mantinea, Battles of; Marathon, Battle of; Miltiades the Younger; Warfare Before Alexander; Warfare Following Alexander; Weapons.

Pharos of Alexandria

The Pharos of Alexandria, an ancient lighthouse, aided seagoing vessels in approaching Alexandria and served as a model for ancient harbor architecture.

Date: Constructed c. 300-285 B.C.E.
Category: Science and technology; art and architecture
Locale: Alexandria, Egypt

SUMMARY   A prominent landmark of Hellenistic Alexandria was its famous lighthouse, or Pharos (FAR-uhs), erected at the beginning of the third century B.C.E. on the small island of the same name at the entrance to the double harbor of the city. The architect, Sostratus of Cnidus, employed
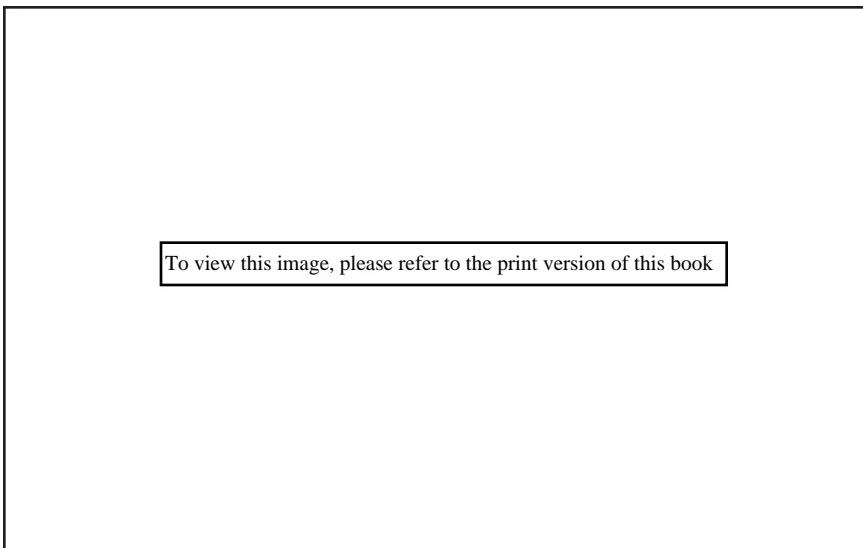
To view this image, please refer to the print version of this book

This medieval drawing is a representation of the lighthouse at Pharos, one of the Seven Wonders of the Ancient World. (Hulton Archive/Getty Images)

granite to construct the three-tiered lighthouse, crowned with a statue of Zeus the Savior (alternatively, the statue might have been Alexander the Great or Ptolemy Soter). According to ancient records, the Pharos reached around 440 feet (134 meters) and was celebrated as one of the Seven Wonders of the Ancient World for its great height. The light of the signal fire maintained at the top was directed out to sea by an intricate curved metal mirror and was visible to mariners about 20 miles (32 kilometers) from shore.

According to some sources, an earthquake toppled the third tier of the monumental edifice in 796 C.E., and later rebuilding enabled the structure to survive at a reduced height until its complete destruction following another earthquake in 1303. Although the dates of the lighthouse's destruction are not certain, parts of the Pharos are known to have been standing in the twelfth century.

SIGNIFICANCE   The Pharos of Alexandria reflected the desire of Hellenistic rulers to create imposing monuments demonstrating their cities' wealth, power, and prestige.

FURTHER READING

Clayton, Peter A., and Martin J. Price, eds. *The Seven Wonders of the Ancient World*. Reprint. New York: Routledge, 1998.

Empereur, Jean-Yves. *Alexandria Rediscovered*. Translated by Margaret Maehler. London: British Museum Press, 1998.

Fraser, P. M. *Ptolemaic Alexandria*. Oxford, England: Clarendon Press, 1972.

Stevenson, D. Alan. *The World's Great Lighthouses from Ancient Times to 1820*. Mineola, N.Y.: Dover, 2002.

Williams, Peter. *Beacon on the Rock: The Dramatic History of Lighthouses, from Ancient Greece to the Present Day*. New York: Barron's, 2001.

William E. Dunstan

See also: Alexander the Great; Alexandrian Library; Art and Architecture; Ptolemy Soter.

Pheidippides

Courier

Born: Probably c. 515 B.C.E.; Athens, Greece
Died: Perhaps 490 B.C.E.; perhaps Athens, Greece
Also known as: Philippides
Category: Military; Sports

Life No information is available about the early life of Pheidippides (fi-DIHP-ih-deez) prior to his famous run, which occurred in 490 B.C.E., either shortly before or shortly after the Battle of Marathon, a pivotal conflict of the Greco-Persian Wars. At Marathon, located in Athenian territory to the northeast of the city of Athens, a smaller army of Athenians courageously faced and dramatically defeated a larger Persian army, and Pheidippides' run has become famous as a symbol of that victory.

The best source on Pheidippides is Herodotus, the "father of history," the fifth century B.C.E. author of *Historiai Herodotou* (c. 424 B.C.E.; *The History*, 1709), a work on the Persian Wars. Herodotus says that Pheidippides was an Athenian and a trained *hemerodromos*, a "day-runner," which means that he delivered messages by running long distances on foot. Clearly, he was well trained and in excellent physical shape, and he had run long distances before. Probably, but not necessarily, he was a fairly young man in 490.

Pheidippides' achievement was a physically impressive feat of long-distance running performed in the context of one of history's most famous battles, but details of his actions were confused and at least semilegendary, even in antiquity. Even his name is a matter of debate. Some ancient manuscripts of Herodotus and some other ancient sources name the runner Philippides, a more common name in ancient Athens. Nevertheless, the name Pheidippides is still popularly associated with the "messenger of Marathon," the heroic soldier who supposedly fought at the Battle of Marathon and then ran approximately twenty-five miles to Athens, delivered the message, "Rejoice! We have won," and dropped dead.

Recent studies have reexamined the ancient sources and shown that this

inspirational event perhaps never happened at all and certainly did not happen as is traditionally assumed. According to Herodotus, in 490 B.C.E. a Persian force landed in Athenian territory and occupied the plain of Marathon. One of the Athenian generals, Miltiades the Younger, convinced the Athenians to send out a force of heavily armed infantry soldiers (called hoplites) to meet the Persians. Before the army departed for Marathon, the Athenian generals decided to send a herald to appeal to Sparta, the leading military power in Greece, for help against Persia.

The Athenian Pheidippides, a courier trained at delivering messages over long distances by running, carried the appeal from Athens to Sparta, a distance of about 140 miles (225 kilometers). Later, on his return, Pheidippides told the Athenians that while he was running over Mount Parthenion in Arcadia (a region of Greece along the route to Sparta) the god Pan (a Greek god, part human and part goat in form, associated with flocks, shepherds, and fertility) called him by name. Pan, Pheidippides claimed, told him to ask the Athenians why they had failed to worship the god with a state cult when he had been friendly to them, he had helped them in the past, and he was willing to do so in the future. Herodotus adds that, after the return to peace and prosperity, the Athenians built a shrine to Pan and established annual sacrifices and a torch race to honor the god.

According to Herodotus, on the second day after leaving Athens, the messenger arrived in Sparta. He addressed the Spartan leaders and begged them to help save Athens from slavery at the hands of the Persians. The Spartans said they wanted to help but that they were busy with an important festival, the Carnea, in honor of Apollo, and so their religion obliged them to stay at Sparta until the arrival of the full Moon later in the month. As Herodotus recounts, a force of about ten thousand Greeks (mostly Athenians, with a few soldiers from Plataea, a state allied with Athens) were heavily outnumbered, perhaps by two to one, by the Persian forces. Nevertheless, the Greeks charged and defeated the Persians in an infantry battle that, Herodotus claims, cost the lives of 6,400 Persians but only 192 Athenians.

Herodotus notes that immediately after the battle, the Athenian troops hurried back to the city to defend it against a possible Persian attack by sea. Troops from Sparta did arrive at Marathon but only after the battle was over. Significantly, Herodotus makes no mention of a post-battle run by Pheidippides. Herodotus loved stories of heroic feats and wonders, so his silence about a "Marathon run" seriously undermines the credibility of the later traditions about the runner.

INFLUENCE   Ironically, Pheidippides has not been immortalized for his historically credible and physically very impressive (though ultimately militarily futile) run from Athens to Sparta but rather for a much shorter and historically much less credible run from Marathon to Athens, a run associated with a great military victory and his own dramatic death. Indeed, there probably was a fifth century B.C.E. Pheidippides (or Philippides) who carried a message from Athens to Sparta, quite conceivably covering the distance in two days. However, the popular version of the story, that a soldier running miles from the victory at Marathon to Athens and then dropping dead as he delivered the news, is surely a product of a tradition begun by later, less reliable ancient authors (such as Plutarch and Lucian), amplified by Robert Browning's 1879 poem "Pheidippides," and memorialized by the introduction of the modern marathon race at the Athens Olympic Games in 1896.

Although the story remains a cherished part of the folklore of ancient Greece and of modern sport, the "Marathon run" should not be associated with Pheidippides; moreover, marathon running as a sport rather than as a form of messenger service is of historically recent origin. Not actually derived from ancient sport but rather invented for the 1896 Olympic Games, the marathon race has nevertheless become both a symbol of the Olympic Games and an internationally popular athletic event.

FURTHER READING

Burn, A. R. *Persia and the Greeks: The Defence of the West, 546-478 B.C.* 2d ed. Stanford, Calif.: Stanford University Press, 1984.

Frost, Frank J. "The Dubious Origins of the Marathon." *American Journal of Ancient History* 4 (1979): 159-163.

Herodotus. *The Histories*. Translated by Robin Waterfield. New York: Oxford University Press, 1998.

Lazenby, J. F. *The Defence of Greece, 490-479 B.C.* Warminster, England: Aris & Phillips, 1993.

Lee, Hugh M. "Modern Ultra-Long-Distance Running and Philippides' Run from Athens to Sparta." *Ancient World* 9 (1984): 107-113.

Matthews, V. J. "The *Hemerodromoi:* Ultra-Long-Distance Running in Antiquity." *Classical World* 68 (1974): 161-167.

O'Driscoll, Patrick. "Marathoners Enjoy the Attention on Their City." *USA Today*, August 25, 2004, p. D8.

Sekunda, Nicholas. *Marathon, 490 B.C.: The First Persian Invasion of Greece*. Westport, Conn.: Praeger, 2005.

Sweet, Waldo E. *Sport and Recreation in Ancient Greece*. New York: Oxford University Press, 1987.

Donald G. Kyle

See also: Athens; Greco-Persian Wars; Herodotus; Marathon, Battle of; Miltiades the Younger; Olympic Games.

Phidias

Born: c. 490 B.C.E.; Athens, Greece
Died: c. 430 B.C.E.; Elis, Greece
Also known as: Pheidias
Category: Art and architecture

LIFE   Ancient writers regarded the Athenian artist Phidias (FIHD-ee-uhs) as the greatest sculptor of Greece. They applauded his colossal seated statue of Zeus at Olympia, one of the Seven Wonders of the Ancient World, which was fashioned of gold and ivory over a wooden core. When Pericles—the leading Athenian politician of the fifth century B.C.E.—initiated an ambitious building project on the Acropolis, Phidias was chosen to design most of the sculptural ornamentation for the Parthenon. The interior of the temple housed his universally acclaimed gold and ivory statue of Athena Parthenos, the virgin, standing some 40 feet (12 meters) high and portrayed as a warrior deity in the full panoply of battle. A novel feature of the Parthenon was its 525-foot-long (160-meter-long) continuous frieze adorning the top of the exterior wall. Carved in low relief, the superb frieze portrayed the Panathenaic procession honoring Athena, when the people wound their way up from the city to the Acropolis to bring the goddess a great embroidered robe.

INFLUENCE   The frieze gives a clear impression of the influential Phidian style of sculpture, which idealized human figures and successfully created the illusion of space and rounded form. Most of the sculptures of the frieze and pediments of the temple remain, controversially, in the British Museum in London, where they are popularly known as the Elgin Marbles.

FURTHER READING
Brommer, Frank. *The Sculpture of the Parthenon*. Translated by Mary Whittall. London: Thames and Hudson, 1979.

The statue of Athena by Phidias, in the Parthenon.
(F. R. Niglutsch)

Cook, B. F. *The Elgin Marbles*. London: British Museum Press, 1984.

Cosmopoulos, Michael B., ed. *The Parthenon and Its Sculptures*. New York: Cambridge University Press, 2004.

Jenkins, Ian. *The Parthenon Frieze*. London: British Museum Press, 1994.

Neils, Jenifer. *The Parthenon Frieze*. New York: Cambridge University Press, 2001.

Palagia, Olga. *The Pediments of the Parthenon*. Boston: Brill, 1998.

William E. Dunstan

See also: Art and Architecture; Parthenon; Pericles.

Philip II of Macedonia

KING OF MACEDONIA (R. 359-336 B.C.E.)

Born: 382 B.C.E.; Macedonia (now in Greece)
Died: 336 B.C.E.; Aegae, Macedonia (now in Greece)
Also known as: Philip II
Category: Government and politics

LIFE   Philip II of Macedonia began his reign by suppressing several pretenders to the throne and protecting Macedonia from foreign intruders, including the Athenians. To meet these threats, Philip created a new, mobile, formidable army, which in 357 B.C.E. he used to conquer the Greek city of Amphipolis. This victory gave him rich gold and silver mining regions, which freed him from financial worries. In 356 B.C.E., he sired Alexander (later the Great). By 354 B.C.E., he had won control of the entire Macedonian coast and much of Thrace. Philip used this opportunity to create new cities and encourage an urban life that survives today.

In 354 B.C.E., Thessaly invited Philip to lead them in the Third Sacred War (356-346 B.C.E.) to liberate Delphi from Phocian temple robbers. He first freed Thessaly from tyrants and, in return, became its legal ruler; he then defeated Phocis. Alarmed by Philip's success, Athens unsuccessfully challenged him in Thrace. In 349 B.C.E., he conquered and razed Olynthus, and in 346 B.C.E., he forced Athens to conclude with him the Peace of Philocrates.

After the peace, Philip campaigned in the north from 344 to 340 B.C.E., extending his power into modern Albania, Serbia, and Bulgaria. Turning again to Thrace, he attacked Perinthus and Byzantium, provoking Athens to declare war against him. In 339 B.C.E., he marched against Athens and found Thebes also arrayed against him. In 338 B.C.E., he defeated them at Chaeronea and, in 337 B.C.E., created the League of Corinth to establish peace in Greece. Conspirators at the Macedonian court assassinated him in 336 B.C.E.

To view this image, please refer to the print version of this book

Philip II of Macedonia is assassinated. (North Wind Picture Archives)

INFLUENCE   Philip II made Macedonia the leading power in Greece, a position it held until the Roman conquest. He also laid the foundations for Alexander's achievements.

FURTHER READING

Borza, Eugene N. *Before Alexander: Constructing Early Macedonia*. Claremont, Calif.: Regina Books, 1999.

Buckler, J. *Philip II and the Sacred War*. Leiden, Netherlands: E. J. Brill, 1989.

Cawkwell, G. *Philip of Macedon*. Boston: Faber & Faber, 1978.

Lonsdale, David J. *Alexander the Great, Killer of Men: History's Greatest Conqueror and the Macedonian Art of War*. New York: Carroll & Graf, 2004.

John Buckler

See also: Alexander the Great; Chaeronea, Battle of; Macedonia; Olympias; Sacred Wars.

Philip V

Born: 238 B.C.E.; place unknown
Died: 179 B.C.E.; Amphipolis, Macedonia
Category: Government and politics

LIFE   Philip V, son of Demetrius II and Phthia (Chryseis) succeeded Antigonus III Doson to the throne of Macedonia in 221 B.C.E. In the Social War of 220-217 B.C.E., Philip successfully led the Achaean League against Aetolia and its allies, quickly extinguishing reports that he was only an insignificant youth.

In 217 B.C.E., Philip, noting Rome's preoccupation with the war against Hannibal of Carthage, began to move westward against Roman dependencies on the eastern coast of the Adriatic Sea. Rome's subsequent alliance with the Aetolians allowed it to largely stay out of the fighting in Greece while Philip brought the Aetolians to terms, concluding hostilities in 206 B.C.E.

Beginning in 203 B.C.E., Philip turned his sights on eastern territorial acquisition. The Romans declared war on Philip in 200 B.C.E., convinced by the Pergamenes and Rhodians that Philip threatened the freedom of the Greeks. After campaigns in 199 and 198 B.C.E., the Romans decisively defeated Philip at Cynoscephalae in Thessaly in 197 B.C.E. After defeat, Philip cooperated with the Romans and focused on Macedonian consolidation until the latter part of his life, when he made futile attempts to break with Rome.

INFLUENCE   Philip V stood in a long line of Hellenistic kings who sought to match the exploits and reconstitute the empire of Alexander the Great. Unfortunately, Philip and his Hellenistic contemporaries had to reckon not only with each other but also with the emerging might of Rome.

FURTHER READING

Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Reprint. Berkeley: University of California Press, 1993.

Gruen, Erich S. *The Hellenistic World and the Coming of Rome*. Berkeley: University of California Press, 1984.

O'Neil, James L. "The Ethnic Origins of the Friends of the Antigonid Kings of Macedon." *Classical Quarterly* 53, no. 2 (2003): 510-522.

Walbank, F. W. *Philip V of Macedon*. Cambridge, England: Cambridge University Press, 1940.

Leah Johnson

See also: Alexander the Great's Empire; Antigonid Dynasty; Cynoscephalae, Battle of; Hellenistic Greece; Macedonia.

Philochorus

Born: c. 340 B.C.E.; Athens, Greece
Died: c. 260 B.C.E.; Athens, Greece
Category: Scholarship; literature

LIFE   Few details are known about the life of Philochorus (feh-LAHK-uh-ruhs). He was a seer and prophet who interpreted omens for the Athenian state, but his historical significance derives from his work as a scholar. He was the author of twenty-seven works, most of them concerned with Athens and dealing with religious topics. However, he also wrote on chronology, Athenian inscriptions, and tragedy. His most famous work was his *Atthis* (n.d.; English translation of more than 170 fragments, 1949), a history of Athens from mythical times through the early third century B.C.E. Philochorus used earlier histories of Athens to write the *Atthis*, but he also conducted research into myths, poetry, and documents for further information.

Philochorus was put to death by Antigonus II Gonatas, king of Macedonia, some time in the 260's, because of his support of Ptolemy Philadelphus, a king of Egypt who was then aiding Athens in its attempts to free itself from Macedonian control.

INFLUENCE   Although all of his works are now lost, Philochorus was extremely influential in antiquity. His *Atthis* became the standard history of Athens and was frequently cited by other ancient authors, and Christian writers often referred to Philochorus's religious works for his discussion of pagan beliefs and practices.

FURTHER READING
Habicht, Christian. *Athens from Alexander to Antony*. Translated by Deborah Lucas Schneider. Cambridge, Mass.: Harvard University Press, 1997.

Harding, Phillip. *Androtion and the "Atthis."* Oxford, England: Clarendon Press, 1994.

James P. Sickinger

See also: Antigonid Dynasty; Calendars and Chronology; Historiography; Literature; Ptolemaic Dynasty.

Philodemus

POET AND PHILOSOPHER

Born: c. 110 B.C.E.; Gadara, Syria (now in Jordan)
Died: c. 35 B.C.E.; Herculaneum, Campania (now in Italy)
Also known as: Philodemos
Category: Philosophy; poetry; literature

LIFE   Little is known of the life and education of Philodemus (fihl-eh-DEE-muhs). He was educated in Athens by Zeno the Epicurean and eventually came to Rome circa 75 B.C.E. under the patronage of the Piso family, in whose Italian villa at Herculaneum he probably remained until his death. He was famous as an erotic poet but known also as an Epicurean philosopher and teacher. He wrote on numerous subjects, including a history of philosophers, a book about anger, and a rare treatise on Epicurean theology, but he was especially devoted to the theory of art, going against popular sentiment by arguing that art was to be judged by its aesthetic value alone and not for its morals or logic.

INFLUENCE   As a poet and teacher, Philodemus had a direct impact on many Romans of his day, especially Vergil, Horace, Ovid, and Propertius, and though none of his prose was preserved by later scribes, he also played a crucial role in the late Republic, popularizing Greek philosophy for a Roman audience. The modern excavation of what may be his private library at Herculaneum has resulted in the recovery of numerous works of philosophy, both his own and those of Epicurus, which had been lost.

FURTHER READING

Armstrong, David, et al., eds. *Vergil, Philodemus, and the Augustans*. Austin: University of Texas Press, 2004.
Fitzgerald, John T., Dirk Obbink, and Glenn S. Holland, eds. *Philodemus and the New Testament World*. Boston: Brill, 2004.

Gigante, M. *Philodemus in Italy*. Ann Arbor: University of Michigan Press, 1995.

Glad, C. *Paul and Philodemus*. Boston: Brill, 1995.

Obbink, D. *Philodemus and Poetry*. New York: Oxford University Press, 1995.

Philodemus. *Acts of Love: Ancient Greek Poetry from Aphrodite's Garden*. Translated by George Economou. New York: Random House, 2006.

Richard C. Carrier

See also: Epicurus; Literature; Philosophy.

Philopoemen

Military leader

Born: c. 253 B.C.E.; Megalopolis in Arcadia (region of central Peloponnese)
Died: 182 B.C.E.; Messenia
Also known as: Philopoemen, son of Craugis
Category: Military; government and politics

Life   Many-time general of the Achaean League, Philopoemen (fihl-uh-PEE-muhn) gained military experience as mercenary captain in Crete, and early in his career, he demonstrated his military talents at the Battle of Sellasia (222 B.C.E.).

The goal of the Achaean League was Peloponnesian unification; Sparta continually frustrated those intentions. Following his heroic exploits against Spartan king Cleomenes III at Sellasia, Philopoemen worked throughout his career to force recalcitrant Sparta into the confederacy. In 207 B.C.E., he defeated the Spartan tyrant Machanidas at Mantinea. At the beginning of the second century B.C.E., he fought against the Spartan tyrant Nabis. After the latter's assassination in 193, Philopoemen brought Sparta into the Achaean League, regardless of Spartan traditions and the Spartan exiles. He died as a war captive of rebellious Messene in 182.

Philopoemen's two main policies were Spartan membership in the Achaean League and preservation of Achaean independence from Rome for as long as possible. In his drive for Achaean independence, Philopoemen realized the vision of the league's founder, Aratus of Sicyon; his military competence ensured success for his program. He is hailed as "the last of the Greeks," and the Achaean historian Polybius eulogized him.

Influence   Philopoemen was instrumental in the Macedonian defeat of Cleomenes III at Sellasia. He instituted military reforms to the Achaean League, strengthening the league's position in Greece and, for a time, in relation to Rome.

Further Reading
Cartledge, Paul, and Antony Spawforth. *Hellenistic and Roman Sparta: A Tale of Two Cities*. 2d ed. London: Routledge, 2002.
Errington, R. M. *Philopoemen*. Oxford, England: Clarendon Press, 1969.
Gruen, Erich S. *The Hellenistic World and the Coming of Rome*. Berkeley: University of California Press, 1984.
Larsen, J. A. O. *Greek Federal States*. Oxford, England: Clarendon Press, 1968.

Craige B. Champion

See also: Achaean League; Cleomenes III.

Philosophy

Western philosophy can be traced back to ancient Greek philosophy and its major schools of thought.

Date: Sixth century B.C.E. to 31 B.C.E.
Category: Philosophy

BACKGROUND The ancient Greeks invented the practice of structured inquiry into the nature of the world and humanity that is still called philosophy, from their words for "love of wisdom." Individual thinkers whose insights attracted students often established schools—sometimes little more than informal gatherings—in which the teacher's ideas would be explained, explored, debated, and sharpened. From its beginnings in the sixth century B.C.E., philosophy challenged contemporary religious views and mythologies, replacing the authority of tradition with one's own experience (empiricism) and mental reflection on it (rationalism). Although a particular philosopher's ideas could become popular enough to constitute a new and unquestioned authority, the Greek spirit of open inquiry ensured that no single school ever monopolized Greek thought. This spirit has informed all subsequent Western philosophical activity and forms the basis for the later development of scientific inquiry.

PRE-SOCRATIC PHILOSOPHERS Thales of Miletus, who lived in Greek Ionia along the western coast of Asia Minor in the sixth century B.C.E., is credited with being the first philosopher. Like most philosophers considered "pre-Socratic," Thales inquired into the underlying nature of the material world, and he concluded that water was the fundamental element of which all was made. Thus was natural philosophy born. Two other sixth century Ionians, Anaximander and Anaximenes, narrowed and advanced Thales' investigations into nature. Anaximander carefully studied specific phenomena such as eclipses and thunderstorms, and he conjectured about the origins of the world and life itself. In the process, he removed the gods

in favor of purely natural explanations for the regular and predictable world that the Greeks called *kosmos*. Anaximenes' best-known contribution was his theory that air, rather than water, was the fundamental element in the *kosmos*, which itself was a living thing.

Xenophanes (c. 570-c.478 B.C.E.), an Ionian bard from Colophon, envisaged the *kosmos* as a sphere, the perfect form, and the true god that rules all as a purely spiritual entity without the anthropomorphic human qualities that characterized the Greek pantheon of deities and gods of other cultures. Among his forty or so recorded statements is a direct condemnation of the common notion of gods, which, he claimed, were based on merely human models: dark-skinned in Africa and blue-eyed among the Scythians. In other statements, he asserts the value of systematic research and thought in the attainment of truth.

Heraclitus of Ephesus (c. 540-c. 480 B.C.E.) developed the concept that everything that is and happens exists and occurs in accordance with Logos, essentially the governing principal of the *kosmos*. One key characteristic of this principle is that everything is in a constant state of tension, flux, or change, which is one reason that he chose ever-flickering fire as the fundamental element. Nothing is ever truly at rest, which explains the diversity and apparent contradictions of everyday life. He extended this analysis into

The philosopher Socrates drinks poisonous hemlock after being sentenced to death for impious behavior and corrupting the young. (Library of Congress)

areas such as politics and ethics, thus expanding the scope of philosophy.

The southern Italian Greeks Parmenides (c. 515-after 436 B.C.E.) and Zeno of Elea (c. 490-c. 440 B.C.E.) formalized the exercise of deductive reasoning as a form of logic in challenging the Ionians' ideas, creating clever and difficult-to-refute arguments. One challenged Heraclitus by "proving" logically that nothing can move.

During the early fifth century B.C.E., two influential schools arose. One developed around the mathematician and ascetic Pythagoras (c. 580-c. 500 B.C.E.), whose rather mystical notion that number was the underlying structure of all existence would have a very long life. The other school, known as the atomists, developed around Democritus (c. 460-c. 370 B.C.E.) and Leucippus, who taught that all things that exist must consist of microscopic physical objects known as atoms. They were of differing sizes and shapes that combined to form everything. Everything included the gods, soul, spirit, and mind, if they are to exist. This materialist conception of the universe was a powerful challenge to religion and common sense.

SOCRATES AND PLATO   Socrates the Athenian (c. 470-399 B.C.E.) is considered the first philosopher in the West to shift the focus of philosophy from the natural world to human values. In part this was a reaction to the rise of a group of teachers known as Sophists, or "wisdom men." They traveled the Greek world earning a living by providing young men with "wisdom" that consisted mainly of cultural and historical information, much of which differed from polis to polis. For Socrates, none of this nurtured the human soul, which was the true mark of wisdom. Only truth, which is embedded in each person's soul, is worthy of pursuit. Therefore, philosophy is an inward search, not an external education. Claiming that the truly wise man knew that he knew nothing, Socrates probed experts in many fields to discover what they knew. Since he often reduced them to embarrassing admissions of ignorance, he became known as an annoying "gadfly," and he was tried and called upon to commit suicide for impiety and misleading the youth of Athens. He wrote nothing, lest his writings be misconstrued, and died a martyr for freedom of thought and inquiry.

Plato (c. 427-347 B.C.E.) was a student of the Pythagoreans, but he is best known for his Socratic dialogues, which purport to be records of his teacher's philosophical conversations. Where Socrates stops and Plato's own ideas begin is hard to determine. Plato picked up Socrates' role as philosopher in an Athenian grove of trees known as the Academy, but where

The philosopher Aristotle. (Library of Congress)

Socrates had questioned his students, Plato taught them. Rejecting atomism, he reduced the natural world of commonsense experience to a shadow or copy of the "real" world of supernatural, perfect, eternal, and unchanging "forms." He thus also rejected natural philosophy, since one can only have opinions and not true knowledge about the natural world. In any case, the physical reality that one experiences is inferior to the world of "forms" that one can sense only with the mind. While this is true for physical objects, it is also true of abstract concepts. Socrates' dialogues in which experts unsuccessfully explain beauty, justice, or love only expose the inferiority of the imperfect copies of these objective realities met in this world. Like physical objects, these concepts have perfect forms that can be glimpsed by introspection. Reason alone can lead to a true understanding of this higher reality which is the ultimate truth. Also, reason alone can lead

to virtue and a virtuous life. In his *Politeia* (c. 388-368 B.C.E.; *Republic*, 1701), Plato developed a theory of ideal society. It would be led by a ruling class made up of philosophers—philosopher-kings—whose earnest search for truth made them virtuous and models of life for the lower classes. The Academy existed in some form for more than eight hundred years, and Plato's rationalist philosophy has continued to exert influence in modern times.

ARISTOTLE   Aristotle (384-322 B.C.E.) was a tutor of Alexander the Great and benefited from the discoveries made as Alexander's armies conquered the empires of Persia and Egypt. He is credited with many books on subjects ranging from physics to politics, logic to the soul, but they appear to be students' notes rather than the master's own writings. Though a student of Plato, he disagreed profoundly with his teacher. Aristotle rejected Plato's theory of forms and reaffirmed the importance of the reality of the physical world. Aristotle is known for his theory of substance; he believed that the world consists of various independent entities that he called "substances," which in turn are made up of form and matter. A key contribution is his differentiation of what he called causation. A chair, for example, has four causes: the materials, the maker, the form, and the purpose that it serves; take any one away and there is no chair. Many of his notions of physics—such as that objects fall because they seek their natural resting place at the center of the earth—and his cosmological ideas such as the geocentricity of the universe had extremely long lives and were challenged only during the Scientific Revolution of the seventeenth century.

Aristotle's view of the soul is different from that of Socrates because Aristotle believed it to be a living force that exists not only in humans but also in other living organisms. The human soul is, however, different from the rest because it possesses intellect, enabling human beings to engage in rational thinking. Aristotle advocated an ethics of virtue, according to which humans develop various virtues in order to achieve specific goals in life. For Aristotle, political philosophy aims to describe a society that embodies these virtues in the lives of individuals and societies. As a logician, Aristotle is best known for his formulation of the deductive theory of syllogism.

STOICISM   Hellenistic philosophies founded in the fourth century B.C.E. taught people how to live and seek happiness in a world of uncertainty over

which they had little if any real control. Founded by Zeno of Citium (c. 335-c. 263 B.C.E.) and later developed by Roman philosophers, Stoicism (named for the place where Zeno taught) was the most influential philosophy of the Hellenistic Age. The Stoic views the universe as a rational harmonious organism planned by the single, spiritual God and governed by its own rational soul. Among all creatures, those that most closely approximate the total universe are rational beings, which include humans. Stoic ethics prescribes the doctrine of living according to the benevolence and orderliness of the universe, though life itself may appear malevolent and chaotic. In the face of adversity, the Stoic is to remain virtuous, maintaining a balanced spirit achieved by reason and right living.

EPICUREANISM   Epicurus of Samos (341-270 B.C.E.) established a school in Athens known as The Garden. A materialist, he maintained that the single God of the universe is ultimately unknowable, but that if anything might be known about God it is that God seeks pleasure. Thus, to be virtuous, or God-like, is to pursue pleasure—eat, drink, and be merry—driving from the mind all things that disturb the spirit. Yet pleasure can be truly enjoyed only in moderation. Excess—or hedonism—ultimately causes pain and disturbs the spirit. This last point was often lost on critics, especially ascetic Christians whose rise signaled the demise of Epicureanism.

CYNICISM AND SKEPTICISM   The Cynic (or "dog-man") movement was founded by Antisthenes (c. 444-c. 365 B.C.E.), an Athenian and student of Socrates. He believed that Socrates had championed radical autarky, or self-sufficiency, and he established a following of men and women who sought to follow nature in all things and depend on other people for nothing. The antisocial behavior of the Cynics earned them their nickname, since they seemed to have no more shame than dogs in the street. Freeing themselves from society's rules and conventions allowed them the virtue of pursuing natural pleasures. This pursuit could be very ascetic, as in the life of Diogenes (c. 412/403-c. 324/321 B.C.E.), who supposedly lived in a large tub.

Pyrrhon of Elis (c. 360-272 B.C.E.) found many of the assumptions that formed the basis of Greek society and culture to be far less universal than Greeks had claimed. He came to disavow certainty, discrediting humans' ability to know almost anything, either through reason or experience. The

followers of Pyrrhonism, or skepticism, rejected dogmatism of any kind in favor of relativism ("when in Rome, do as the Romans"). They also sought to curb their passions utterly, living a life of *ataraxia* (apathy), since the passion of desire leads to unhappiness and pain.

FURTHER READING

Algra, Keimpe, et al., eds. *The Cambridge History of Hellenistic Philosophy*. New York: Cambridge University Press, 2005.

Long, A. A., ed. *The Cambridge Companion to Early Greek Philosophy*. New York: Cambridge University Press, 1999.

Shields, Christopher, ed. *The Blackwell Guide to Ancient Philosophy*. Malden, Mass.: Blackwell, 2003.

Taylor, C. C. W., R. M. Hare, and Jonathan Barnes. *Greek Philosophers: Socrates, Plato, Aristotle*. New York: Oxford University Press, 1999.

Joseph P. Byrne

See also: Anaxagoras; Anaximander; Anaximenes of Miletus; Antisthenes; Archytas of Tarentum; Aristippus; Aristotle; Aristoxenus; Cosmology; Cynicism; Demetrius Phalereus; Democritus; Diogenes; Empedocles; Epicurus; Heraclitus of Ephesus; Isocrates; Leucippus; Parmenides; Plato; Posidonius; Pre-Socratic Philosophers; Pyrrhon of Elis; Pythagoras; Socrates; Speusippus; Stoicism; Thales of Miletus; Theophrastus; Xanthippe; Xenophanes; Zeno of Citium; Zeno of Elea.

Pindar

POET

Born: c. 518 B.C.E.; Cynoscephalae, near Thebes, Boeotia, Greece
Died: c. 438 B.C.E.; Argos, Greece
Category: Poetry; literature

LIFE   Pindar (PIHN-dur), known for his *Epinikia* (498-446 B.C.E.; *Odes*, 1656), was born at Cynoscephalae, near Thebes, about 518 B.C.E. Through his parents, Daiphantus and Cleodice, who came from a family claiming descent from Cadmus, the founder of Thebes, Pindar could regard ancient Greek gods and heroes as part of his family. As training for his poetic career, Pindar began to study the flute, first in Thebes under his uncle Scopelinus, and later in Athens. He began writing odes at the age of twenty, losing in his first competition, to a poet named Corinna, because he had neglected to use mythology. He learned his lesson, and for the next fifty years he was highly regarded for his paeans to Apollo and Zeus and his hymns to Persephone and others.

Pindar's home was chiefly Thebes, but he frequently visited Athens, which was then gaining in literary reputation, and he spent several years at the court of Hieron I of Syracuse. There he wrote what was to be called the Pindaric Ode, the epinician, a poem to welcome home the victors in the national games: the Pythian, the Isthmian, the Nemean, and the Olympic. Pindar's formula was to select a myth and then in some way relate it to the victor and provide words for the chorus to use in the parade. From internal evidence many of the forty-five odes that survive intact can be dated by the games whose victors he celebrates.

INFLUENCE   High moral tone, patriotism, and religious fervor characterize the works of this outstanding Greek lyric poet. Though he wrote them to order, and was paid for them, the odes show no signs of cheapening art for cash. Not until they were imitated in England in the seventeenth and eighteenth centuries did the form become debased. Only fragments of Pindar's other poems survive.

FURTHER READING

Carne-Ross, D. S. *Pindar*. New Haven, Conn.: Yale University Press, 1985.

Crotty, Kevin. *Song and Action: The Victory Odes of Pindar*. Baltimore: Johns Hopkins University Press, 1982.

Currie, Bruno. *Pindar and the Cult of Heroes*. New York: Oxford University Press, 2005.

Fitzgerald, William. *Agonistic Poetry: The Pindaric Mode in Pindar, Horace, Hoelderlin, and the English Ode*. Berkeley: University of California Press, 1987.

Hamilton, John T. *Soliciting Darkness: Pindar, Obscurity, and the Classical Tradition*. Cambridge, Mass.: Harvard University Department of Comparative Literature, 2003.

Hornblower, Simon. *Thucydides and Pindar: Historical Narrative and the World of Epinikian Poetry*. New York: Oxford University Press, 2004.

Kurke, Leslie. *The Traffic in Praise: Pindar and the Politics of Social Economy*. Ithaca, N.Y.: Cornell University Press, 1991.

Nagy, Gregory. *Pindar's Homer: Lyric Possession of an Epic Past*. Baltimore: Johns Hopkins University Press, 1990.

Newman, John K., and Frances Stickney Newman. *Pindar's Art: Its Tradition and Aims*. Munich: Weidmann, 1984.

Race, William H. *Pindar*. Boston: Twayne, 1986.

_____. *Style and Rhetoric in Pindar's Odes*. Atlanta: Scholars Press, 1990.

Rutherford, Ian. *Pindar's Paeans: A Reading of the Fragments with a Survey of the Genre*. New York: Oxford University Press, 2001.

David H. J. Larmour

See also: Corinna of Tanagra; Hieron I of Syracuse; Literature; Lyric Poetry.

Pisistratus

Born: c. 612 b.c.e.; near Athens, Greece
Died: 527 b.c.e.; Athens, Greece
Also known as: Peisistratus; Peisistratos
Category: Government and politics

Life   Son of Greek physician Hippocrates and friend and kinsman of Athenian lawgiver Solon, Pisistratus (pi-SIHS-treht-uhs) distinguished himself as a soldier in the war against the Megarians (c. 570-565 b.c.e.) and became a leader of the citizens of northern Attica in their fight for equality. In 560 b.c.e., he seized power, ruling as tyrant for eight years until driven into exile on the island of Euboea by the aristocrats he had displaced. By
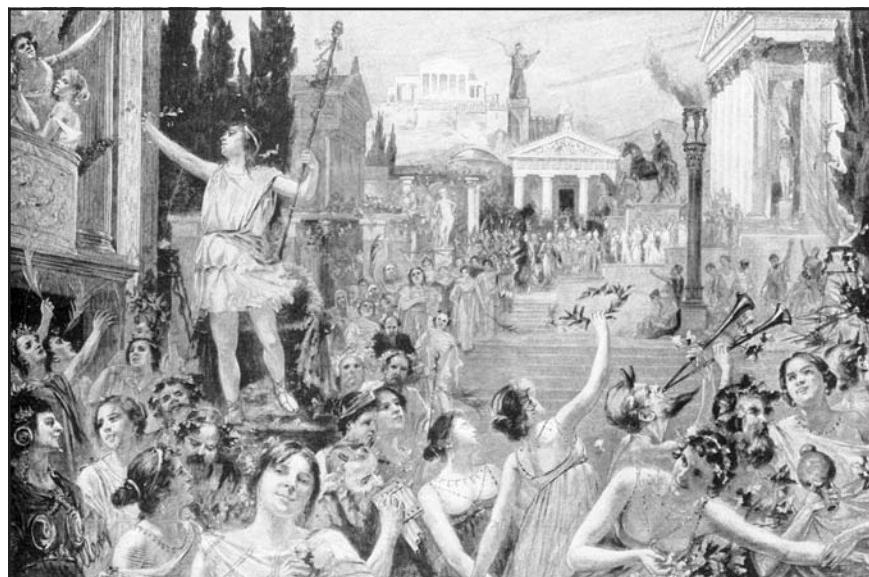
Pisistratus is carried through the streets by Athenians celebrating his return. (F. R. Niglutsch)

664

541 B.C.E., with the help of Thebes and Argos, he was able to defeat his enemies and return to power. According to historian Herodotus, Pisistratus accomplished his return with the help of Megacles on condition that he marry Megacles' daughter. Pisistratus arrived with an unusually tall woman from the Paeanian district and tricked the Athenians into believing she was Athena herself bringing back her favorite to rule her city. He ruled undisturbed until his death in 527 B.C.E., passing on his supremacy over Athens to his son, Hippias of Athens.

INFLUENCE   Herodotus noted that Pisistratus ruled according to established norms and that "his arrangements were wise and salutary." Pisistratus also improved the lot of Athens' poorest inhabitants. Among his accomplishments, Pisistratus stopped debt slavery, set up a court of appeals for citizens, reduced taxes on the poor, redistributed land, erected public buildings, decreed that those wounded in war should be supported by the state, and patronized the arts and literature.

FURTHER READING

Herodotus. *The Histories: Book One*. Translated by David Grene. Chicago: University of Chicago Press, 1987.

Lavelle, B. M. *Fame, Money, and Power: The Rise of Peisistratos and 'Democratic' Tyranny at Athens*. Ann Arbor: University of Michigan Press, 2005.

Plutarch. "Solon." In *The Rise and Fall of Athens: Nine Greek Lives by Plutarch*. Translated by Ian Scott-Kilvert. London: Penguin, 1960.

Sancisi-Weerdenburg, Heleen, ed. *Peisistratos and the Tyranny: A Reappraisal of the Evidence*. Amsterdam: J. C. Gieben, 2000.

Michael C. Paul

See also: Athens; Herodotus; Hippias of Athens; Hippocrates; Solon.

Pittacus of Mytilene

RULER OF MYTILENE (R. C. 590-C. 580 B.C.E.)

Born: c. 645 B.C.E.; Mytilene, Lesbos, Greece
Died: c. 570 B.C.E.; Mytilene, Lesbos, Greece
Also known as: Pittacos; Pittakos
Category: Government and politics

LIFE   After playing a leading role in the factional struggles over the rule of Mytilene (MIH-teh-leen) in the late seventh century B.C.E., Pittacus (PIHT-eh-kuhs) was revered as a lawgiver and sage. Although the details of these struggles are somewhat sketchy, Pittacus seems to have helped overthrow the tyrant Melanchros (r. c. 612-609 B.C.E.) and then to have formed an alliance with Myrsilus, his successor (thus alienating his former ally, the poet Alcaeus of Lesbos). During this period, Pittacus helped fight against Athens for control of Sigeum (a territory on the Troad, later Yenişehir), which was subsequently awarded to Athens by arbitration. When Myrsilus died (c. 590 B.C.E.), Pittacus was popularly elected aisymnetes, or absolute ruler, to put an end to the continuing civil strife and to reform the laws of Mytilene. Pittacus voluntarily laid down his rule after ten years and lived another ten years in retirement.

INFLUENCE   According to philosopher Aristotle, Pittacus did not radically reform the constitution, but he did create new laws. One of his laws doubled the penalty for offenses committed while drunk. Considered one of the Seven Sages of ancient Greece, Pittacus is best remembered for his sayings, such as "The painted wood [the law] is the best form of rule" and "It is hard to be truly good."

FURTHER READING
Andrewes, A. *The Greek Tyrants*. London: Hutchinson, 1974.
Page, D. *Sappho and Alcaeus*. London: Oxford University Press, 1955.

Susan O. Shapiro

See also: Alcaeus of Lesbos; Aristotle; Government and Law.

Battle of Plataea

The Greek victory over Persia at Plataea (pleh-TEE-uh) freed Greece from the threat of subjugation to Persia.

Date: Late summer, 479 B.C.E.
Category: Wars and battles
Locale: Plataea, in Boeotia southwest of Thebes

SUMMARY In 480 B.C.E., the Persians invaded Greece, destroyed an advance Spartan force at Thermopylae, and sacked Athens. After the Greek fleet defeated the Persians at Salamis, the Persian king Xerxes I retreated, leaving a sizable Persian army in Greece under Mardonius.

In 479 B.C.E., the Persians sacked Athens again and took up a position in Boeotia. The Greeks, commanded by the Spartan regent Pausanias, marched north from Corinth to meet them. The Spartans held the Greek right wing
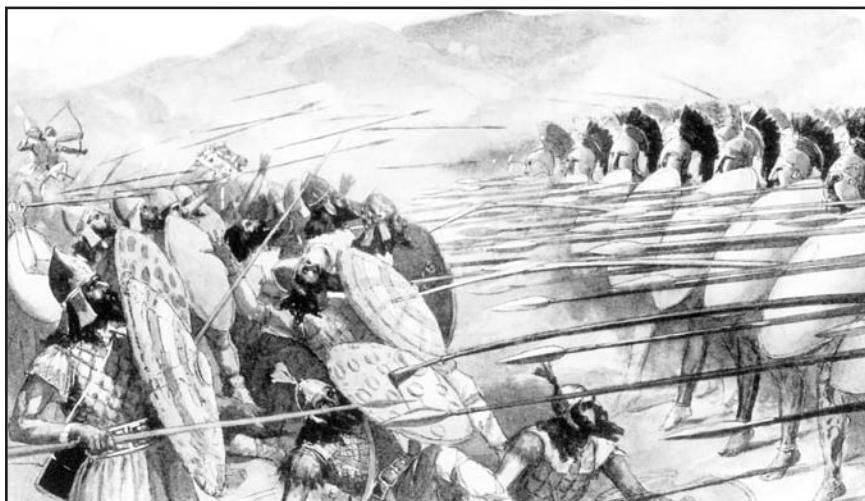
The Persians (left) begin to fall against the Greeks, who would ultimately be triumphant. (F. R. Niglutsch)

and the Athenians the left. An initial engagement was indecisive, and for several days, both sides remained idle. When the Persians cut Greek supply lines and polluted their drinking water, Pausanias ordered a nighttime retreat to safer ground.

The Greek withdrawal was not completed by dawn, and the Persians attacked. The Spartans bore the brunt of the Persian assault, but their superior weaponry and discipline overwhelmed the more lightly armed Persians. When Mardonius was killed, the Persians lost heart and fled.

SIGNIFICANCE Although the war with Persia continued, the Persians never again threatened mainland Greece. In 478 B.C.E., Greek forces crossed the Aegean Sea to Asia Minor and under Athenian leadership fought to free the eastern Greeks from Persian control.

FURTHER READING

De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Herodotus. *Histories: Book IX*. Edited by Michael A. Flower and John Marincola. New York: Cambridge University Press, 2002.

Lazenby, J. F. *The Defence of Greece, 490-479 B.C.* Warminster, England: Aris & Phillips, 1993.

James P. Sickinger

See also: Greco-Persian Wars; Pausanias of Sparta; Salamis, Battle of; Thermopylae, Battle of; Xerxes I.

Plato

Born: c. 427 B.C.E.; Athens, Greece
Died: 347 B.C.E.; Athens, Greece
Also known as: Aristocles (birth name); Platon; Son of Ariston
Category: Philosophy

LIFE   Born in Athens around 427 B.C.E. and named Aristocles, the famous philosopher whose nickname, Plato (PLAY-toh), means "broad forehead"

Plato.
(Library of Congress)

was the son of Ariston and Perictione, Athenian aristocrats. The family of Ariston traced its descent to Codrus, presumably the last king of Athens, and Perictione was a descendant of Solon, the Athenian lawgiver. Plato probably enjoyed a comfortable boyhood as the youngest member of a wealthy family. He had two brothers, Glaucon and Adeimantus, and a sister, Potone.

Principal Works of Plato

Although Plato's individual works cannot be dated with exactness, there is consensus among scholars as to a four-part division into early, middle, later, and last periods.

Early period works (399-390 B.C.E.):
Prōtagoras (*Protagoras*, 1804)
Iōn (*Ion*, 1804)
Gorgias (English translation, 1804)
Lachēs (*Laches*, 1804)
Charmidēs (*Charmides*, 1804)
Euthyphrōn (*Euthyphro*, 1804)
Lysis (English translation, 1804)
Hippias Elattōn (*Hippias Minor*, 1761)
Hippias Meizōn (*Hippias Major*, 1759)
Apologia Sōkratous (*Apology*, 1675)
Kritōn (*Crito*, 1804)

Middle period works (388-368 B.C.E.):
Cratylos (*Cratylus*, 1793)
Symposion (*Symposium*, 1701)
Politeia (*Republic*, 1701)
Phaedros (*Phaedrus*, 1792)
Menōn (*Meno*, 1769)
Euthydēmos (*Euthydemus*, 1804)
Menexenos (*Menexenus*, 1804)
Phaedōn (*Phaedo*, 1675)
Parmenidēs (*Parmenides*, 1793)
Theaetētos (*Theaetetus*, 1804)

Later period works (365-361 B.C.E.):
Sophistēs (*Sophist*, 1804)
Politikos (*Statesman*, 1804)

Last period works (360-347 B.C.E.):
Nomoi (*Laws*, 1804)
Philēbos (*Philebus*, 1779)
Timaeos (*Timeaus*, 1793)
Critias (English translation, 1793)

When Plato was still a child his father died, and his mother then married Pyrilampes, an active supporter of the policies of Pericles. His uncle, Charmides, and another relation, Critias, were also involved in the political life of the time and were prominent in the oligarchy that came into power at the end of the Peloponnesian War in 404 B.C.E. Under these circumstances it was natural for Plato to regard political life as one of the duties of the conscientious citizen and the philosophy of politics as one of the scholar's noblest pursuits.

From his boyhood Plato was acquainted with Socrates, and his friendship with the elderly philosopher convinced him that the search for truth, which the Greeks called "philosophy" ("the love of wisdom"), was essential to any effective political life. Plato's early ambition to be a statesman was encouraged by Charmides and his friends, but when Plato observed that the thirty rulers of Athens, among them his relatives and associates, were even more vicious in their governmental practices than their predecessors, and, furthermore, that they were attempting to involve Socrates in the illegal arrest of a fellow citizen, he began to have qualms about a career in politics. His misgivings were confirmed when the leaders of the democracy that followed the oligarchy charged Socrates with impiety and corrupting the youth of Athens; Socrates was brought to trial, condemned, and executed. Plato decided that until philosophers became kings, or kings became philosophers, there was no practical value to be gained if an honest man entered political life.

In all probability, Plato was more than once engaged in active military service. He possibly entered service when he was eighteen and may have spent five years in the cavalry during the last years of the Peloponnesian

War. He may also have served in 395 B.C.E., when Athens was once more at war. After the death of Socrates in 399, Plato went to Megara with some other friends of Socrates and visited Euclides, a distinguished philosopher who had been present at Socrates' death. He may have traveled further, but he soon returned to Athens and began his own writing.

When Plato was about forty years old, he made a trip to Italy and Sicily, where he was dismayed by the luxurious, sensual life customary among the wealthy. He made friends with Archytas, the virtual ruler of Tarentum, in Italy. Archytas was not only a strong and respected leader but also an eminent mathematician, and he and Plato discussed many of the interesting features of Pythagoreanism, with which Plato had first become fascinated in Athens. In Sicily Plato visited Syracuse, where he became acquainted with Dionysius the Elder, the tyrant of the city, and with Dion, the brother-in-law of Dionysius. Dion, then about twenty years old, was inspired by Plato's ideas about the proper kind of state and resolved to embody the kind of noble political leadership that Plato sketched out for him. While inspiring Dion, however, Plato was irritating Dionysius, who had little interest in philosophy. According to some sources, Plato was seized by a Spartan envoy who shipped him off to Aegina, where he was offered for sale as a slave but was saved by Anniceris, a friend from Cyrene who ransomed him.

When he returned to Athens about 387 B.C.E., Plato founded a school in which scientific and political studies would be undertaken by young men actually engaged in the task of acquiring knowledge. The school was located outside the city gates, where Plato owned a house and garden. Because the place was known as the Academy, the school acquired that name, and for forty years Plato devoted most of his time to the school. The dialogues for which he is famous were composed, in great part, at the Academy and in connection with its activities. Among the young men who became his pupils were Dion, who followed Plato to Athens, Aristotle, who joined the school when he was eighteen, and others who were either princes or destined to become important political figures.

In 367 B.C.E. Dionysius the Elder died, and his power, which by that time extended over Hellenic Sicily and Italy, passed to his son, Dionysius the Younger. Through the influence of Dion, who was the new ruler's uncle, Plato was invited to Syracuse to teach philosophy to the young Dionysius, and he reluctantly accepted. Instruction was practically impossible, however, because of suspicion and intrigue at court, and four months after Plato's arrival Dion was banished on the grounds that he was plotting against the ruler. When the war with Carthage broke out, Plato left Sicily,

promising to return when peace was established if Dion should be allowed to return to Syracuse.

In 361 B.C.E. Plato returned to Sicily at the urging of Dion, still under banishment. When Dionysius continued to refuse to allow Dion's return and made matters worse by confiscating his property, Plato protested. He was made a virtual prisoner and was in danger from Dionysius's bodyguards; finally he was released through the intervention of his friend Archytas of Tarentum. He returned to Athens in the summer of 360. For the next thirteen years Plato taught and wrote at the Academy, composing the later dialogues, among them the *Nomoi* (c. 360-347 B.C.E.; *Laws*, 1804). He died in 347 and was buried on the grounds of the Academy.

INFLUENCE Plato is famous for the intellectually lively portrait of Socrates that he presented in his earlier dialogues and for his theory of Ideas—eternal, changeless forms of things by reference to which knowledge is possible. In his *Politeia* (c. 388-368 B.C.E.; *Republic*, 1701) he set forth his ideas of the ideal state, one founded on conceptions of law and justice.

FURTHER READING

Annas, Julia. *Plato: A Very Short Introduction*. New York: Oxford University Press, 2003.

Carone, Gabriela Roxana. *Plato's Cosmology and Its Ethical Dimensions*. New York: Cambridge University Press, 2005.

Cropsey, Joseph. *Plato's World: Man's Place in the Cosmos*. Chicago: University of Chicago Press, 1995.

Gonzalez, Francisco, ed. *The Third Way: New Directions in Platonic Studies*. Lanham, Md.: Rowman and Littlefield, 1995.

Irwin, Terrence. *Plato's Ethics*. New York: Oxford University Press, 1995.

Kahn, Charles H. *Plato and the Socratic Dialogue: The Philosophical Use of a Literary Form.* New York: Cambridge University Press, 1996.

Moravcsik, J. M. E. *Plato and Platonism: Plato's Conception of Appearance and Reality in Ontology, Epistemology, and Ethics, and Its Modern Echoes*. Cambridge, Mass.: Blackwell, 1992.

Pappas, Nikolas, ed. *Routledge Philosophy Guidebook to Plato and the "Republic."* New York: Routledge, 1995.

Proffitt, Brian. *Plato Within Your Grasp*. Hoboken, N.J.: Wiley, 2004.

Russell, Daniel C. *Plato on Pleasure and the Good Life*. New York: Oxford University Press, 2005.

Rutherford, R. B. *The Art of Plato: Ten Essays in Platonic Interpretation*. Cambridge, Mass.: Harvard University Press, 1995.

Sayers, Sean. *Plato's "Republic": An Introduction*. Edinburgh: Edinburgh University Press, 2000.

Tarrant, Harold. *Plato's First Interpreters*. Ithaca, N.Y.: Cornell University Press, 2000.

Williams, Bernard A. O. *Plato*. New York: Routledge, 1999.

Jeffrey L. Buller

See also: Archytas of Tarentum; Dionysius the Elder; Dionysius the Younger; Literature; Philosophy; Socrates.

Polybius

Historian and ambassador

Born: c. 200 B.C.E.; Megalopolis, Arcadia, Greece
Died: c. 118 B.C.E.; Greece
Category: Historiography; government and politics; treaties and diplomacy

Life   Polybius (puh-LIHB-ee-uhs) was born into a prominent Greek family. His father, Lycortas, was a leading statesman of a southern Greek confederation of city-states, the Achaean League. In the second century B.C.E., Rome was expanding its influence in Greece. In Rome's Third Macedonian War (172-167 B.C.E.), Polybius served as an ambassador to the Romans and was able to save the Achaeans money by delaying an offer of aid. The pro-Roman policy did not help the Achaeans when the Romans pursued a harsher policy, including sending a number of prominent Greeks into exile in Italy. Polybius was fortunate, serving in the house of Lucius Aemilius Paullus, a prominent Roman leader, and tutoring his two young sons. In this position, Polybius became acquainted with the Roman state and was permitted to travel extensively.

Following his exile, Polybius was an adviser to the Romans and was able to moderate some of Rome's demands when the Achaean League was conquered in the 140's B.C.E. *The Histories* (n.d.; English translation, 1889), Polybius's main and greatest work, examined how Rome came to dominate the Mediterranean world. His other works include a history of the Numantine War (134-132 B.C.E.) and a treatise on military tactics (both now lost).

Influence   While Polybius was most proud of his service to his countrymen, his examination of Rome and its "mixed" constitution has greatly affected governmental organizations, including the U.S. government.

FURTHER READING

Champion, Craige B. *Cultural Politics in Polybius's Histories*. Berkeley: University of California Press, 2004.

Marincola, John. *Greek Historians*. Oxford, England: Oxford University Press, 2001.

Von Fritz, Kurt. *The Theory of the Mixed Constitution in Antiquity*. New York: Columbia University Press, 1954.

Walbank, Frank W. *A Historical Commentary on Polybius*. 3 vols. Reprint. Oxford, England: Clarendon Press, 1999.

_____. *Polybius, Rome, and the Hellenistic World: Essays and Reflections*. New York: Cambridge University Press, 2002.

Frederick C. Matusiak

See also: Achaean League; Hellenistic Greece; Historiography; Literature.

Polyclitus

Sculptor

Born: c. 460 B.C.E.; Argos or Sicyon, Greece
Died: c. 410 B.C.E.; Greece
Also known as: Polykleitos; Polycleitus
Category: Art and architecture

LIFE Little is preserved about the life of Polyclitus (pahl-ih-KLIT-uhs), the most important sculptor in bronze of the fifth century B.C.E. He was a native Peloponnesian and a student of Ageladas (Hageladas) of Argos. A prolific sculptor, Polyclitus was best known for his nude athletic statues, such as the *Doryphorus* (c. 450-440 B.C.E.; *Spear Bearer*) and the *Diadumenus* (c. 430 B.C.E.; youth tying a ribbon around his head), which survive only in Roman copies. Polyclitus also made a celebrated statue of an Amazon for the temple of Artemis at Ephesus that was judged best in a competition with Phidias and other sculptors. Polyclitus's most famous work, however, was the gold and ivory cult statue created for the temple of Hera at Argos. Polyclitus was also the first artist known to have written a theoretical treatise, the *Kanon* (also known as *Canon*, now lost), which explored the laws of rhythm and proportion that were embodied in the *Doryphorus*. Eventually, Polyclitus became the head of a workshop and a school that continued to flourish throughout the fourth century B.C.E.

INFLUENCE As a theoretician and sculptor, Polyclitus tried to define and capture the ideal human proportions. His work was frequently studied and copied by later Greek, Roman, and Renaissance artists.

FURTHER READING
Borbein, Adolf H. "Polykleitos." In *Personal Styles in Greek Sculpture,* edited by Olga Palagia and J. J. Pollitt. Cambridge, England: Cambridge University Press, 1996.
Linfert, A. "Polykleitos." In *The Dictionary of Art*. Vol. 25. New York: Macmillan, 1996.

Moon, Warren G., ed. *Polykleitos, the Doryphoros, and Tradition*. Madison: University of Wisconsin Press, 1995.

Steiner, Deborah Tarn. *Images in Mind: Statues in Archaic and Classical Greek Literature and Thought*. Princeton, N.J.: Princeton University Press, 2001.

Ann M. Nicgorski

See also: Amazons; Art and Architecture; Phidias.

Polycrates of Samos

TYRANT OF SAMOS (R. C. 540-C. 522 B.C.E.)

Born: Date unknown; place unknown
Died: c. 522 B.C.E.; Magnesia, Thessaly, Greece
Category: Government and politics

LIFE   Polycrates of Samos (puh-LIHK-ruh-teez of SAY-mahs), supported by Lygdamis the tyrant of Naxos, seized Samos with his two brothers in about 540 B.C.E. but not long after became sole ruler. His was the most famous of all the Aegean tyrannies. Polycrates of Samos aimed to maintain an independent Samos and to establish a Samian thalassocracy. He pursued an aggressive foreign policy, annexing neighboring islands and making treaties with Egypt and Cyrene. He also made the Samian navy a formidable force and was responsible for large-scale harbor fortifications. In 522 B.C.E., Oroetes, satrap of Sardis, who seems to have seen Polycrates' power as a threat, tricked him into leaving Samos with promises of money and other support. When Polycrates arrived in Magnesia, he was crucified.

Polycrates' reign was also one of culture. At his court were craftsmen such as Theodorus and the poet Anacreon of Teos, whom Polycrates wished to teach his son music. There is some chronological doubt as to whether he was responsible for the two great public works on Samos: the temple of Hera and the construction of the water tunnel through Mount Ampelus, which brought water into the city and took ten years to build.

INFLUENCE   Polycrates may have been the first Greek ruler to adopt triremes as the battleship for his navy, therefore changing the face of Greek naval warfare.

FURTHER READING
Barron, J. P. "The Sixth Century Tyranny at Samos." *Classical Quarterly* 14 (1964): 210-230.

Shipley, G. *A History of Samos, 800-188 B.C.* Oxford, England: Oxford University Press, 1987.

Ian Worthington

See also: Navigation and Transportation; Trireme.

Polygnotus

ARTIST

Born: c. 500 B.C.E.; Thasos, Thrace, Greece
Died: c. 440 B.C.E.?; Thasos or Athens, Greece
Also known as: Polygnotos
Category: Art and architecture

LIFE   The son, brother, and uncle of painters, Polygnotus (pahl-ihg-NOHT-uhs) moved to Athens, where his artistic innovations earned him the reputation of being the greatest painter of his age. He won praise for murals in public buildings in Athens and Delphi depicting such mythological themes as the conquering of Troy and Odysseus in the underworld. Some of his paintings were 15 feet (5 meters) high by 55 feet (16 meters) long, had as many as seventy figures, and were painted on wooden panels fixed to the walls. None of Polygnotus's works survives, but scholars are able to reconstruct how they looked from extensive literary descriptions—especially those by second century C.E. guidebook author Pausanias the Traveler—and from vase paintings by artists influenced by Polygnotus.

Previous painters arranged their figures on a one-dimensional plane. Polygnotus provided an illusion of depth by placing characters across a rising landscape. He excelled at carefully detailing women's headdresses and transparent garments and in portraying emotional facial expressions and gestures. Aristotle, in his *De poetica* (c. 335-323 B.C.E.; *Poetics*, 1705), praised Polygnotus on both moral and aesthetic grounds for showing the "ethos," or inner character, of his subjects.

INFLUENCE   Considered the greatest painter of the early Classical period, Polygnotus's technical innovations in depicting space and his delineation of individual character opened the way for even more realistic painting by his successors.

FURTHER READING

Bruno, Vincent J. *Form and Color in Greek Painting*. New York: W. W. Norton, 1977.

Robertson, Martin. *A History of Greek Art*. 2 vols. New York: Cambridge University Press, 1975.

Stansbury-O'Donnell, Mark D. "Polygnotos's Iliupersis: A New Reconstruction." *Journal of Anthropological Research* 3, no. 2 (April, 1989): 203.

Milton Berman

See also: Aristotle; Art and Architecture; Athens.

Posidonius

PHILOSOPHER

Born: c. 135 B.C.E.; Apamea ad Orontem, Syria
Died: c. 51 B.C.E.; place unknown, possibly Rhodes (now in Greece)
Category: Philosophy

LIFE Posidonius (pohs-ih-DOH-nee-uhs), a Stoic philosopher, studied under Panaetius of Rhodes before the latter's death in 104 B.C.E. He then became a citizen of Rhodes. Probably in the 90's B.C.E., he toured the Mediterranean world to collect material for his studies. Returning to Rhodes, Posidonius was elected to the office of the *prytany* and was sent on an em-
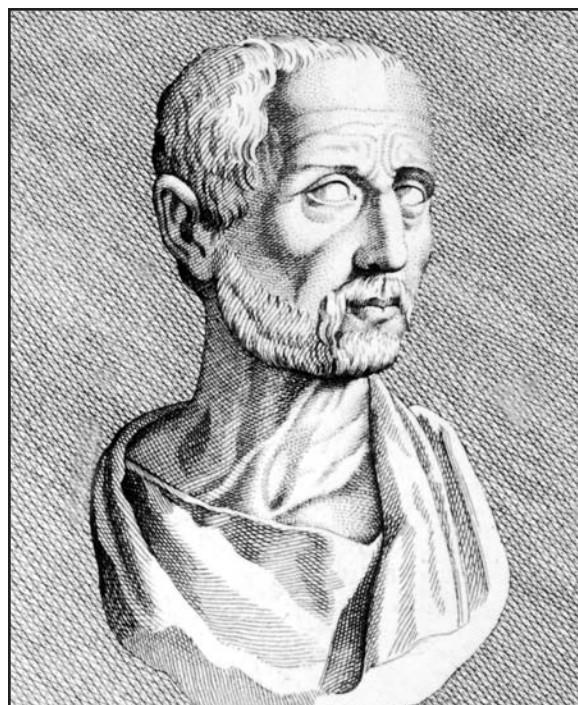
Posidonius.
(Library of Congress)

bassy to Rome in 87/86 B.C.E. Eminent Romans, such as Pompey the Great and Cicero, came to hear him. He died shortly after a second embassy to Rome in 51 B.C.E.

Posidonius's writings show a wide range of interests. For example, in his analysis of natural phenomena, he was most well known for his explanation of the relation between tides and the Moon. In ethics, his most profound contribution was in the field of psychology and the examination of the emotions. His *Histories* (now lost) continued Polybius's work, extending it from 146 to 86 B.C.E. An obsession with etiology, the examination of causes, underlies his exploration of all these subjects.

INFLUENCE   The writings of Posidonius survive only in citations in later writers' works. His investigation of natural phenomena and history drew the most interest in antiquity. Unfortunately, the fragmentary remains of his work do not adequately indicate his interest in etiology, which links the various parts of his once vast corpus.

FURTHER READING

Algra, Keimpe, et al., eds. *The Cambridge History of Hellenistic Philosophy*. New York: Cambridge University Press, 2005.

Kidd, I. G. *Posidonius*. 3 vols. Cambridge, England: Cambridge University Press, 1972-1999.

Albert T. Watanabe

See also: Literature; Panaetius of Rhodes; Philosophy; Polybius; Stoicism.

Praxiteles

SCULPTOR

Born: c. 370 B.C.E.; Athens, Greece
Died: c. 330 B.C.E.; place unknown
Category: Art and architecture

LIFE   Little is known of the personal life of Praxiteles (prak-SIHT-uhl-eez). He was famous for his art and greatly in demand; the finish of his statues was likened to living flesh. He, along with Scopas of Paros and Lysippus of Sicyon, steered late Classical Greek sculpture in a new direc-
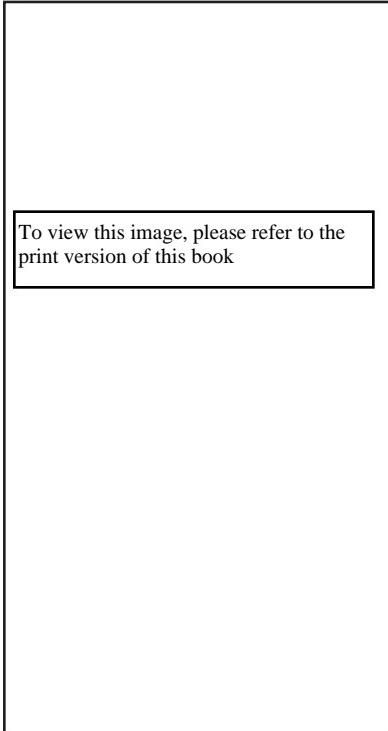
To view this image, please refer to the print version of this book

Praxiteles' Hermes with Infant Dionysus.
(© Archivo Iconografico, S.A./Corbis)

tion, portraying real emotions with realistic, longer, slimmer bodies and smaller heads. These characteristics are evident in the *Hermes* of Praxiteles, the only intact major original work of these three artists. The expression of the god dangling a bunch of grapes before the infant Dionysus on his arm is light, playful, and relaxed. His weight is shifted so as to thrust a hip outward to create a pleasing S curve. Rather than lean and muscular, the body is soft, almost feminine. Pursuit of the feminine added to Praxiteles' fame. He was the first to sculpt a nude woman, his famous *Aphrodite of Knidos*, of which only copies survive.

INFLUENCE   The new approach to sculpture with which Praxiteles is associated linked the late Classical Age in Greece with the Hellenistic period when Greek art, influenced and modified by other cultures, spread through the classical world.

FURTHER READING

Barrow, Rosemary. "From Praxiteles to de Chirico: Art and Reception." *International Journal of the Classical Tradition* 11, no. 3 (Winter, 2005): 344-368.

Gardner, Ernest A. *Six Greek Sculptors*. New York: Ayer, 1977.

Havelock, C. M. *The Aphrodite of Knidos and Her Successors*. Ann Arbor: University of Michigan Press, 1995.

Nis Petersen

See also: Art and Architecture; Lysippus; Scopas.

Pre-Socratic Philosophers

The pre-Socratics, often called the first philosophers and scientists, explored the basic makeup of the universe.

Date: c. 600-400 B.C.E.
Category: Philosophy
Locale: Magna Graecia (present Greece), western Turkey (Iona), and southern Italy

SUMMARY   Inspired by various visions of the origin and order of the universe, these dozen or so early Greek thinkers, called "investigators of nature" by Aristotle and "pre-Socratic philosophers" by later scholars, shared a passion for discovering the root nature of things. Modern knowledge of their ideas is based on fragments of their writings, and scholars recognize that this understanding has been colored by such philosophers as Aristotle, who first analyzed their doctrines.

Through religious myths, ancient Greeks tried to answer such questions as how the universe began, what its composition was, and what caused its order. Repudiating supernatural explanations, the pre-Socratics answered these questions through natural rationales. The earliest pre-Socratics came from Miletus in Ionia. These Milesian philosophers believed that the universe's unity was grounded in the material of which it was made: For Thales of Miletus, it was water; for Anaximander, the "indefinite"; for Anaximenes, air; and for Heraclitus, fire. Thales' theory that water is the origin of all things was most likely derived from myths. Anaximander, who was critical of Thales, felt that if water were the originative stuff, then such things as fire could not have come into existence. For Anaximander, the universe was made not of any definite element but of the indefinite. Anaximenes tried to convince his fellow Milesians that the basic stuff was air, which produced all other things through condensation and rarefaction, and he was unbothered by the objection that condensed air is still air. Heraclitus modified the Milesian approach by explaining the unity of things through their structure rather than their material. Although he is famous for saying that no one steps twice into the same river, thus symbolizing his view that

all is in flux, he also stressed a basic (though concealed) unity in the world. The river is stable in its flowing, and the flame is constant in its flickering.

Pythagoras was an Ionian who migrated to southern Italy, where he founded a school through which he taught the transmigration of souls and the numerical basis of all reality. According to his followers, he discovered that harmonious musical intervals could be expressed by simple ratios of integers. If music is numerical, then somehow the whole world must be. The Pythagoreans viewed objects as composed of geometrical unit-points (hence, numbers), which constituted lines, planes, and volumes.

Parmenides, who also lived in Italy, continued the pre-Socratics' investigation into the nature of the ultimate reality. In a poem, he claimed that the only meaningful statement people can make about anything is that "it is." To say "is not" is to speak nonsense, for not-being is inconceivable: From nothing, nothing comes. Parmenides thus rejected change, since any change caused its subject to be what it was not before.

Other pre-Socratics thought Parmenides' denial of diversity went against common experience. Accepting the reality of natural heterogeneity, Empedocles, Anaxagoras, and the atomists proposed a plurality of homogeneous substances to explain the world's makeup—the four elements of Empedocles (earth, air, fire, and water), the "seeds" of Anaxagoras, and the atoms of Democritus. For centuries, Empedocles' cosmic system was the most popular of these proposals. Anaxagoras and the atomists produced two different answers to the question of the ultimate composition of matter—the continuous and the discrete. Anaxagoras, like Empedocles, maintained that change is the aggregation and dissemination of matter, but unlike Empedocles, he believed that the ultimate constituents ("seeds") were so arranged that between any two there was always a third. Unlike atoms, these seeds have no lower size limit.

Atomism, the culmination of the pre-Socratic movement, originated with Leucippus and was developed by Democritus. Unlike Parmenides, the atomists held that not-being, which they called the void, does exist, and furthermore, this void contains an indefinite number of indivisible atoms, which differed only in position, size, and shape.

SIGNIFICANCE   Though ancient atomism was not a progenitor of the modern scientific atomic theory, the questions that the atomists and other pre-Socratics investigated continued to concern thinkers for the next twenty-five hundred years.

FURTHER READING

Kirk, G. D., J. E. Raven, and M. Schofield. *The Presocratic Philosophers: A Critical History with a Selection of Texts*. Cambridge, England: Cambridge University Press, 1983.

McKirahan, R. D. *Philosophy Before Socrates*. Indianapolis, Ind.: Hackett, 1994.

Mourelatos, Alexander P. D., ed. *The Pre-Socratics: A Collection of Critical Essays*. Garden City, N.Y.: Doubleday, 1993.

Osborne, Catherine. *Presocratic Philosophy: A Very Short Introduction*. New York: Oxford University Press, 2004.

Rhees, Rush. *In Dialogue with the Greeks: The Presocratics and Reality*. 2 vols. Edited by D. Z. Phillips. Burlington, Vt.: Ashgate, 2000.

Waterfield, Robin, ed. *The First Philosophers: The Presocratics and Sophists*. New York: Oxford University Press, 2000.

Robert J. Paradowski

See also: Anaxagoras; Anaximander; Anaximenes; Democritus; Empedocles; Heraclitus of Ephesus; Leucippus; Parmenides; Philosophy; Pythagoras; Thales of Miletus.

Protagoras

RHETORICIAN AND WRITER

Born: c. 485 B.C.E.; Abdera, Thrace (now in Greece)
Died: c. 410 B.C.E.; place unknown
Category: Oratory and rhetoric; education; literature

LIFE   Protagoras (proh-TAG-uh-ruhs), one of the earliest Sophists (itinerant teachers of rhetoric), was reputed to have been the first to accept fees for teaching. He traveled throughout Greece and to Sicily, and in Athens he was associated with the political leader Pericles. In 444 B.C.E., he was appointed to write laws for Thurii, an Athenian colony, perhaps at Pericles' request. Of many written works attributed to him, only fragments remain; however, he seems to have covered a wide range of subjects including grammar, theology (he was agnostic), and philosophy (his aphorism "the human is the measure of all things" earned him a reputation as a relativist). In the dialogue *Prōtagoras* (399-390 B.C.E.; *Protagoras*, 1804) by Plato, a long speech on the origins of society may closely resemble one of Protagoras's actual works. He has been called "the father of debate" because he said that "there are two contrary accounts [*dissoi logoi*] about everything." Though Protagoras was clearly a controversial figure, Plato contradicts a story that he was tried at Athens and banished.

INFLUENCE   Protagoras's most important accomplishment was probably in making argument and debate functional within the early democracies of the city-states.

FURTHER READING

Brunschwig, Jacques, and G. E. R. Lloyd, eds. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.

Lee, Mi-Kyoung. *Epistemology After Protagoras: Responses to Relativism in Plato, Aristotle, and Democritus*. New York: Oxford University Press, 2005.

Lougovaya, Julia, and Rodney Ast. "Menis and Pelex: Protagoras on Solecism." *Classical Quarterly* 1, no. 54 (2004): 274-277.

O'Brien, Michael, trans. "Protagoras." In *The Older Sophists*, edited by Rosamond Kent Sprague. Columbia: University of South Carolina Press, 1990.

Plato. *Protagoras*. Translated by C. C. W. Taylor. New York: Oxford University Press, 1996.

Schiappa, Edward. *Protagoras and Logos: A Study in Greek Philosophy and Rhetoric*. Columbia: University of South Carolina Press, 1991.

Janet B. Davis

See also: Athens; Oratory; Pericles; Philosophy; Plato; Sophists.

Ptolemaic Dynasty

This dynasty in Egypt was made up of Ptolemy Soter and his descendants.

Date: 323-30 B.C.E.
Category: Cities and civilizations
Locale: Egypt, Cyrenaica, and Palestine

SUMMARY   Following Alexander the Great's death, his lieutenants divided his vast empire. Ptolemy I (called Ptolemy Soter), one of Alexander the Great's ablest generals, chose Egypt as his share, becoming satrap in 323 B.C.E. and taking the title of king in 305 B.C.E. Ptolemy's policies set precedents for his successors.

Ptolemy Soter created a large army and navy to maintain and expand his possessions. He granted land to Greek and Macedonian settlers willing to serve in his army and hired many mercenaries. By 321 B.C.E., Ptolemy dominated Cyprus and had turned Cyrenaic (modern Libya) into a protectorate. The Ptolemies fought five wars with the Seleucid Dynasty over possession of Palestine and Phoenicia before finally losing the territories in the second century B.C.E.

Having limited interest in Egyptian people or culture, Ptolemy Soter treated the inhabitants as inferior to Greeks and Macedonians. He supported Egyptian religion and rebuilt native temples in return for being recognized as pharaoh and worshiped as a god. He used a highly centralized bureaucracy to control all aspects of the country's economic life, extracting enormous wealth from Egypt. Until Cleopatra VII, Egypt's last monarch, no Ptolemaic (tah-leh-MAY-ihk) ruler bothered to learn the Egyptian language.

Ptolemy Soter esteemed Greek civilization and wanted his capital, Alexandria, to replace Athens as the dominant center of Hellenic culture. He established a great library and museum, assembling a huge collection of written works and attracting outstanding artists, poets, scholars, and scientists from the entire Greek world. During his reign, he began construction

Rulers of the Ptolemaic Dynasty

Ruler	Reign (B.C.E.)
Philip III Arrhidaeus	323-317
Alexander IV	323-311
Ptolemy Soter	305-285
Ptolemy II Philadelphus	288-246
Ptolemy III Euergetes	246-221
Ptolemy IV Philopator	221-205
Ptolemy V Epiphanes	205-180
Ptolemy VI Philometor	180-145
Ptolemy VII Neos Philopator	145
Ptolemy VIII Euergetes II	170-116
Ptolemy IX Soter II	116-107
Ptolemy X Alexander I	107-88
Ptolemy IX Soter II (restored)	88-80
Ptolemy XI Alexander II	80
Ptolemy XII Neos Dionysos	80-51
Cleopatra VII	51-30
Ptolemy XIII	51-47
Ptolemy XIV	47-44
Ptolemy XV Caesarion	44-30

of the great Pharos lighthouse, one of the Seven Wonders of the Ancient World.

Ptolemy Philadelphus (r. 288-246 B.C.E.), an even more voracious collector than his father; sought to obtain copies of every known work, expanding his father's library to some half million papyrus rolls, many containing more than one book. By wedding his sister Arsinoë, he began the Ptolemaic practice of sister-brother marriage. Under Ptolemy Euergetes (r. 246-221 B.C.E.), the Ptolemaic Empire expanded to its maximum size, dominating many Aegean islands and coastal areas of Asia Minor.

The decline of Ptolemaic power began under Ptolemy Philopator (r. 221-205 B.C.E.). To defeat the Seleucids at the Battle of Raphia (217 B.C.E.), he enlisted Egyptians into his army. The resulting surge in Egyptian nationalism set off thirty years of native rebellions. In 164 B.C.E., the Syrian king, Antiochus IV Epiphanes, defeated the Egyptian army and captured Ptolemy Philometor (r. 180-145 B.C.E.). Only the intervention of Rome forced Antiochus to withdraw; Rome then treated Egypt as a protectorate. After choosing to ally with what proved to be the losing side in the Roman civil wars, Cleopatra VII committed suicide in 30 B.C.E. Her death ended the Ptolemaic Dynasty and Egypt became a province of the Roman Empire.

SIGNIFICANCE   The Ptolemiac Dynasty ruled Egypt for nearly three hundred years and established Alexandria as the major center of Greek culture.

FURTHER READING

Bowman, A. K. *Egypt After the Pharaohs, 332 B.C.-A.D. 642: From Alexander to the Arab Conquest*. Berkeley: University of California Press, 1986.

Chauveau, Michel. *Egypt in the Age of Cleopatra: History and Society Under the Ptolemies*. Translated from the French by David Lorton. Ithaca, N.Y.: Cornell University Press, 2000.

Ellis, Walter M. *Ptolemy of Egypt*. New York: Routledge, 1994.

Foss, Michael. *The Search for Cleopatra*. New York: Arcade, 1997.

Hazzard, R. A. *Imagination of a Monarchy: Studies in Ptolemaic Propaganda*. Toronto: University of Toronto Press, 2000.

Hölbl, Gunther. *History of the Ptolemaic Empire*. New York: Routledge, 2001.

Milton Berman

See also: Alexander the Great; Alexander the Great's Empire; Cleopatra VII; Diadochi, Wars of the; Hellenistic Greece; Pharos of Alexandria; Ptolemaic Egypt; Ptolemy Soter; Seleucid Dynasty.

Ptolemaic Egypt

Persian control of Egypt ended with the arrival of the Greeks under Alexander the Great in 323 B.C.E.

Date: 323 B.C.E.-30 B.C.E.
Category: Cities and civilizations
Locale: Valley of the Nile River, including, at times, coastal regions and islands of the eastern Mediterranean

BACKGROUND   "Ptolemaic" (tah-leh-MAY-ihk) refers to the dynasty ruling Egypt from the death of Alexander the Great in 323 B.C.E. until the death of Cleopatra VII in 30 B.C.E. The succession of kings and queens, spanning almost three hundred years, were all descendants of Ptolemy I, a Macedonian general of high rank. The kings went by the name Ptolemy and most of the queens by the name Cleopatra. Although Roman numerals are used to distinguish among them, members of the dynasty used Greek epithets such as Soter ("savior"), Euergetes ("benefactor"), or Epiphanes ("made manifest") for this purpose and also to denote how they wanted to be perceived. Both the Ptolemaic period and the Roman period that followed were Hellenistic.

HISTORY   When Alexander the Great led his army from Macedonia and Greece into Egypt in 332 B.C.E., no one could have anticipated the lasting impact such an unopposed "invasion" would have. It was not until a decade later, when Alexander died in Babylon, that it started to become clear how complete the change would be. Because no one was ready to succeed Alexander either as commander of the army or king on the throne, a struggle began to resolve the complex issue, lasting more than four decades. Ptolemy Soter partly preempted the struggle by gaining possession of the great leader's corpse and securing control over Egypt. He immediately began building a tomb in the new city of Alexandria for Alexander's body. Acting at first like a successor to the Persian satrap, he did not use the title king. Nevertheless, he was clearly ready to defend his position of supreme ruler,

Traditional and new cults flourished during Ptolemaic Egypt. This early drawing depicts the Sun setting out on its daily journey. (North Wind Picture Archives)

as in 321 B.C.E. when one of Alexander's generals unsuccessfully attacked. By 305 B.C.E., Ptolemy Soter was officially king of Egypt, and subsequent events in his reign were dated from that year.

Building on the foundation of his father, Ptolemy Philadelphus along with his son Ptolemy Euergetes achieved remarkable success in transforming Egypt into a world power. Their combined rule of sixty years (285-221 B.C.E.) is the best documented and the most important period of the Ptolemaic Dynasty. They maximized Egypt's natural resources and manpower and carefully managed agricultural enterprises, yet they left in place as much native control as possible. As a result, the Ptolemaic kingdom was prospering and the Ptolemies were gaining dominion over other regions around the Mediterranean, including Palestine and Cyrenaica, coastal areas of Asia Minor, as well as Cyprus and most of the Aegean islands.

Although this all happened within one hundred years of when Ptolemy I first entered Egypt, the next one hundred years would see the undoing of much of what had been accomplished. Natives revolted against the government. An army that had been largely staffed by Greek and Macedonian soldiers became increasingly and dangerously dependent on native draftees. Territories outside Egypt were lost to more powerful kingdoms.

In 168 B.C.E., a Seleucid army invaded Egypt, and the Seleucids were poised to take absolute control when the Romans appeared on the scene. The Romans had come to protect the balance of power, as well as their own interests, and demanded that the Seleucids withdraw. It was a sign of things to come, when Rome would become increasingly involved in the affairs of the Ptolemaic kingdom.

During the first century B.C.E., Egypt was a client-kingdom of Rome. That meant that the Ptolemaic kings and queens were free to rule, as long as nothing was done to threaten the interests of the growing Roman Republic. The dynasty ended with Queen Cleopatra VII, a remarkable woman and ruler. She aligned herself and her kingdom first with Julius Caesar and after his death with Marc Antony. When she and Antony were defeated in a naval battle by Octavian (later Augustus), it was time for the future emperor to annex Egypt as a Roman province.

SETTLEMENTS AND SOCIAL STRUCTURES   Were it not for the Nile River, Egypt would be little more than uninhabitable desert. Even with the Nile, the inhabitable part is limited to three relatively small areas: the narrow strip of land on either side of the Nile, the delta of the Nile, and the Fayum, a depression watered by the Nile. Therefore, the only settlements in Egypt were near these sources of water.

The most important city in Egypt in the Hellenistic period was also one of the newest. When Alexander entered Egypt late in the fourth century B.C.E., he founded a city that was "outside" Egypt. It would soon become the leading city of Egypt and, at times, of the whole Mediterranean area. That was especially true intellectually. The Ptolemies spared no effort to encourage the development of the highest levels of learning, providing almost unlimited funds to attract scholars to move from Athens and elsewhere to Alexandria. The result was a library with an unrivaled collection of scrolls and a museum where numerous advances were made in mathematics, science, technology, and Homeric scholarship.

Egypt, Alexandria in particular, drew thousands of immigrants: merchants, fortune seekers, soldiers for the army, craftsmen, educators, and scholars. Those who emigrated to Egypt from more than two hundred cities around the Mediterranean were favored over the natives in the social hierarchy. One of the largest ethnic groups that took up residence in Egypt was the Jews. Reportedly, two of the five quarters in Alexandria in the first century C.E. were populated by Jews.

LANGUAGES AND WRITING MATERIALS   The presence of foreign rulers and the numerous immigrants in Egypt created a language barrier. Since the lingua franca of the Mediterranean world was Greek, the problem was primarily that of Egyptians who did not know Greek. Unless they were content to stay out of touch with their changing world, they needed to learn Greek. How many actually did is hard to judge, but it did not displace the use of Egyptian. Hieroglyphic, hieratic, and demotic (different scripts of essentially the same language) are all attested in this period. A trilingual inscription from 196 B.C.E. known as the Rosetta stone—with the same text in hieroglyphic, demotic, and Greek—was key to deciphering the Egyptian hieroglyphs.

The daily writing materials during this period in Egypt are an unusual source of information about the people and their culture. Preserved in the dry sands on the fringes of the Nile valley, papyri were used for every form of writing imaginable, from official documents to personal notes. They provide a wealth of information about the day-to-day lives of the people.

GOVERNMENT AND LAW   Ptolemaic officials sought to micromanage all aspects of Egypt that could affect the economy, including agriculture, industry, banking, trade, currency, and shipping. This required close cooperation between native workers and foreign officials. Though not always successful, when it was, the economy prospered and money flowed freely. Because of high taxes, however, the government was the primary beneficiary. In order to generate as much revenue as possible, the government auctioned off to independent tax farmers the right to collect taxes in different areas. Using thorough censuses and land surveys as well as numerous agents, taxes were assessed on almost everything, including people, livestock, and crops. Local affairs were handled by salaried officials in the Ptolemaic period.

RELIGION AND RITUAL   Traditional Egyptian cults were largely left alone by the Ptolemies. A number of new religions also arose. One of these religions, the cult of Sarapis, was a syncretism of Greek and Egyptian religious elements and provided a patron deity for the Ptolemaic Dynasty. In addition to its religious side, the cult had political overtones, leading to the Ptolemies being recognized as descendants of the gods and supporting the imperial cult.

CURRENT VIEWS   The Hellenistic period is so named because of the spread of Greek culture and ideas throughout the Mediterranean world. That phenomenon has been subject to exaggeration, but current scholarship is seeking a balance on the extent of hellenization, as well as the how and the why. Whatever the answers, the multicultural environment in Egypt raises questions of ethnicity. Those from the Greek world tended to be given special privileges, while the natives were treated as second-class. That led to efforts on the part of Egyptians toward upward mobility through intermarriage and mastery of the Greek language. Some Egyptians succeeded in acquiring dual identities. However, the real question facing scholars is how the different ethnicities coexisted in the same towns and villages.

FURTHER READING

Bagnall, R. S. *Egypt in Late Antiquity*. Princeton, N.J.: Princeton University Press, 1993.

Bowman, A. K. *Egypt After the Pharaohs, 332 B.C.-A.D. 642: From Alexander to the Arab Conquest*. Berkeley: University of California Press, 1986.

Chauveau, Michel. *Egypt in the Age of Cleopatra: History and Society Under the Ptolemies*. Translated from the French by David Lorton. Ithaca, N.Y.: Cornell University Press, 2000.

Hölbl, Günther. *History of the Ptolemaic Empire*. New York: Routledge, 2001.

Lewis, N. *Greeks in Ptolemaic Egypt: Case Studies in the Social History of the Hellenistic World*. Oxford, England: Clarendon Press, 1986.

_____. *Life in Egypt Under Roman Rule*. Oxford, England: Clarendon Press, 1983.

Rostovzeff, M. *The Social and Economic History of the Hellenistic World*. 3 vols. Oxford, England: Clarendon Press, 1941.

Thompson, D. J. *Memphis Under the Ptolemies*. Princeton, N.J.: Princeton University Press, 1988.

D. Brent Sandy

See also: Alexander the Great; Alexander the Great's Empire; Cleopatra VII; Government and Law; Hellenistic Greece; Language and Dialects; Ptolemaic Dynasty; Ptolemy Soter; Religion and Ritual; Seleucid Dynasty.

Ptolemy Soter

Military leader and king of Egypt (r. 305-285 B.C.E.)

Born: 367 or 366 B.C.E.; The canton of Eordaea, Macedonia (now in Greece)
Died: 283 or 282 B.C.E.; Alexandria, Egypt
Also known as: Ptolemy I
Category: Military; government and politics

LIFE   The origins of Ptolemy Soter (TOL-uh-mee SOH-tuhr) are obscure. In order to enhance Ptolemy's legitimacy among the Macedonians whom he later ruled in Egypt, rumor maintained that his father, Lagus, was an illegitimate son of Philip II of Macedonia (382-336 B.C.E.) and thus that he was the half brother of Alexander the Great (356-323 B.C.E.). Ptolemy's mother, Arsinoë, may have been distantly related to the Argead house, the royal line of Macedonian kings. Ptolemy was born in Eordaea, a region in western Macedonia firmly brought within the political orbit of the Argead royal house only during Philip's reign.

Ptolemy probably came to live at the Argead court in the 350's B.C.E. By the 330's B.C.E. Philip seemed to have appointed him as a counselor to Alexander. Ptolemy is first mentioned in ancient sources with respect to the so-called Pixodarus affair. In 337 B.C.E., Philip made diplomatic contact with the satrap of Caria, Pixodarus, to whose daughter he betrothed his mentally handicapped son, Philip III. Alexander, alienated from his father and in self-imposed exile, was afraid that Philip's plan would jeopardize his status as heir to the throne and offered himself to Pixodarus instead. An angry Philip broke off diplomatic contact with Pixodarus and drove out of Macedonia those who had failed him, including Ptolemy. Philip was assassinated in 336 B.C.E. When Alexander became king, he brought home those who had suffered exile.

Although Ptolemy accompanied Alexander into Asia, he did so initially in a minor capacity. Ptolemy's first command came in 330 B.C.E., when he led one of several units at the battle that gave the Macedonians access to Persia proper. Ptolemy became a figure of the first rank shortly afterward

when he became one of Alexander's seven eminent bodyguards. Ptolemy further distinguished himself in 329 B.C.E., when he personally captured Bessus, Alexander's last rival for the Persian throne. Having attained Alexander's confidence, Ptolemy alternated his service at the side of the king with independent assignments. In 328 he commanded one of five columns as Alexander drove into Sogdiana, in 327 he was instrumental in the capture of the fortress of Chorienes, and, while the Macedonians campaigned along the Indus River (327-325 B.C.E.), Ptolemy often led both Macedonian and mercenary troops. Alexander's return to Susa in 324 brought Ptolemy military honors, his first wife (the Persian Artacama), and additional commands in coordination with Alexander.

The death of Alexander at Babylon in 323 B.C.E. precipitated a constitutional crisis, since the only male Argead living was the mentally deficient Arrhidaeus. Perdiccas (365-321 B.C.E.), the officer to whom the dying Al-

Ptolemy Soter.
(Library of Congress)

701

exander had given his signet ring, dominated the discussions concerning succession and advised the Macedonians to accept an interregnum until Alexander's pregnant Roxana gave birth. The throne went to Arrhidaeus, who was given the name Philip III (r. 323-317 B.C.E.). Roxana gave birth to a son, Alexander IV (r. 323-311 B.C.E.), and a dual monarchy was established. Since neither king was competent, both were put under the protection of Perdiccas. There followed a general distribution of satrapies in which Ptolemy received Egypt.

Once in Egypt, Ptolemy asserted control over the satrapy and extended his authority to incorporate the region around Cyrene. He then challenged the authority of Perdiccas. His first open act of defiance concerned the body of Alexander the Great. When Alexander's funeral procession reached Syria, Ptolemy diverted the remains to Memphis, where they were enshrined until the late 280's B.C.E., when they were transferred to a complex in Alexandria. Perdiccas saw the appropriation of Alexander's corpse as a rejection of his own authority and in 321 B.C.E. led an expedition to Egypt against Ptolemy.

By this time, others had begun to question the ambitions of Perdiccas, and a coalition including especially Ptolemy, Antipater (397-319 B.C.E.), and Antigonus (382-301 B.C.E.) formed to strip Perdiccas of his office. In the resulting war, Perdiccas failed to force his way into Egypt and was assassinated by his own men. Ptolemy successfully appealed to the Macedonians of Perdiccas's army and persuaded many to settle in Egypt. Ptolemy refused the option of replacing Perdiccas as the guardian of the kings, preferring to stay in Egypt. A redistribution of satrapies occurred. Ptolemy again received Egypt, while Antipater returned to Macedonia with the kings and Antigonus waged war against Eumenes, Perdiccas's ally. Ptolemy took Antipater's daughter, Eurydice, as a second wife. A third, Berenice I, was culled from Eurydice's retinue.

The death of Antipater in 319 B.C.E. initiated a new era. The royal family split behind the claims of the two kings, and a civil war erupted. Eventually, both kings were murdered: Philip III by Olympias in 317, and Alexander IV by Antipater's son Cassander (c. 358-297 B.C.E.) in 311. Through inscriptions and coins, it is known that Ptolemy remained loyal to the kings of the Argead house. Nevertheless, Ptolemy continued to secure Egypt at the expense of rivals. In particular, he seized the coast of Palestine in order to safeguard the only viable access to Egypt by land.

Antigonus's ultimate victory over Eumenes in 316 B.C.E. destabilized the balance of power that had been established among the Macedonian of-

ficers. High-handed actions, such as Antigonus's expulsion of Seleucus I Nicator (358/354-281 B.C.E.) from his Babylonian satrapy, created a fear of a second Perdiccas. An alliance consisting of Ptolemy, Cassander, Lysimachus (c. 360-281 B.C.E.), and Seleucus demanded that Antigonus surrender his authority. When Antigonus refused, war erupted anew. Ptolemy saw action in Palestine, where he defeated Antigonus's son Demetrius (336-283 B.C.E.) at a battle near Gaza in 312, and amid the confusion built the beginnings of a maritime empire in the eastern Mediterranean.

Although Ptolemy's influence expanded, setbacks occurred. For example, in 306 B.C.E., Demetrius defeated the Ptolemaic navy off the island of Cyprus, and both he and his father subsequently claimed the title of "king." Once they claimed the royal mantle from the defunct Argead house, others followed suit, including Ptolemy in 305. After Antigonus was killed at the Battle of Ipsus in 301, Ptolemy reestablished influence abroad, retaking Cyprus and actively engaging in Aegean affairs. His occupation of Palestine, however, precipitated a series of wars with the Seleucids in the third century. These civil wars established a rough, ever shifting balance among the emerging powers of Macedonia, Egypt, and Seleucid Asia.

Egypt also claimed Ptolemy's attention. He inherited an efficient bureaucratic apparatus of great antiquity, capable of funneling great wealth to his coffers. Nevertheless, Ptolemy could not afford to rely on the loyalty of native Egyptians. Rather, he grafted a new Greco-Macedonian aristocracy onto the existing political structure. Recruitment was a major concern, and Ptolemy made every effort to attract Greek mercenaries, military colonists, and professionals accomplished in administration. The wealth of Egypt made possible these initiatives, and each recruit was guaranteed a respectable status as long as Ptolemy remained secure.

In part to unify these enlistees of varied background, Ptolemy combined elements of the Egyptian worship of Osiris and Apis to manufacture the cult of a new deity: Serapis. Traditionally, religion helped to define the parameters of Greek political communities, and the invented Serapis successfully drew Ptolemy's immigrants together. In addition, in an age of emerging ruler cults, Ptolemy posthumously was worshiped as a god (indeed, to the Egyptians, who worshiped him as pharaoh, he was naturally considered divine), receiving the epithet "Soter" (savior) from the Rhodians for his naval protection.

Under Ptolemy, Alexandria became the foremost city of the Hellenistic world. Planned on a grand scale, it held architectural wonders and became the greatest literary and intellectual center of the age, with its focus being

the great museum and library complex. In 288 B.C.E., after decades of molding Egypt to his liking, Ptolemy shared royal authority with a son by Berenice, Ptolemy II, better known as Ptolemy Philadelphus. Ptolemy Soter died in 283 or 282 B.C.E. at the age of eighty-four.

INFLUENCE   Ptolemy Soter was the one great link between Greece's Classical and Hellenistic Ages. He was instrumental in combining Hellenistic traditions with those of the Orient—a mixture that was a hallmark of the Hellenistic period. Ptolemy understood how long-term stability depended on the careful selection of a defendable base coupled with a steady consolidation of resources, and he alone of the officers who received assignments in Babylon in 323 B.C.E. passed his legacy on to his descendants. Because of his patronage, which brought so many fertile minds to Alexandria, he also was able to shape the cultural experience that would dominate the civilized Western world for hundreds of years.

Ptolemy was also a historian who wrote an account of Alexander's conquests based not only on his own observations but also on important written sources (including Alexander's daily journal). Although Ptolemy's account was slanted in his own favor, no other eyewitness account of the Macedonian conquest can claim greater objectivity. No longer extant, Ptolemy's work was one of the principal sources used in the second century C.E. by Arrian, whose history is the best extant account of Alexander's life.

FURTHER READING

Bowman, Alan K. *Egypt After the Pharaohs*. 1986. Reprint. Berkeley: University of California Press, 1996.

Chauveau, Michel. *Egypt in the Age of Cleopatra: History and Society Under the Ptolemies*. Translated from the French by David Lorton. Ithaca, N.Y.: Cornell University Press, 2000.

Ellis, Walter M. *Ptolemy of Egypt*. New York: Routledge, 1995.

Fraser, Peter Marshall. *Ptolemaic Alexandria*. 3 vols. New York: Oxford University Press, 1972.

Hölbl, Gunther. *A History of the Ptolemaic Empire*. New York: Routledge, 2001.

Shipley, Graham. *The Greek World After Alexander, 323-30 B.C.* New York: Routledge, 2000.

Turner, E. G. "Ptolemaic Egypt." *The Hellenistic World*. Vol. 7 in *The*

Cambridge Ancient History. 2d ed. Cambridge, England: Cambridge University Press, 1984.

Walbank, R. W. *The Hellenistic World*. Rev. ed. Cambridge, Mass.: Harvard University Press, 1993.

William S. Greenwalt

See also: Alexander the Great; Alexander the Great's Empire; Alexandrian Library; Antipater; Argead Dynasty; Cassander; Diadochi, Wars of the; Lysimachus; Macedonia; Olympias; Philip II of Macedonia; Ptolemaic Egypt; Religion and Ritual; Seleucid Dynasty; Seleucus I Nicator.

Pyrrhon of Elis

Philosopher

Born: c. 360 B.C.E.; Elis, Greece
Died: c. 272 B.C.E.; Buried in village of Petra, near Elis, Greece
Also known as: Pyrrho
Category: Philosophy

LIFE   Pyrrhon of Elis (PIHR-ahn of EE-lihs), like Socrates, wrote nothing, and so information on his life must be gleaned from later sources. The founder of Greek skepticism, he may have been influenced by Indian ascetics he encountered during Alexander the Great's eastern campaigns. For Pyrrhon, the senses were unreliable and people's beliefs neither true nor false. He recommended the simple life, free of beliefs, with a goal of mental and emotional tranquillity (*ataraxia*). The skeptic should remain neutral with respect to things that cannot be known for certain and should avoid fruitless discussion about them. Pyrrhon made his daily life a demonstration of his skeptical detachment and is said, for instance, to have displayed a legendary sangfroid during a storm at sea. Much of the biographical information recorded about him by Diogenes Laertius is, however, of dubious veracity.

INFLUENCE   Pyrrhon's response to the problem of knowledge marks the beginning of Greek skepticism. It was the object of attacks by early Christian writers such as Gregory of Nazianzus but then lay dormant until the publication of a Latin translation of Sextus Empiricus's *Pyrrōneiōn Hypotypōseōn* (c. second century C.E., also known as *Pyrrhoniarum hypotyposes*; *Outlines of Pyrrhonism*, 1591) in France in 1562. From that time, skepticism has strongly influenced the Western philosophical and intellectual tradition.

FURTHER READING
Bett, Richard. *Pyrrho, His Antecedents, and His Legacy*. New York: Oxford University Press, 2000.

Diogenes Laertius. *Lives of Eminent Philosophers*. Translated by R. D. Hicks. Cambridge, Mass.: Harvard University Press, 1991.

Hankinson, R. J. *The Sceptics*. London: Routledge, 1995.

Popkin, R. H. *The History of Scepticism from Erasmus to Spinoza*. Berkeley: University of California Press, 1979.

Sinnott-Armstrong, Walter, ed. *Pyrrhonian Skepticism*. New York: Oxford University Press, 2004.

Unger, P. *Ignorance: A Case for Scepticism*. Oxford, England: Oxford University Press, 1975.

David H. J. Larmour

See also: Philosophy.

Pyrrhus

King of Epirus (306-301, 297-272 b.c.e.)

Born: 319 b.c.e.; Epirus, Greece
Died: 272 b.c.e.; Argos, Greece
Category: Military

LIFE   Related to Alexander the Great of Macedonia, Pyrrhus (PIHR-uhs) became Epirote monarch at age twelve but was dethroned by a revolt. This led to his flight and involvement in the Battle of Ipsus in 301 b.c.e., alongside his Macedonian supporters. After Ptolemy Soter helped him regain his kingdom (297 b.c.e.), he assassinated his kinsman Neoptolemus II (with whom he was supposed to share the throne) and undertook campaigns against Demetrius Poliorcetes, king of Macedonia, in Greece and Macedonia. Next, he deployed 25,000 men and 20 elephants to victory over the Romans at Heraclea in 280 b.c.e., but at great cost to man and animal, provoking his comment, "One more such victory and I shall be lost." From this comment comes the term "Pyrrhic victory," meaning a victory in which the costs come close to outweighing the benefits.

Asculum (279 b.c.e.) brought another inconclusive victory and bad battle wounds. Pyrrhus nevertheless tried to uproot the Carthaginians from Sicily, and when Carthage and Rome allied, Pyrrhus returned to Italy, where he was defeated at Beneventum (275 b.c.e.) when his elephants were forced back on his own army, resulting in heavy fatalities. His unsuccessful interventions in Greece, Sparta, and Argos were capped by his own death in a nocturnal skirmish in 272 b.c.e.

INFLUENCE   Capable of expanding his domain by exploiting chaos in surrounding regions, Pyrrhus won costly victories against the Romans, leading to the phrase "Pyrrhic victory." A fine tactician and commander, he lacked the ability to set and meet long-term goals.

FURTHER READING

Hammond, N. G. L. *Epirus*. New York: Ayre, 1981.

Kincaid, Charles. *Successors of Alexander the Great*. Chicago: Argonaut, 1969.

O'Neil, James L. "The Ethnic Origins of the Friends of the Antigonid Kings of Macedon." *Classical Quarterly* 53, no. 2 (2003): 510-522.

Plutarch. *Lives: Demetrius and Antony, Pyrrhus, and Gaius Marius*. Cambridge, Mass.: Harvard University Press, 1996.

_____. *The Lives of the Noble Grecians and Romans*. New York: Modern Library, 1932.

Winnifrith, T. J. *Badlands, Borderlands: A History of Northern Epirus/ Southern Albania*. London: Duckworth, 2002.

Keith Garebian

See also: Demetrius Poliorcetes; Ptolemy Soter.

Pythagoras

PHILOSOPHER AND MATHEMATICIAN

Born: c. 580 B.C.E.; Samos, Ionia, Greece
Died: c. 500 B.C.E.; Metapontum, Lucania (now in Italy)
Category: Mathematics; philosophy

LIFE   Pythagoras (peh-THAG-eh-ruhs) was the son of a Samian merchant and traveled extensively, studying as a youth in Tyre with the Chaldeans and Syrians and later in Miletus (Ionia) with the scientist-philosophers Thales of Miletus (possibly) and Anaximander. Subsequently,
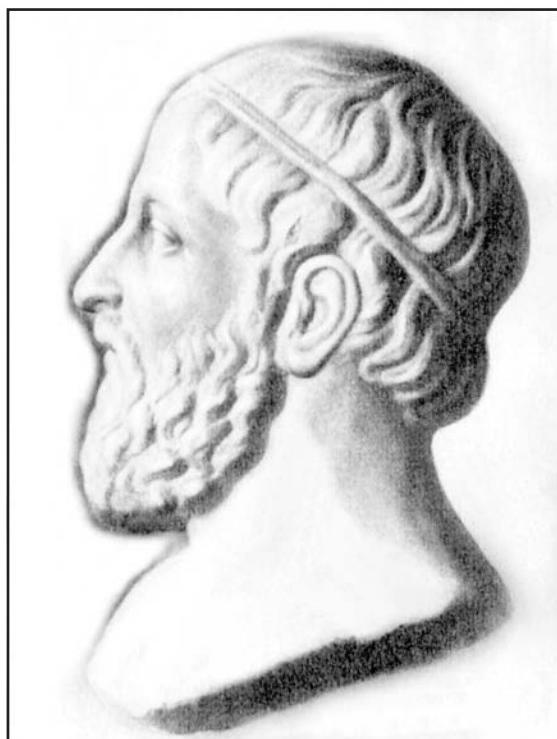
Pythagoras.
(Library of Congress)

he went to Egypt, where he studied geometry and immersed himself in the mystical rites of the Diospolis temple. Taken from Egypt as a Persian prisoner-of-war, he continued his studies with the Magoi in Babylon, both absorbing their religion and perfecting his knowledge of mathematics and music. He returned to Samos, where he established his first society of mystic mathematician-philosophers, the "semicircle of Pythagoras."

In response to political turmoil and resistance to his teachings, he moved to Croton, off the coast of Italy. There he founded a secret philosophical and religious school including both men and women. The inner circle (*mathematikoi*) were expected to exercise strict physical and mental discipline, live communally, eat no meat, and wear no animal skins. Pythagoreans studied mathematical relationships, mathematical abstractions, and the concept of number as well as more mystical and spiritual subjects such as the belief in perfection through the transmigration of souls (hence their reverence for animals) and spiritual purification through intellect and discipline. He fled to Metapontum, again to escape political turmoil and attacks on his school. Some evidence exists that he may have returned to Croton before his death.

As a result of his studies of music, mathematics, and astronomy, Pythagoras believed that the entire cosmos could be reduced to scale and numbers; reality was mathematical in nature and everything could be expressed in mathematical terms. He believed that certain symbols had mystical significance and that numbers had personalities. He described the "music of the spheres" and taught that the Earth was the center of the universe and that celestial bodies moved in circular orbits. He noted that Venus was both the morning and evening star and that the Moon inclined to the equator. He also believed the brain was the locus of the soul and contributed to the mathematical theory of music when he discovered that tones and harmonies were ratios of whole numbers. He (or his school) developed a number of mathematical theorems, but he is best remembered for the Pythagorean theorem, an ancient idea in Babylon but one that he was able to prove.

INFLUENCE Pythagoras was the first pure mathematician and was extremely important in the development of mathematics and philosophy. Although Pythagoras left no written works, details of his life and elements of his teachings can be found in the works of many early writers, including Plato, Aristotle, and other early scientists and philosophers.

FURTHER READING

Gorman, Peter. *Pythagoras: A Life*. London: Routledge and Kegan Paul, 1979.

Kahn, Charles H. *Pythagoras and the Pythagoreans: A Brief History*. Indianapolis, Ind.: Hackett, 2001.

Kingsley, Peter. *Ancient Philosophy, Mystery, and Magic: Empedocles and Pythagorean Tradition*. Oxford, England: Clarendon Press, 1995.

O'Meara, Dominic J. *Pythagoras Revived: Mathematics and Philosophy in Late Antiquity*. Oxford, England: Clarendon Press, 1989.

Riedweg, Christoph. *Pythagoras: His Life, Teaching, and Influence*. Translated by Steven Rendall, with Riedweg and Andreas Schatzmann. Ithaca, N.Y.: Cornell University Press, 2005.

Strathern, Paul. *Pythagoras and His Theorem*. London: Arrow, 1997.

Robert R. Jones

See also: Cosmology; Philosophy; Pre-Socratic Philosophers; Science.

Pytheas

Geographer and historian

Born: c. 350-325 B.C.E.; Massalia, Gaul (now Marseille, France)
Died: After 300 B.C.E.; Perhaps Massalia, Gaul
Also known as: Pytheas of Massalia
Category: Geography; historiography

Life   Pytheas (PIHTH-ee-uhs) of Massalia most likely came from the Greek colony on the site of modern Marseille. He was probably born into a merchant family and may have sailed the trading routes along the Atlantic coast. He appears to have traveled at least as far north as Britain and the Shetland Islands during a voyage lasting two or more years. In his lost work "On the Ocean," he recorded many astronomical and geographical observations, and, therefore, he may be categorized as a physical scientist. He also dealt with food supplies, social organizations, local customs, and the location of products suitable for trade. Although there may have been an economic purpose to Pytheas's voyage, his treatise does not seem to have been intended as a practical guide for mariners.

Influence   Many later writers quoted from Pytheas's treatise, which may have become a standard work of reference. He immortalized Thule (perhaps Iceland) as the furthermost location known to ancient geographers.

Further Reading
Cary, M., and E. Warmington. *The Ancient Explorers*. London: Methuen, 1929.
Casson, L. *Ships and Seamanship in the Ancient World*. Princeton, N.J.: Princeton University Press, 1971.
Cunliffe, Barry. *The Extraordinary Voyage of Pytheas the Greek*. New York: Penguin Books, 2002.
Hawkes, C. F. C. *Pytheas: Europe and the Greek Explorers*. Oxford, England: Blackwell, 1975.

Roseman, Christina H. *Pytheas of Massalia, On the Ocean*. Chicago: Ares, 1994.

Thompson, J. O. *History of Ancient Geography*. New York: Bilbo and Tannen, 1965.

David H. J. Larmour

See also: Hellenistic Greece; Historiography; Literature; Navigation and Transportation; Science.

Religion and Ritual

The ancient Greeks did not create an organized system of theology, but their religion and rituals played an important role in Greek culture and profoundly influenced the art, literature, philosophy, and religion of later ages in Europe.

Date: From the second millennium B.C.E.
Category: Religion and mythology

ORIGINS OF GREEK RELIGION   The earliest evidence of the Greek gods comes from the Minoan and Mycenaean civilizations. The Minoan culture flourished in the second millennium B.C.E. on the island of Crete in the Mediterranean, where shipping trade allowed for the exchange of common stories from Egypt and Mesopotamia. The legends of Theseus, Daedalus, and the Minotaur figure prominently in Minoan culture and show the dominance of Knossos over Athens in early history. Mycenaean civilization developed between 1600 and 1200 B.C.E. on the mainland at the fortified cities of Tiryns and Mycenae. Some time around 1200 B.C.E., the militaristic Mycenaeans spearheaded an assault on Troy, which was a center of trade. The Mycenaean culture was short-lived and ended with the invasion by the northern Greek tribes known as the Dorians.

   The ancient Greeks developed a complex polytheism and believed that their twelve major gods, the Olympians, lived atop Mount Olympus, a peak in northern Thessaly sometimes covered in snow. The Greek gods were an extended family headed by the powerful thunderbolt-throwing Zeus and his often suspicious wife Hera. According to the poet Hesiod in his *Theogonia* (c. 700 B.C.E.; *Theogony*, 1728), the gods divided up the cosmos into three equal parts: Zeus ruled the heavens and earth, Poseidon the oceans, and Hades the underworld.

NATURE OF THE GODS   Scholars debate the number of Greek gods. In his epics the *Iliad* (c. 750 B.C.E.; English translation, 1611) and the *Odyssey*
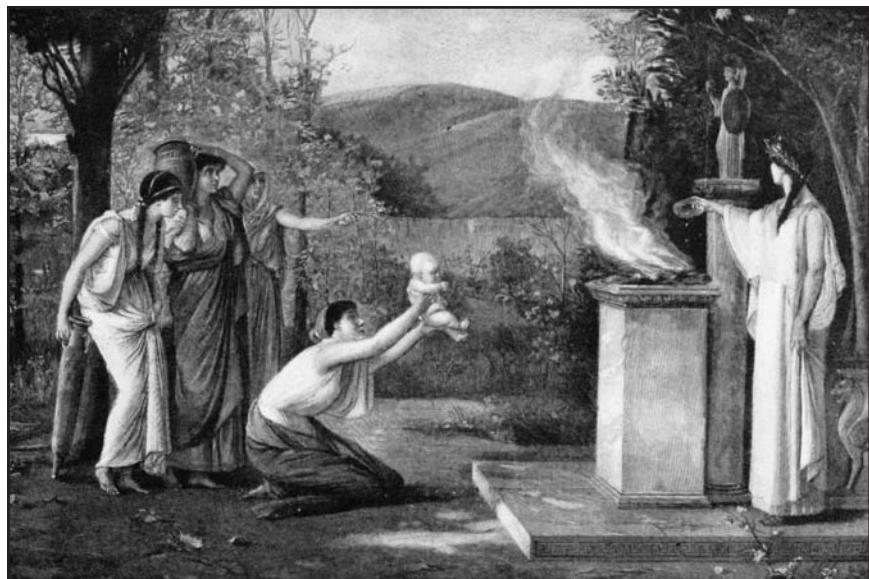
Worship at shrines was an important aspect of religious life in ancient Greece. (F. R. Niglutsch)

(c. 725 B.C.E.; English translation, 1614), Homer describes the actions of Zeus, Hera, Athena, Apollo, Artemis, Poseidon, Aphrodite, Hermes, Hephaestus, Ares, Dionysus, and Demeter. These twelve Olympians were recognized across the Greek-speaking world from the fifth century B.C.E. onward, but they were not all equally well defined. They were joined by numerous lesser deities such as Rhadamanthus, god of the underworld, or Proteus, servant of Poseidon.

Homer probably lived in the eighth century B.C.E., but he drew on a much older tradition of stories about the Trojan War and the Greek gods who interfered with the heroes who attempted to recapture Helen, the wife of King Menelaus. She ran off with the Trojan prince Paris because she was awarded as the prize of a contest. According to the story of "The Judgment of Paris," the gods gathered to celebrate the marriage of Peleus and Thetis. The minor deity Eris threw out a golden apple among the guests, explaining that she would award it to the most beautiful of the three goddesses Hera, Athena, and Aphrodite. Paris was given the task of choosing among them. As a result of being bribed with the hand of Helen, the most beautiful woman in the world, Paris selected Aphrodite as the winner, creating the motive for Greece's war of revenge against Troy.

The Greeks thought that the gods interfered in the affairs of humans, sometimes bringing about good fortune and sometimes causing disaster. Besides the twelve major gods and innumerable lesser gods, there were semidivine heroes such as Achilles or Heracles (Herucles) who could be objects of cult worship. The many gods themselves combined good and bad features of human behavior, and the gods acted in unpredictable and mysterious ways. In the Homeric epics, Zeus, Poseidon, Hera, and Athena sometimes direct their attention to the battlefields or the courts of kings, guiding arrows toward their targets or warning the hero of an impending crisis.

SOCIETY AND RITUAL PRACTICE   Ancient Greek religion was a matter of ritual (performing sacrifices and ceremonies) more than belief in fixed doctrines. To request good fortune or fair sailing weather, priests and priestesses offered libations, prayers, songs, and sacrifices of animals to many different gods. The sacrifice was the most important ritual of Greek religion. Livestock such as cows, pigs, goats, sheep, or chickens were sprinkled with water before the priest cut the animal's throat. The priests and prophets of ancient Greece hosted hundreds of religious festivals in honor of the gods. The Greek calendar of religious festivals included special feasts and sacrifices to the major gods as well as to local gods and heroes. Individual Greek cities might honor one god as native to that region, while other gods enjoyed widespread acceptance over the Greek-speaking world. Athena was the patroness of Athens, while Heracles was sacred to Thebes, but all ancient Greeks knew both. On the island of Aegina, however, the gods Damia and Auxesia were the objects of sacrifices and probably unknown anywhere else.

RELIGION AND CULT   The Greek gods lived on distant Olympus and were beyond reproach, while mortals lived on earth and appealed to the gods to help them. The third category in Greek culture was "heroes," very important in Homer's epics. A hero was not a god, but one of his parents might be a god. The hero lived a life of adventure and died, whereupon his tomb became the site of a cult where priests made sacrifices to the hero's memory.

Among major deities, Athena had the most important temple in the Parthenon at Athens, but many other gods had temples in Athens, such as

Hephaestus, god of blacksmiths. At the temple of Apollo in Delphi, female priestesses known as oracles inhaled smoke from a fire of laurel leaves and gave answers about the outcome of battles or predictions of the future in vague words that could be understood in many ways. Once a year, a large procession of priests walked from Athens to Eleusis to perform the Eleusinian Mysteries, secret initiation ceremonies inspired by the story of Hades' abduction of Persephone into the underworld.

FURTHER READING

Boardman, John, Jasper Griffin, and Oswyn Murray, eds. *The Oxford History of the Classical World*. New York: Oxford University Press, 1986.

Cahill, Thomas. *Sailing the Wine-Dark Sea: Why the Greeks Matter*. New York: Doubleday, 2003.

Mikalson, Jon D. *Ancient Greek Religion*. Malden, Mass.: Blackwell, 2004.

Nagy, Gregory. *The Best of the Achaeans: Concepts of the Hero in Archaic Greek Poetry*. Baltimore: Johns Hopkins University Press, 1979.

Jonathan L. Thorndike

See also: Amazons; Artemis at Ephesus, Temple of; Athens; Cosmology; Crete; Daily Life and Customs; Death and Burial; Delphi; Delphic Oracle; Eleusinian Mysteries; Hesiod; Homer; Homeric Hymns; Literature; Mycenaean Greece; Mythology; Parthenon; Zeus at Pergamum, Great Altar of.

Sacred Wars

These four wars were waged by the Amphictyonic League of Delphi ostensibly to protect Apollo's shrine and punish sacrilege.

Date: c. 600-300 B.C.E.
Category: Wars and battles
Locale: Delphi

SUMMARY   The First Sacred War broke out when the city of Crisa's control over the temple of Apollo at Delphi either led to abuse of pilgrims or provoked jealousy among its neighbors. The Amphictyonic League, an organization of city-states that administered the temple of Demeter at Anthela, began a war against Crisa, with the help of allied reinforcements from Athens, Sicyon, and Thessaly. The details are obscure, but it seems that a long siege ended in 592/591 B.C.E., and Crisa was razed to the ground. By 582/581 B.C.E., the last resistance was overcome, and the Amphictyonic League consolidated its control over Delphi by founding the Pythian Games, which became part of the Panhellenic festival circuit.

The Second Sacred War is the only recorded military action during the Five-Year Truce between Athens and Sparta (concluded in 451 B.C.E.). Wishing to challenge Athens's imperialistic ambitions in central Greece, the Spartans seized control of the temple from the Phocians, allies of the Athenians, and gave it to the Delphians. The Athenians immediately marched out under Pericles and handed the temple back to the Phocians. Not long afterward, the Athenians lost their influence in central Greece after their defeat at the Battle of Coronea in 447 B.C.E.

The Third Sacred War began in 356 B.C.E., when the Amphictyonic League levied a heavy fine against the Phocians for the cultivation of sacred land. In desperation, the Phocians seized the sanctuary at Delphi and "borrowed" its treasures to pay armies of mercenaries. The conflict escalated when Philip II of Macedonia intervened in 354 B.C.E. He won the Battle of the Crocus Field in 353 B.C.E. but was prevented from capitalizing on his victory by a joint defense of the Phocians and Athenians at Thermopy-

lae. The war then dragged on until 346 B.C.E., when Philip put a decisive end to the conflict and thereby extended his influence over central Greece.

The Fourth Sacred War broke out in 340/339 B.C.E., when the Athenian orator Aeschines denounced the Amphissans for the cultivation of the Crisaean Plain, which had been consecrated to Apollo at the end of the First Sacred War. After an unsuccessful expedition of the Amphictyonic League, Philip was invited to intervene in 339 B.C.E. Instead of heading for Amphissa, he seized Elatea (Elateia), a stronghold on the road to Thebes. This unexpected development resulted in the alliance of Athens and Thebes and finally in the Battle of Chaeronea in 338 B.C.E.

SIGNIFICANCE   All four wars can be linked to political motivations. The First Sacred War was waged by the Amphictyonic League to justify the extension of its influence from Anthela (near Thermopylae) to Delphi. The Second Sacred War consisted of saber-rattling between Athens and Sparta preceding the Peloponnesian War. The Third and Fourth Sacred Wars provided religious justification for Philip II of Macedonia's entrance into central Greek politics and ultimate control over the Greek city-states.

FURTHER READING

Buckler, J. *Philip II and the Sacred War*. Leiden, Netherlands: E. J. Brill, 1989.
Ellis, J. R. *Philip II and Macedonian Imperialism*. London: Thames and Hudson, 1976.

Frances Skoczylas Pownall

See also: Aeschines; Athens; Chaeronea, Battle of; Delphi; Macedonia; Pericles; Philip II of Macedonia.

Battle of Salamis

Victory over the Persians assured Greek independence and set the stage for a golden age.

Date: Probably September 23, 480 B.C.E.
Category: Wars and battles
Locale: Saronic Gulf in Greece

SUMMARY   In 490 B.C.E., King Darius the Great of Persia (r. 522-486 B.C.E.) invaded Greece at Marathon. He wanted to punish Athens for its support of his Ionian Greek subjects and at the same time expand his empire into Europe. The Athenians defeated the Persians, forcing them to withdraw. Darius was succeeded by his son Xerxes I (r. 486-465 B.C.E.), who invaded Greece with a large army in 480 B.C.E. Athenian statesman
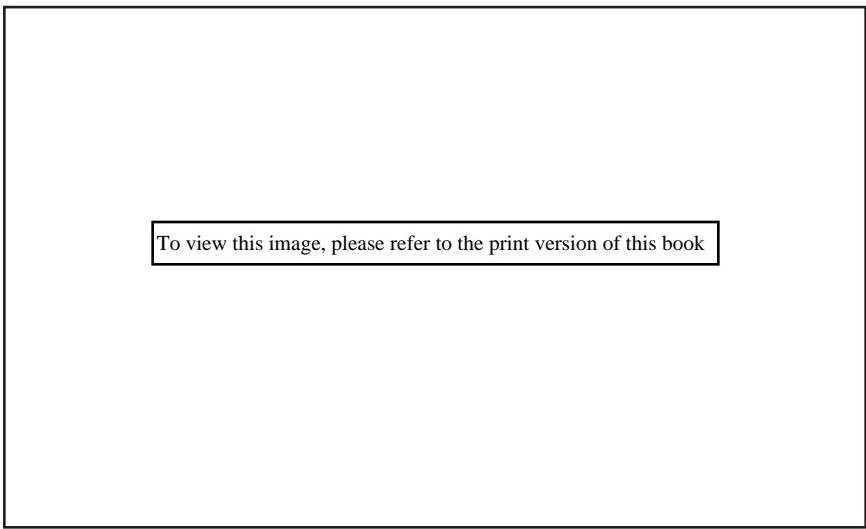
To view this image, please refer to the print version of this book

Greeks celebrate after their victory over the Persians at the Battle of Salamis. (North Wind Picture Archives)

Themistocles used the ten-year interval between the two invasions to make his city the leading power in Greece.

After an inconclusive battle at Artemesium and a Persian land victory at Thermopylae, the allied Greek fleet fell back to the vicinity of the Saronic Gulf. Themistocles wanted the Greeks to engage the Persians in the narrow channel between Salamis (SA-luh-muhs) Island and the mainland. If they did, superior Persian numbers would be neutralized.

As a ruse, Themistocles sent Xerxes a secret message that the Greek fleet was going to retreat. Xerxes took the bait. The Persian fleet, numbering about eight hundred triremes, was composed of subject peoples such as the Phoenicians. The Greek fleet had some three hundred triremes, the bulk coming from Athens. Superior Greek—especially Athenian—seamanship won the day. The Persian fleet was barely able to maneuver and was easy prey. A surprise flank attack by (Greek) Aeginetans and Megarans completed the victory.

SIGNIFICANCE   Xerxes retreated, abandoning the gains won to that point. The Persian king went home, leaving his army with Mardonius. Mardonius suffered a major defeat at Plataea, ending the Persian invasion.

FURTHER READING

Meier, Christian. *Athens: A Portrait of the City in Its Golden Age*. Translated by Robert Kimber and Rita Kimber. New York: Metropolitan Books, 1998.

Strauss, Barry. *The Battle of Salamis: The Naval Encounter That Saved Greece—and Western Civilization*. New York: Simon & Schuster, 2004.

Wallinga, H. T. *Xerxes' Greek Adventure: The Naval Perspective*. Boston: Brill, 2005.

Warry, John. *Warfare in the Classical World*. London: Salamander Books, 1980.

Eric Niderost

See also: Greco-Persian Wars; Marathon, Battle of; Plataea, Battle of; Themistocles; Thermopylae, Battle of; Trireme; Xerxes I.

Sappho

Poet

Born: c. 630 B.C.E.; Eresus, Lesbos, Asia Minor (now in Greece)
Died: c. 580 B.C.E.; Mytilene, Lesbos, Asia Minor (now in Greece)
Also known as: Psappho
Category: Poetry; literature; women

Life Sappho (SAF-oh), properly spelled Psappho, was born on the Greek island of Lesbos, in the Aegean Sea west of Turkey. Despite intense political strife around the time of her birth, this island, the largest in the Aegean, was the center of Aeolian culture, which then was superior to the Ionian and Dorian Greek literary traditions. Lesbos was also the birthplace of Sappho's equally famous contemporary, Alcaeus, another founding figure in classical Greek lyric poetry. Various ancient sources claim that the two poets exchanged their work; but although Alcaeus definitely refers to Sappho once in his poetry, exchanges between the two poets constitute only one of many stories about them that cannot be verified. There is no

---

Principal Works of Sappho

Poetarum Lesbiorum Fragmenta, 1955

Sappho: A New Translation, 1958

Lyra Graeca, 1958 (volume 1)

Sappho: Poems and Fragments, 1965

The Poems of Sappho, 1966

The Sappho Companion, 2000 (Margaret Reynolds, editor)

If Not, Winter: Fragments of Sappho, 2002 (Anne Carson, editor)
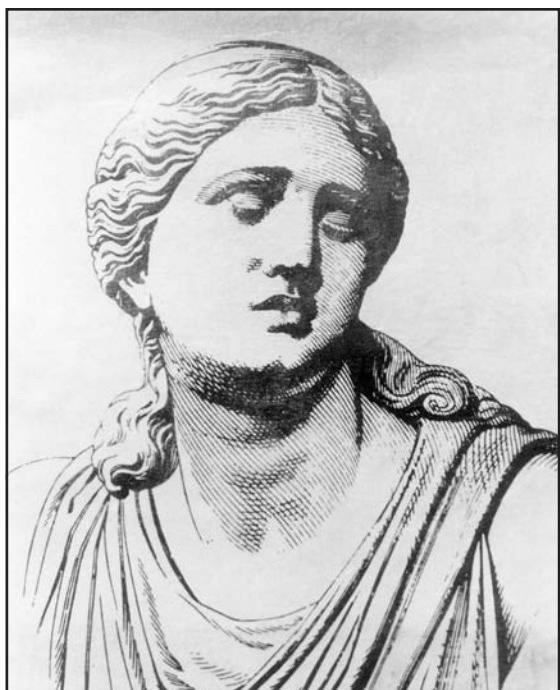
Sappho.
(Library of Congress)

foundation, certainly, for the story that Sappho, spurned in heterosexual love, threw herself into the ocean from the Leucadian cliffs, a locale that still bears the name "Sappho's rock."

The tenth century Byzantine lexicographer Suïdas gave Sappho's father's name as Scamandronymous; her mother's name was Kleis, which also became, as is known from Sappho's poetry, the name of her daughter. Sappho is reported to have married Cercylas of Andros, although some scholars doubt that she ever wed. Sappho's family clearly belonged to the Lesbian aristocracy, which was endangered at the time by a group of popular civic leaders. Various biographical information attests to her aristocratic station, but above all the poetry makes her elite position manifest. Sappho spent most of her life in Mytilene, the principal city of Lesbos. Sometime around 597 B.C.E., she went into exile on the island of Sicily. Although her death date is unknown, in certain of her poems she speaks of herself as an aged woman.

The first collection of Sappho's work was made by an Alexandrian scholar during the Hellenistic period (third century B.C.E.); this early editor

divided her work, according to metrical principles, among nine books. The final book contains the poet's *epithalamia*, poems celebrating marriage feasts. All except the seven stanzas forming Sappho's "Ode to Aphrodite" and a few fragments of lesser lyrics were lost for centuries. In fact, not a single collection of her works survived the widespread loss of classical materials during the Middle Ages and the two deliberate attempts (in 380 C.E. and again in the eleventh century) to destroy her poetry for reasons of immorality. In 1879, however, papyrus rolls discovered in Egypt (and others discovered a few years later) provided additional poetry by Sappho, badly mutilated but authentic. Sappho's entire literary output probably exceeded five hundred lyric poems; possibly it was much more.

In her native Aeolian dialect, free from any formal poetic traditions such as those that influenced the works of Homer and Hesiod, Sappho wrote pure but simple love poems. The poems are charged with passion and vivid language: even many of her briefest fragments contain striking, memorable images. Her writing, however, is pervaded by an extraordinary element of self-restraint, which creates a tension with the evocative, sensuous language. She was extremely sensitive to acoustic effects, preferring liquid consonants and vowels to harsher consonant sounds. (The sound "b," for example, is deliberately avoided in many works.) She employed a variety of meters and seems to have preferred the famous stanzaic form that now bears her name, which consists of one short and three long lines. The stanza was widely imitated after her death, by writers of Latin and English poetry as well as Greek.

Although many classicists still feel that Sappho's reputation as a lesbian is based on a misunderstanding of her work, few would deny that homoeroticism (a type lacking any explicit descriptions of genital sexual contact) forms a primary theme in her work. Truly understanding the nature of Sappho's lesbian identity requires a thorough knowledge of her culture—and possibly also fluency in her dialect of Greek. It seems, however, that Sappho and the circle of female students or admirers who surrounded her on Lesbos and Sicily were privileged women who enjoyed the freedom (usually reserved exclusively for men in ancient Greece) to experience sexual orientation as a fluid category that was not polarized, as it is in contemporary culture, between homosexual and heterosexual.

Influence Regard for Sappho's poetry caused the ancients to rank her with Homer. In his *Geography*, Strabo claimed that no other woman could

rival her poetic skill. In *Phaedros* (c. 388-368 B.C.E.; *Phaedrus*, 1792), Plato called her the "tenth muse." (The same approbation, made by an anonymous writer, was also given to Corinna, a Boeotian Greek successor to Sappho and virtually the only other ancient Greek woman writer to be known in later ages.) Less flatteringly, another ancient source, recorded on the Oxyrhynchus papyrus, describes her as a "woman-lover," calling her "contemptible" and "ugly."

Although Sappho's poetry, on the basis of its homoerotic content, was condemned in many historical periods, only in the twentieth century did the terms "sapphic" and "lesbian" acquire their primary denotations as synonyms for homosexual relationships between women.

FURTHER READING

DeJean, Joan. *Fictions of Sappho, 1547-1937*. Chicago: University of Chicago Press, 1987.

DuBois, Page. *Sappho Is Burning*. Chicago: University of Chicago Press, 1995.

Greene, Ellen. *Women Poets in Ancient Greece and Rome*. Norman: University of Oklahoma Press, 2005.

_____, ed. *Reading Sappho* and *Re-reading Sappho*. Berkeley: University of California Press, 1996.

Prins, Yopie. *Victorian Sappho*. Princeton, N.J.: Princeton University Press, 1999.

Rayor, Diane. *Sappho's Lyre: Archaic Lyric and Women Poets of Ancient Greece*. Berkeley: University of California Press, 1991.

Schmidt, Michael. *The First Poets: Lives of the Ancient Greek Poets*. New York: Knopf/Random House, 2005.

Snyder, Jane MacIntosh. *The Woman and the Lyre: Women Writers in Classical Greece and Rome*. Carbondale: Southern Illinois University Press, 1989.

Snyder, Jane MacIntosh, and Camille-Yvette Welsch. *Sappho*. Philadelphia: Chelsea House, 2005.

Willard J. Rusch

See also: Alcaeus of Lesbos; Corinna of Tanagra; Hesiod; Homer; Literature; Lyric Poetry; Plato; Strabo; Women's Life.

Science

Mathematics and prescience appeared in many of the world's ancient civilizations but evolved only in Greece.

Date: 600-31 B.C.E.
Category: Science and technology; astronomy and cosmology

SUMMARY Natural science may be defined as a systematic body of knowledge obtained by careful observation, critical experimentation, and skeptical analysis of objective data. Science attempts to construct logically consistent abstract principles, called theories, to explain experimentally obtained facts. To be accepted as valid, a theory must be internally consistent and a consensus of competent researchers must agree that it is at least useful, if not true. Science by its very nature must be a social activity in which mathematics, experimentation, and rational, objective dialogue provide the means scientists employ to convince and persuade.

Natural science develops only when the circumstances are right, and the right circumstances occurred in ancient Greece. Some of the key components necessary for science and mathematics, open debate and objective thinking, are already evident in the oldest Greek literature, such as Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611) and *Odyssey* (c. 725 B.C.E.; English translation, 1614). In these works, despite the gods' manipulations of their lives, humans control their own destinies and arrange their own affairs. Because Greek society was stable for about one thousand years, there was ample time for these prescientific attitudes to develop into Greek protoscience.

Egyptian technology and mathematics, which made their impressive feats of engineering possible, were greatly admired and copied by the early Greeks, while early Greek cosmology was borrowed from the Babylonians. However, in the sixth century B.C.E., a new development swept the Ionian culture: Rational thought emerged as the hallmark of philosophy, and Greek ideas came to be dominated by the love and pursuit of reason. Mythological explanations of nature were discarded and replaced by natu-

ral causes, and the universe became a rational, ordered system capable of being comprehended. Perhaps as new ideas and diverse philosophies clashed at the crossroads of trade, superstitions canceled each other and reason prevailed. Increased trade also created a wealthy leisure class with time to think and contemplate new thoughts, unrestrained by ancient texts or powerful priests with a vested interest in preserving the status quo.

Although the roots of Greek science were Babylonian, the Greek religion itself paved the way for the secularization of human thought as a rational and consistent understanding of nature was sought through reason unconstrained by myth. The Greek pantheon contained a plethora of gods, but ruling both gods and humans was Moira, or Fate, an impersonal higher law to which even the gods were subject. It is then but a short step to replace Moira by incalculable, but comprehensible, laws of nature; order and regularity replace chaos and chance, and mythology begets science as philosophers search for natural causes.

Thales of Miletus (c. 624-c. 548 B.C.E.), who imported geometry to Greece and knew enough Babylonian astronomy to predict an eclipse of the Sun, asked fundamental questions on the origin of the universe and would not accept mythological answers. By searching nature for answers, he liberated protoscience from the spell of superstition. His answers may
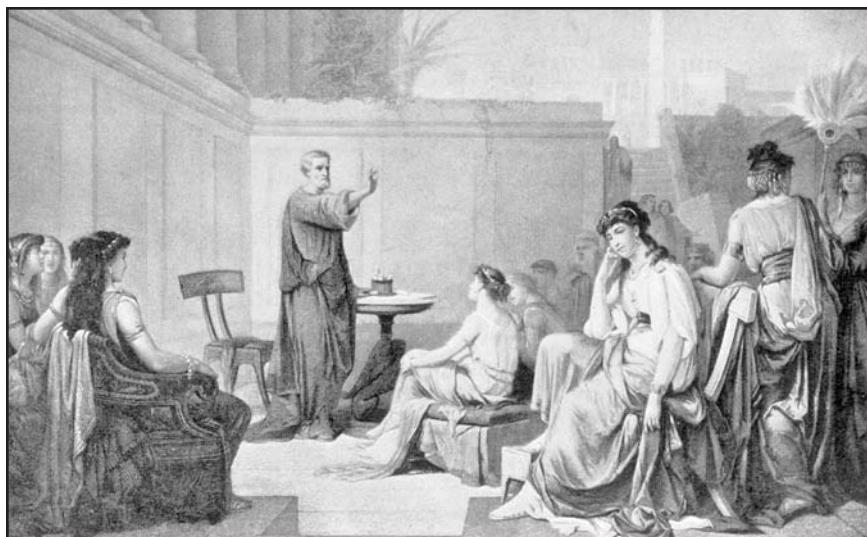
The mathematician Pythagoras addresses a group of people. (F. R. Niglutsch)

have been incorrect, but by the questions asked and by searching nature for answers, he employed a new process for understanding the universe and took the first decisive step toward science.

Another Ionian philosopher, Anaximander (c. 610-c. 547 B.C.E.), postulated that the stars are pinpricks in a rotating celestial dome revealing the cosmic fires beyond, and the Sun is a hole in the rim of a huge wheel turning about Earth. This is the first approach to a mechanical model of the universe; the Sun god's chariot of the Babylonians and Egyptians having been replaced by a rotating wheel in an automated universe.

However, it was Pythagoras of Samos (c. 580-c. 500 B.C.E.), skilled mathematician and the originator of a mystical religious philosophy, who could be considered the true founder of both mathematics and natural science. Pythagoras and his disciples believed that numbers were the ultimate reality and imbued these with magical qualities. Their concentration on orderliness and number founded mathematics, and their careful observations of nature spawned science. As a case in point, Pythagoras was able to relate musical intervals to simple arithmetic ratios of the lengths of a vibrating string. He also observed that the simpler the ratio, the more consonant the sound of two simultaneously plucked strings, an embryonic theory of music.

Pythagoras is best known as the father of the Pythagorean theorem, although it was known for special cases by the Egyptians and the Chinese hundreds of years before he was born. The Egyptians may have discovered formulas for geometrical calculations, but the Greeks proved these formulas and introduced the concept of generality; they developed abstract methods of proof not restricted to particular cases. It was not the discovery of the Pythagorean theorem that marked the Greek contribution to mathematics, but the proof of the theorem.

The mathematization of the universe by Pythagoras may not have been valid, but mathematical equations still remain the most utilitarian method for delineating physical laws. In other civilizations, no one even imagined that mathematical relationships might be the key to unlocking the secrets of nature. Today this concept is so ingrained into science that without mathematics, modern physics could not exist. Starting with the Pythagoreans, Greek mathematics made the leap from concrete to abstract thinking. Geometry became a rational science of theorems proved by logical deduction from postulates and axioms, which Euclid later organized into a comprehensive whole. This invention probably occurred only in Greece because of the Greek public assemblies where great prestige was attached to debating skills based on rules of argumentation developed over centuries. In the

process of developing strong arguments, the early Greek mathematicians discovered formal logic and thereby transformed Eastern numerology into true mathematics.

Although later Greek philosophers such as Aristotle (384-322 B.C.E.) concocted bizarre physical theories, no supernatural agents were involved. The apparent whims of nature were still explained by natural causes operating in certain sequences with predictable regularities. Although Aristotle paid insufficient attention to physical data, his science, though erroneous, was important because it was constructed on logical reasoning and rational deduction. The literary religion of Greece was not dominated by priests with a vested interest in preserving their power, and even the gods were not exempt from physical law. Greek culture with its penchant for reason and objective thinking smashed the barrier of egocentric superstition. Logic, deductive reasoning, and science can originate only in a mind that has freed itself from belief in its own omnipotence.

SIGNIFICANCE   The traditional view of the true beginnings of science was that it occurred only once—in ancient Greece. Only the Greeks developed the concepts of objectivity and deductive reasoning that are the hallmarks of science. By severing the human inclination toward the supernatural connection and differentiating internal thought from external reality, the Greeks promoted the unique set of cultural circumstances which spawned science.

This view holds that Greek civilization arose autonomously and that the contributions from its North African neighbors, while important, were not substantial. Not only was Greece the undisputed fountainhead of science, but also no other civilization seemed able to abolish irrationality and completely separate internal thought from external reality. Other cultures may have played important roles in the preservation and subsequent development of science, but none was able to develop the objectivity necessary for science to liberate itself from the shackles of superstition.

Only the ancient Greeks, through the development of rational debate, took the definitive step toward the separation of the internal and external worlds essential to the subsequent development of science. The Greeks did not excel in developing technology; rather, they originated the novel concept that the world is governed not by capricious gods but by the natural laws amenable to systematic investigation.

FURTHER READING

Cromer, Alan. *Uncommon Sense: The Heretical Nature of Science*. New York: Oxford University Press, 1993.

Finley, M. I. *The Ancient Greeks*. London: Penguin Books, 1977.

Heath, Thomas L. *Aristarchus of Samos: The Ancient Copernicus*. Reprint. Mineola, N.Y.: Dover, 2004.

Krebs, Robert E., and Carolyn A. Krebs. *Groundbreaking Scientific Experiments, Inventions, and Discoveries of the Ancient World*. Westport, Conn.: Greenwood Press, 2003.

Lloyd, G. E. R. *The Ambitions of Curiosity: Understanding the World in Ancient Greece and China*. Cambridge, England: Cambridge University Press, 2002.

Needham, Joseph. *The Grand Titration: Science and Society in East and West*. Toronto: University of Toronto Press, 1969.

Newman, James. *The World of Mathematics*. Vol. 1. New York: Simon & Schuster, 1956.

Sarton, George. *Ancient Science Through the Golden Age of Greece*. New York: Dover, 1993.

Schneer, Cecil. *The Evolution of Physical Science*. New York: Grove Press, 1960.

Steel, Duncan. *Marking Time: The Epic Quest to Invent the Perfect Calendar*. New York: John Wiley & Sons, 2000.

Tuplin, C. J., and T. E. Rihll, eds. *Science and Mathematics in Ancient Greek Culture*. New York: Oxford University Press, 2002.

George R. Plitnik

See also: Alcmaeon; Anaxagoras; Anaximander; Anaximenes of Miletus; Apollonius of Perga; Archimedes; Aristarchus of Samos; Aristotle; Cosmology; Diocles of Carystus; Empedocles; Erasistratus; Eratosthenes of Cyrene; Euclid; Eudoxus of Cnidus; Eupalinus of Megara; Heraclitus of Ephesus; Herophilus; Hipparchus; Hippocrates; Medicine and Health; Mythology; Nicander of Colophon; Philosophy; Pythagoras; Technology; Thales of Miletus.

Scopas

Sculptor

Born: Possibly as early as 420 B.C.E.; Paros, Greece
Died: Late fourth century B.C.E.; place unknown
Also known as: Scopas of Paros
Category: Art and architecture

LIFE   Most scholars agree that Scopas (SKOH-puhs) was part of a family of sculptors that began with his grandfather Scopas and father, Aristandros, who was a renowned worker in bronze. None of Scopas's sculptural bases or signatures survives, although his works are described by Pliny the Elder, Pausanias the Traveler, Athenian politician Callistratus, and Strabo of Amasia.

Scopas's most notable achievements were accomplished at the mausoleum at Halicarnassus and at the temple of Athena Alea at Tegea. Pausanias the Traveler reports that Scopas was the architect and sculptor of the cult statue at the latter site. He was most likely a sculptor trained to work in the famed Parian marble and has been credited with representations of Hecate, Asclespius and Hygieia, Artemis, Athena Pronaos, Heracles, Pothos, Eros, and Himeros.

Although the attribution of surviving sculptural pieces to Scopas is still a matter of debate among scholars, his style has been described as vivid with torsional action and full of emotional pathos.

INFLUENCE   Scopas was clearly one of the masters of fourth century B.C.E. sculpture, and his prominence is obvious from the outstanding number of sculptural pieces mentioned in ancient literature.

FURTHER READING
Cook, B. F., with Bernard Ashmole and Donald Strong. *Relief Sculpture of the Mausoleum at Halicarnassus*. New York: Oxford University Press, 2005.

Ridgway, Brunilde Sismondo. *Fourth-Century Styles in Greek Sculpture.* Madison: University of Wisconsin Press, 1997.
Stewart, Andrew F. *Skopas of Paros.* Park Ridge, N.J.: Noyes Press, 1977.

Christina A. Salowey

See also: Art and Architecture; Halicarnassus Mausoleum; Mausolus.

Scylax of Caryanda

NAVIGATOR AND GEOGRAPHER

Flourished: Sixth century B.C.E.; Caryanda, off Caria near Halicarnassus
Category: Geography; expansion and land acquisition

LIFE   The Greek historian Herodotus reported that in about 515 B.C.E., Darius the Great sent Scylax of Caryanda (SI-laks of KAR-ee-an-duh), an island off Caria near Halicarnassus, and others whom he trusted on a journey. They traveled from northern India down the Indus River eastward to the sea and thence westward, in the thirtieth month, to the isthmus of Suez; after this circumnavigation, Darius conquered the Indians and made use of this sea.

Exactly where Scylax traveled is impossible to determine, but he appears to have based his *Periplus*, a geographical work, at least in part on his own experience. Herodotus knew Scylax in connection with India, the Indian Ocean, and geographical authority, and so did geographer and proto-historian Hecataeus of Miletus in the sixth or fifth century B.C.E. and philosopher Aristotle in the fourth century B.C.E. There are numerous texts entitled *Periplus*, and Scylax's may have been the first; however, it survives only in fragments quoted by others. An extant fourth century B.C.E. *Periplus*, was probably borrowed on Scylax's authority for its descriptions of the coasts of Europe, Asia, and Libya. Strabo's *Geōgraphica* (c. 7 B.C.E.; *Geography*, 1917-1933) may also have used Scylax's work for its descriptions of an ancient road. The Latin poet Avienus cited Scylax as late as the fourth century C.E.

INFLUENCE   In writing what was probably the first Greek *periplus* at the end of the sixth century B.C.E., Scylax created a Greek literary genre that influenced not only merchants and seamen but also geographers and classical letters in general.

Further Reading

Casson, Lionel. *The Ancient Mariners*. 2d ed. Princeton, N.J.: Princeton University Press, 1991.

Kaeppel, Carl. "The Periplus of Scylax." In *Off the Beaten Track in the Classics*. New York: Melbourne University Press, 1936.

O. Kimball Armayor

See also: Aristotle; Hecataeus of Miletus; Herodotus; Navigation and Transportation; Science; Strabo.

Seleucid Dynasty

The Seleucid (suh-LEW-suhd) Dynasty maintained the preeminence of Greek culture over the indigenous peoples of the ancient Near East through a process of urbanization and economic centralization.

Date: 312 B.C.E.-64 B.C.E.
Category: Cities and civilizations
Locale: Mesopotamia, Coele-Syria (now Bekáa Valley), Anatolia, Persia

HISTORY   After the death of Alexander the Great in 323 B.C.E., there was a period of intense conflict among Alexander's generals, known as the Diadochi, for control of his empire. Though the idea of maintaining a single empire was their goal, no individual general was able to impose his will on the others, and the empire was divided among them. Seleucus I, one of the Diadochi, fought with Antigonus I Monophthalmos, who succeeded to the Macedonian throne, over control of Mesopotamia. Ptolemy Soter, who ruled Egypt, helped Seleucus defeat Demetrius Poliorcetes, the son and coregent of Antigonus, at Gaza in 312 B.C.E. After this victory, Seleucus was able to take Babylon, which he made the seat of his government, declaring himself king and thereby establishing the Seleucid Dynasty as Seleucus I Nicator. After the Battle of Ipsus in 301 B.C.E., during which Antigonus died, there was a realignment of borders among the surviving Diadochi. Seleucus added the region from Syria to Babylon to his territories. Ptolemy I took Coele-Syria, Palestine, and the Phoenician cities, although Seleucus believed that these territories rightly belonged to him. Seleucus I was assassinated in 281 B.C.E. by Ptolemy Ceraunus, the son of Ptolemy I.

The next five Seleucid kings, Antiochus I Soter (r. 281-261 B.C.E.), Antiochus II Theos (r. 261-246 B.C.E.), Seleucus II Callinicus (r. 246-225 B.C.E.), Seleucus III Cernaunus (r. 225-223 B.C.E.), and Antiochus III the Great (r. 223-187 B.C.E.), fought five wars (the Syrian Wars) with the Ptolemies over disputed territories until Antiochus the Great succeeded in taking Coele-Syria and Palestine from the Ptolemies in 198 B.C.E. by de-

Major Kings of the Seleucid Dynasty, 305-164 B.C.E.

King	Reign (B.C.E.)
Seleucus I Nicator	305-281
Antiochus I Soter	281-261
Antiochus II Theos	261-246
Seleucus II Callinicus	246-225
Seleucus III Ceraunus	225-223
Antiochus III the Great	223-187
Seleucus IV Philopator	187-175
Antiochus IV Epiphanes	175-164

feating the Egyptian general Scopas at the Battle of Paneas. Antiochus set about modernizing his kingdom by uniting military and civil administration. This modernization allowed the Seleucid kingdom to exercise enormous control over the politics, economy, and culture of the ancient Near East. When Antiochus the Great turned his attention to territories in Anatolia and Greece, he came into conflict with the Romans, who defeated him at the Battle of Magnesia ad Sipylum in 189 B.C.E. and ended Seleucid expansion in the west. In 187 B.C.E., Antiochus fell in battle and was succeeded by his son Seleucus IV Philopator (r. 187-175 B.C.E.). His uneventful reign ended with his assassination by his minister Heliodorus, whose unsuccessful coup d'état was put down by Seleucus's brother, who succeeded him as Antiochus IV Epiphanes (r. 175-164 B.C.E.).

Antiochus IV tried to manipulate factions within the Jewish community of Palestine in order to completely dominate the region. Not content with the results of his manipulation, he brutally proscribed the practice of Judaism and erected a statue of Zeus in the temple of Jerusalem. This was a departure from the Seleucid policy of religious tolerance. Antiochus's anti-religious policies sparked the Maccabean revolution in 168 B.C.E. The conflict continued for twenty-five years. The fighting led to the end of Seleucid rule in Palestine and the establishment of an independent Jewish

kingdom, the Hasmonean Dynasty (c. 143-37 B.C.E.), The Books of Daniel and 1 and 2 Maccabees speak of the Jewish resistance to Antiochus.

Following the death of Antiochus IV in 164 B.C.E., the reigns of the remaining Seleucid kings were marked by bitter and almost continuous civil wars. These made it impossible for the Seleucids to maintain control over their vast territories. These began slipping from their control until by 141 B.C.E., all lands east of the Euphrates River were lost. It was not long before the Seleucids were able to control little more than Syria and Cilicia. Pompey the Great ended the Seleucid Dynasty in 64 B.C.E., when he incorporated Syria into the Roman provincial system.

SETTLEMENTS AND ECONOMICS   A high standard of urbanization marked the Seleucid territories. Seleucus I built several cities. The most important ones he named for himself: Seleucia. One of the three Seleucias was located on the northern coast of Syria four miles (six kilometers) north of the Orontes River. Its location on the sea made it an important communications and commercial center. His successors built another city, sixteen miles (twenty-six kilometers) inland at the intersection of major land routes connecting Syria with Mesopotamia and Anatolia. This city was named Antioch in honor of Seleucus's father, and it replaced Babylon as the center of east-west trade. Antioch had a population that eventually reached 500,000 and was the political, commercial, and cultural capital of the Seleucid Dynasty. Among the other important cities founded by the Seleucids were Antioch of Pisidia, Edessa, Beroea (later Veroia), and Dura-Europus (later Salahiyeh). These became important centers for the dissemination of Hellenistic culture, which became dominant in Seleucid territories.

The Seleucid economic system was marked by centralization that led to economic exploitation of the indigenous population of its territories and the development of state monopolies to institutionalize economic control. Trade, except for royal taxes, was free. The ruthless economic exploitation that characterized Seleucid rule was an important cause of the kingdom's fall. The Macedonian elite who controlled the economy had no long-range economic development in sight. Their principal concern was for immediate profit. Merchants cooperated with the ruling elite, who were supported by an army made up of mercenaries determined to maintain the political and economic status quo.

Government   The Seleucid kingdom was the most heterogenous of all the Hellenistic kingdoms. Its size was immense and its population diverse. Throughout its history, a Greek-speaking aristocratic class of Macedonian origin dominated the Seleucid state. In Anatolia and Mesopotamia, the Seleucids ruled the local population directly, but in the Persian territories, a local nobility administered the region for them. Although their political center was in Syria, the Seleucids wanted to extend their influence westward to the Aegean but were unable to do so because of the rise of Rome and the civil wars that destabilized the Seleucid state.

Further Reading

Aperghis, G. G. *The Seleukid Royal Economy: The Finances and Financial Administration of the Seleukid Empire*. New York: Cambridge University Press, 2004.

Grant, Michael. *Hellenistic Greeks from Alexander to Cleopatra*. London: Weidenfeld & Nicolson, 1990.

Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Reprint. Berkeley: University of California Press, 1993.

Sherwin-White, Susan M., and Amélie Kuhrt. *From Samarkhand to Sardis: A New Approach to the Seleucid Empire*. Berkeley: University of California Press, 1993.

Sosin, Joshua D. "Unwelcome Dedications: Public Law and Private Religion in Hellenistic Laodicea by the Sea." *Classical Quarterly* 55, no. 1 (2005): 130-139.

Leslie J. Hoppe

See also: Alexander the Great's Empire; Antigonid Dynasty; Antiochus the Great; Demetrius Poliorcetes; Diadochi, Wars of the; Hellenistic Greece; Macedonia; Magnesia ad Sipylum, Battle of; Ptolemy Soter; Seleucus I Nicator.

Seleucus I Nicator

KING OF THE SELEUCID EMPIRE (R. 305-281 B.C.E.)

Born: 358 or 354 B.C.E.; Europus, Macedonia (now in Greece)
Died: August/September, 281 B.C.E.; Near Lysimachia, Thrace (now in Greece)
Category: Government and politics

LIFE   Seleucus I Nicator (suh-LEW-kuhs one nih-KAYT-ur) was the son of Antiochus I Soter, a general of Philip II of Macedonia, father of Alexander the Great. Although he accompanied Alexander on his campaigns of conquest, Seleucus was better known as an administrator than a general. After Alexander's death in 323 B.C.E., Seleucus became one of the Diadochi, or "successors" to the conqueror hoping to fall heir to the intact empire but settling for a share. Seleucus's share, which he fought fiercely to acquire and hold, eventually included almost all of ancient Mesopotamia, including fabled Babylon where Alexander met his death, part of Persia and, for a time, parts of Asia Minor, including Syria. Seleucus hoped to gain Macedonia, the heartland of Alexander's empire. In 281 B.C.E., taking advantage of unsettled conditions in Macedonia, he invaded Europe—only to be assassinated in neighboring Thrace. After Seleucus's death, his empire began a slow decline.

INFLUENCE   The Seleucid Dynasty (312-64 B.C.E.) became a major factor in the spread of the Hellenistic civilization. Antioch, Seleucus's capital, was not only one of the richest cities of the ancient world but also became an early center of the Christian faith.

FURTHER READING
Aperghis, G. G. *The Seleukid Royal Economy: The Finances and Financial Administration of the Seleukid Empire*. New York: Cambridge University Press, 2004.

Grainger, John D. *Seleukos Nikator: Constructing a Hellenistic Kingdom.* New York: Routledge, 1990.

Kuhrt, Amélie, and Susan M. Sherwin-White, eds. *Hellenism in the East.* Berkeley: University of California Press, 1987.

Nis Petersen

See also: Alexander the Great; Alexander the Great's Empire; Diadochi, Wars of the; Macedonia; Philip II of Macedonia; Seleucid Dynasty.

Semonides

Born: c. seventh century B.C.E.; Samos (now in Greece)
Died: c. seventh century B.C.E.; Amargos (now in Greece)
Also known as: Semonides of Amargos
Category: Poetry; literature

LIFE   Semonides (seh-MON-ih-deez) is a figure so historically obscure that he can be identified only with the small island he helped settle, around the year 680 B.C.E., as a colonist from the larger imperial island of Samos. Many sources depict him as a leader of the colonizing forces. What is not obscure is a large and almost complete poem about women *Te gene ton gynaikon* (seventh century B.C.E.; *Female of the Species*, 1975), which, at 118 lines, is the longest specimen of Greek iambic poetry to have survived and the longest piece of non-hexameter Greek verse that precedes the fifth century B.C.E.

Semonides views women as a plague created by Zeus to disturb the mental tranquillity of men. He caricatures women in terms of eight animal types, among which are the continually yapping bitch, the filthy and disorderly sow, the sly and manipulative vixen, the overly proud mare, and the thieving hedonistic ferret. Only the busy and industrious bee is worthy of praise. Semonides also categorizes lazy and insensitive women made from the earth and temperamental women made from the sea.

INFLUENCE   Ignored by polite Victorian society and discussed only by a handful of German scholars as a work without charm or wit, Semonides' poem has come down to modern times as a means for understanding gender bias in ancient Greek society. The industrious bee and "the bitch" have also remained as stereotype caricatures misused in today's world.

FURTHER **R**EADING

Fenno, Jonathan, Alex Gottesman, and Hilke Ros. "Miscellanea." *Mnemosyne* 58, no. 3 (May, 2005): 408-446.

Hordern, J. H. "Semonides, Fr. 7.41-2." *Classical Quarterly* 52, no. 2 (2002): 581.

Lloyd-Jones, Hugh. *Females of the Species: Semonides on Women*. London: Duckworth, 1975.

West, M. L. *Greek Lyric Poetry*. Oxford, England: Clarendon Press, 1993.

Irwin Halfond

See also: Iambic Poetry; Literature; Women's Life.

Settlements and Social Structure

The gradual development of communities defines not only the particular manner in which individuals and groups act and interact, but also the manner in which land is acquired, parceled, and organized.

Date: From 20,000 B.C.E.
Category: Cities and civilizations

EARLIEST EVIDENCE   The population associated with Franchthi Cave in the southeastern Argolid, which presents the longest recorded sequence of continuous occupation in Greece (20,000-3,000 B.C.E.), consisted of egalitarian hunter-gathers. No comparable evidence has been found for the pre-Neolithic Cyclades or Crete. During the earliest part of the Neolithic period, Greece was colonized gradually from south to north. Settlements were concentrated along fertile river valleys and consisted of small clusters of single-unit households whose members domesticated animals and cultivated cereals. It is during the early Neolithic period that the first permanent settlers arrive on Crete (at Knossos) and the Cyclades (at Ayios Petros on Kyra Panayia).

BRONZE AGE   Initially, Aegean societies in the Cyclades remained small-scale and tied to agricultural exploitation. On Crete and the mainland, there is early evidence for a developing hierarchy of settlements in the form of a few scattered, large towns with populations in the hundreds and several smaller villages. The social organization of these sites remains elusive, but the continuity of their collective burials emphasizes hereditary social patterning.

In the Middle Bronze Age, settlements evolved into larger nucleated communities, such as Knossos. On Crete, large communities concentrated around towns, some with palatial structures as their focal point. As a corollary, surrounding populations became interdependent either through specialized labor (dependent on centralized, palatial patronage) or because of

the variability (shortage and surplus) of agricultural production. On the mainland, new populations, probably from Anatolia, disrupted earlier developments.

In the Late Bronze Age, the mainland centers reemerged. Wealthy burials such as those at the citadel of Mycenae attest to the stratified society and argue for fewer, but larger communities. Late thirteenth century B.C.E. Linear B tablets from Crete and the mainland indicate that Mycenaean society was organized into at least a king (*wa-na-ka*), a warrior class (*e-qe-ta*), a slave class (*do-e-ro*), priests, and other minor officials.

EMERGENCE OF CITY AND STATE   The twelfth century B.C.E. destruction of the Mycenaean palaces and the fragmentation of the social system resulted in extended social and demographic atrophy. There was a return to rural communities that were small and scattered, composed of household groups of mostly equal size and part of ranked, rather than stratified, societies.

Around 1000 B.C.E., Dorian Greeks had arrived at the mainland and the islands, while different groups migrated to the west coast of Asia Minor (Ionia). The increased population and its corresponding competition for resources came to a head in the eighth century B.C.E. when city-states or poleis (singular, polis) emerged and colonies (*apoikia*) were founded, particularly in the West. The Homeric epics, the *Iliad* (c. 750 B.C.E.; English translation, 1611) and the *Odyssey* (c. 725 B.C.E.; English translation, 1614), give some indication of the general character of social organization and movement of populations during this period.

The political organization of these city-states and their agrarian hinterland (*chora*) fell to the best-families (*aristoi*) rather than the masses, or demos. The prosperity of the city-states caused stress within the social order. In some city-states, individual strongmen or tyrants (*tyrannos*) took over, often with popular support against the excesses of the *aristoi*. Sparta developed a martial approach for meeting the needs of its territory. Sparta reduced its non-Dorian inhabitants to subservient state-subjects (helots) and subjugated its Dorian neighbors (*perioikoi*) to Spartan military service and foreign policy.

THE "DEMOCRATIC" STATE   By the fifth century B.C.E., the vast territory of Attica was politically unified and its citizens enjoyed a greater de-

gree of equality. The reforms were set in motion by a series of tyrants whose legacy was the shift from political power in the hands of the *aristoi* to all citizens of a village. or deme. New governing bodies were created to reflect the more democratic social organization of the populace.

The increased equality in the Greek city-state was primarily a male one. Women served only as agents for transmitting citizenship through childbirth. Resident aliens (*metics*) were restricted in their professional, economic, and political opportunities but were still obliged to pay taxes. Slavery was common throughout the history of Greece, but with the rise of the polis, it reached sophisticated levels. Slaves were typically considered property, but in Sparta they were closer to serfs. The philosopher Plato (c. 427-347 B.C.E.) offers rich insight into the social dynamics between citizens and noncitizens in his *Politeia* (c. 388-368 B.C.E.; *Republic*, 1701).

ASCENDANCY OF MACEDONIA   While the Greek city-states fretted over their own ambitions and the Persian threat, the kingdom of Macedonia was forming into a formidable force. Macedonian kingship was more streamlined and absolute, allowing Philip II (382-336 B.C.E.) to consolidate power in the north and by 338 B.C.E. to establish political hegemony over all of Greece. It was left to his son Alexander III (356-323 B.C.E.), better known as "the Great," to realize territorial expansion as far as India. At his death, Alexander left a vast multiethnic world-city (*cosmopolis*) that could ultimately not be managed by a single successor. The generals of Alexander divided the empire into kingdoms, the most important of which were Bactria, Egypt, Macedonia, Pergamon, and Syria. Each city-state became subordinate to the fortunes of the individual kingdom. The rise of these kingdoms was also affected by large population shifts, whether to avoid conflict or to resettle in an area ripe with opportunities.

FURTHER READING

Bryant, J. M. *Moral Codes and Social Structure in Ancient Greece: A Sociology of Greek Ethics from Homer to the Epicureans and Stoics*. Albany: State University of New York Press, 1996.

Cullen, Tracey, ed. *Aegean Prehistory*. Boston: Archaeological Institute of America, 2001.

Morgan, Catherine. *Early Greek States Beyond the Polis*. New York: Routledge, 2003.

Osborne, R. *Greece in the Making, 1200-479 B.C.* New York: Routledge, 1996.

Pomeroy, Sarah B., et al. *Ancient Greece: A Political, Social, and Cultural History*. New York: Oxford University Press, 1999.

Whitehead, David. *The Demes of Attica, 508/7-ca. 250 B.C.: A Political and Social Study*. Princeton, N.J.: Princeton University Press, 1986.

Victor M. Martinez

See also: Alexander the Great; Athens; Crete; Daily Life and Customs; Government and Law; Hellenistic Greece; Linear B; Macedonia; Mycenaean Greece; Philip II of Macedonia; Plato; Trade, Commerce, and Colonization.

Simonides

POET

Born: c. 556 B.C.E.; Iulis, island of Ceos (now Kéa), Greece
Died: c. 467 B.C.E.; Syracuse, Sicily (now in Italy)
Category: Poetry; literature

LIFE   Nothing is known of the childhood or parentage of the lyric poet Simonides (si-MON-ih-deez) other than that he was born near Iulis on the island of Ceos, fifteen miles (24 kilometers) from the southeast coast of Attica. He left Ceos after studying poetry and music and spent most of the remainder of his life in Athens. In addition to Pisistratus, the archon of Athens, his main patrons were the leaders of Syracuse and Thessaly. Simonides was chiefly known for his invention of the victory ode, a dithyramb offered to celebrate a prize won by a competitor at the religious or athletic festivals of ancient Greece. He was also famous as a maker of epigrams, the most famous of which is carved on a stone celebrating the successful defense of Thermopylae against the Persians: "Tell the Spartans, stranger passing by, that here we lie, obedient to their commands."

INFLUENCE   The choral forms that Simonides developed and popularized were widely used to celebrate the Greek victories over Persia and the ideals of Classical Greece after the war.

FURTHER READING
Boedeker, Deborah, and David Sider, eds. *The New Simonides: Contexts of Praise and Desire*. New York: Oxford University Press, 2001.
Bowra, C. M. *Ancient Greek Literature*. New York: Oxford University Press, 1960.
Bowra, C. M., and T. F. Higham. *The Oxford Book of Greek Verse in Translation*. Oxford, England: Clarendon Press, 1948.
Carson, Anne. *Economy of the Unlost: Reading Simonides of Keos with Paul Celan*. Princeton, N.J.: Princeton University Press, 1999.

Hutchinson, G. O. *Greek Lyric Poetry: A Commentary on Selected Larger Pieces*. New York: Oxford University Press, 2001.

Kowerski, Lawrence M. *Simonides on the Persian Wars: A Study of the Elegiac Verses of the "New Simonides."* New York: Routledge, 2005.

Lefkowitz, Mary. *The Lives of the Greek Poets*. Baltimore: Johns Hopkins University Press, 1981.

Podlecki, Anthony J. *The Early Greek Poets and Their Times*. Vancouver: University of British Columbia Press, 1984.

Robert Jacobs

See also: Literature; Lyric Poetry; Pisistratus; Thermopylae, Battle of.

Socrates

PHILOSOPHER

Born: c. 470 B.C.E.; Athens, Greece
Died: 399 B.C.E.; Athens, Greece
Category: Philosophy

LIFE   Socrates (SAHK-ruh-teez) did not make a written record of his teachings. What is known of his philosophy comes from the dialogues of Plato, in which Socrates is the central figure. What is known of Socrates, the great Greek philosopher, comes primarily from two of his pupils, Xenophon and Plato. The account of Socrates by Plato in the dialogues is generally taken as being, on the whole, the more reliable report, both of the character and of the teachings of Socrates.

Socrates was the son of Sophroniscus, a sculptor, and Phænarete, a nonprofessional midwife. The family was neither poor nor wealthy, and Socrates received the usual elementary education in gymnastics and music, to train the body and the mind. He may have planned to follow his father's occupation, and there are some reports that he actually did produce some works of sculpture; but he apparently decided that he was more at ease with ideas than with stone. He had a reflective, almost mystical temperament at times, and throughout his life had the habit of assuming immobile positions, or trancelike states, during which he sometimes thought he heard a supernatural voice that warned him against certain acts he was considering. He claimed that he always regretted it when he disregarded the voice.

Socrates has been pictured as a short, snub-nosed person with widely spaced, perhaps protruding eyes and broad nostrils. The comic dramatists of the time, Aristophanes, Amipsias, and Eupolis, made him the subject of satirical dramas in which his physical traits as well as his dialectical habits were exaggerated. He lived simply, wearing the same garment winter and summer and traveling barefoot in all seasons. He ate and drank moderately, although he could drink more wine than most men without being affected. He was married to Xanthippe, who is reputed to have been an overbearing woman, and they had two children.
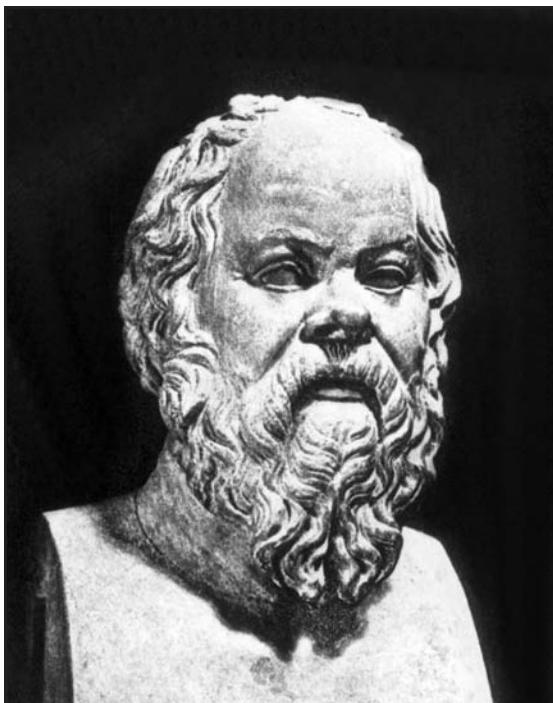
Socrates.
(Library of Congress)

Socrates began his philosophical studies with the ideas of Pythagoras, Parmenides, Heraclitus, Anaxagoras, Anaximander, Zeno, and others. Because of the conflicting and sometimes fantastic ideas he found in these philosophies concerning the nature of the universe, he came to the conviction that more was to be gained by a study of justice and goodness. He combined his interest in ethics and the philosophy of politics with a faith in the capacity of the mind to clarify itself by working out the inconsistencies in various notions through a conversational technique that has come to be known as the Socratic method. He claimed that if there were any truth in the report that the oracle at Delphi had called him the wisest man in Greece, it was only because, unlike others, he recognized his own ignorance. He believed that he had a mission in life to make people aware of the limitations and defects in their beliefs and thus, by knowing themselves, to prepare for knowledge.

He wandered the streets and marketplaces of Athens, and when young men, politicians, or other bystanders became involved in conversation with him about justice, honor, courage, or some other philosophical matter, Soc-

rates would adroitly question them, leading them to an awareness of the inadequacy or falsity of their ideas. Because his ability was obvious and his insight undeniable, those who knew his method began to regard his profession of ignorance as either ironic or sophistical, and opinion was divided as to whether he was a beneficial genius or a dangerous nuisance.

Before he was forty Socrates had established himself as a remarkable teacher and philosopher; he was known and respected by many of the leading philosophers, politicians, and sophists of his time, including Protagoras, with whom he had one of his most famous debates. Others who at various times came to be companions of Socrates during his conversational tours of Athens were Crito, Charmides (Plato's uncle), Critias (Plato's mother's cousin), Plato, Xenophon, Alcibiades, Adimantus and Glaucon (Plato's brothers), Callias (son of the wealthiest Athenian of the time), and Nicias (an outstanding Athenian democrat).

Socrates' role as "gadfly" (his own term) to the Athenian people irritated the democratic leaders, particularly because he was closely associated with Alcibiades, who in 415 B.C.E. led the Sicilian expedition that ended in defeat for Athens, and with Critias, leader of the Thirty Tyrants imposed on the city by the Spartans after the defeat of the Athenians ended the Peloponnesian War in 404 B.C.E. That defeat was blamed in part on the new ideas with which, so it was charged, Socrates had corrupted the youth of the city. In 399 B.C.E., after the democracy had been restored, and despite the commendable military record he had made during the war, Socrates was brought to trial on the charges of impiety and corrupting the young. In an eloquent and dignified defense he argued that he had been fulfilling a mission to goad the Athenians into searching for truth, that he was no man's master, and that he would accept acquittal only if it could be had without a sacrifice of his principles. When he was found guilty and was asked to propose a punishment, he claimed that he deserved to be rewarded for his services to Athens, but that he would agree to pay a fine. Condemned to death, he died after drinking hemlock, having refused the opportunity to escape and go into exile.

Plato's dialogues about Socrates' trial and death, the *Apologia Sōkratous* (c. 399-390 B.C.E.; *Apology*, 1675), the *Kritōn* (c. 399-390 B.C.E.; *Crito*, 1804), and the *Phaedōn* (c. 388-368 B.C.E.; *Phaedo*, 1675), together constitute one of the most moving portraits of all dramatic literature and are probably fairly reliable historically. The *Symposion* (c. 388-368 B.C.E.; *Symposium*, 1701) presents an intensely interesting portrait of Socrates as a man of great powers of intellect and of physical endurance.

INFLUENCE   Believing that the "unexamined life is not worth living" and that knowledge leads to virtue, Socrates developed a method of questioning others in which he relied on inductive reasoning, proceeding from particular facts to general principles. In his dialectical questioning his dialogists were brought to see the error of their initial beliefs and to become wiser and better people. This dialectical exchange is known as the Socratic method, and it remains a viable education strategy to this day. Socrates is famous for his theory of knowledge as the recollection of ideas, for his conception of the soul and his attempted proofs of the soul's immortality, and for the theory of Ideas or universal forms, which Plato adopted and expanded. He is remembered as much for his personal courage and his clear idealism as for his philosophy, and he remains one of the towering figures of the Western world.

FURTHER READING

Ahbel-Rappe, Sara, and Rachana Kamtekar, eds. *A Companion to Socrates*. Malden, Mass.: Blackwell, 2006.

Colaiaco, James A. *Socrates Against Athens: Philosophy on Trial*. New York: Routledge, 2001.

Gottlieb, Anthony. *Socrates*. New York: Routledge, 1999.

Johnson, Curtis N. *Socrates and the Immoralists*. Lanham, Md.: Lexington Books, 2005.

May, Hope. *On Socrates*. Belmont, Calif.: Wadsworth/Thomson Learning, 2000.

Plato. *The Trial and Death of Socrates: Four Dialogues*. Translated by Benjamin Jowett. New York: Barnes & Noble Books, 2004.

Ranasinghe, Nalin. *The Soul of Socrates*. Ithaca, N.Y.: Cornell University Press, 2000.

Rudebusche, George. *Socrates, Pleasure, and Value*. New York: Oxford University Press, 1999.

Smith, Nicholas D., and Paul B. Woodruff, eds. *Reason and Religion in Socratic Philosophy*. New York: Oxford University Press, 2000.

Taylor, C. C. W. *Socrates: A Very Short Introduction*. Oxford, England: Oxford University Press, 2000.

Robert G. Blake

See also: Alcibiades of Athens; Anaxagoras; Anaximander; Aristophanes; Athens; Critias of Athens; Eupolis; Heraclitus of Euphesus; Nicias of Athens; Parmenides; Peloponnesian Wars; Philosophy; Plato; Pre-Socratic Philosophers; Protagoras; Pythagoras; Thirty Tyrants; Xenophon; Zeno of Elea.

Solon

Born: c. 630 b.c.e.; probably Athens, Greece
Died: c. 560 b.c.e.; probably Athens, Greece
Category: Government and politics; poetry; literature

Life   Solon (SOH-luhn) achieved prominence in Athens as a statesman, legislator, reformer, poet, and war veteran during an age of social crisis. Athens was experiencing dislocating economic conditions, and debt slav-
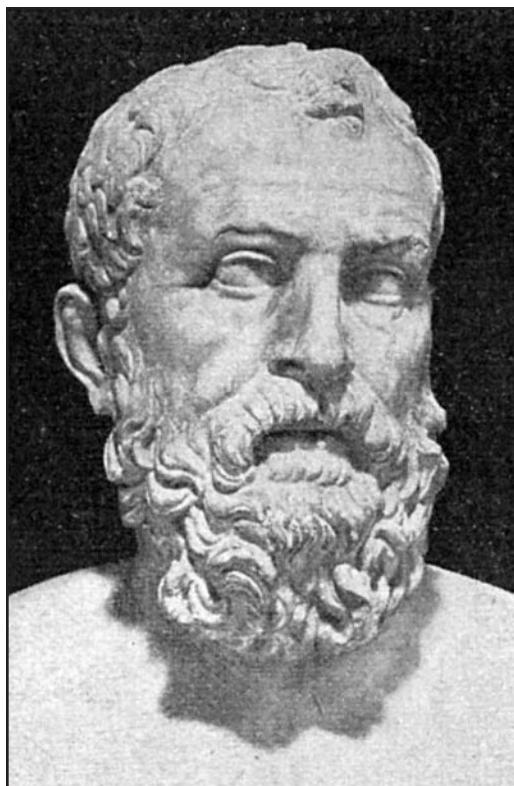
Solon.

ery was distorting what Athenians felt was their political culture. In his poetry, Solon reproached the rich for "avarice and arrogance." Solon was elected archon, or chief magistrate, for 594-593 B.C.E. and introduced sweeping, radical, but not revolutionary reforms.

He forbade the borrowing of money that took a security interest in the person and family of the borrower. He canceled all debts and current mortgages. This freed those who had been placed in servitude or enslaved for debt. In the name of family integrity, he produced a conservative reform that preserved private property and guided Greek democracy. Solon drew up a new law code, softening the laws created by Draco, whose severe punishments spawned the word "draconian," and adding laws in new areas. Attempts at repatriation of slaves sent to colonies were only partially successful. There was opposition to Solon's reforms, especially from the debt holders, and the founding charters of some Greek colonies contained provisions in which leaders pledged not to cancel debts.

INFLUENCE   Solon is the earliest Greek politician whose philosophy and deeds continue to resonate in the modern world.

FURTHER READING

Almeida, Joseph A. *Justice as an Aspect of the Polis Idea in Solon's Political Poems: A Reading of the Fragments in Light of the Researches of New Classical Archaeology.* Boston: Brill, 2003.

Ehrenberg, Victor. *From Solon to Socrates.* London: Methuen, 1968.

Harris, Edward M. "Did Solon Abolish Debt Bondage?" *Classical Quarterly* 52, no. 2 (2002): 415.

Irwin, Elizabeth. *Solon and Early Greek Poetry: The Politics of Exhortation.* New York: Cambridge University Press, 2005.

Plutarch. *The Lives of the Noble Grecians and Romans.* Translated by John Dryden. Revised by Arthur Hugh Clough. New York: Modern Library, 1992.

Oliver B. Pollak

See also: Athens; Draco; Draco's Code; Government and Law; Solon's Code.

Solon's Code

The legislation of Solon allowed Athens temporarily to avoid revolution in the sixth century B.C.E. and gave greater rights and authority to the nonnoble citizens of Athens.

Date: c. 594-580 B.C.E.
Category: Law
Locale: Athens

SUMMARY   At the beginning of the sixth century B.C.E., Athens was threatened with disaster. The aristocratic families fought among themselves for supremacy, and their struggles sometimes verged on civil war. The nobles also used their power against farmers of middle and low income in order to expand their own estates. Some poor farmers became serfs or were enslaved through debt. The resultant tendency was to diminish the class of men on which the military strength and safety of Athens depended.

Other states solved similar problems by resorting to tyranny, a kind of one-man benevolent despotism which tended to favor the nonaristocrats, including the poor. The great magnates of Athens, fearful lest such a tyrant might arise and dispossess them, agreed to have limits set upon their power. Solon (c. 630-c. 560 B.C.E.), himself a member of the aristocracy, was chosen archon, or ruler, about 594 B.C.E. In that year, and probably later as well, as special "conciliator" he brought about social and political relief by revising the laws of Athens.

Solon's social reforms were important; he himself referred to them as the "lifting of burdens." He abolished serfdom and slavery for debt, ridding Athens of those curses once and for all. New laws on debt were enacted, though details have been lost, and in this way the number of men eligible for military service was maintained.

Solon also appears to have considered building up the commerce of Athens, possibly to provide employment for skilled foreigners such as potters and shipbuilders who were allowed to settle in Athens with the protected status of *metic*, or resident alien. How far Solon went along these

757

lines is disputed. The tyrant Pisistratus (c. 612-527 B.C.E.) undoubtedly did more later, so that by the end of the sixth century, Athens was successfully competing with important trading states such as Aegina and Corinth.

To protect his social gains, Solon sought to strengthen political institutions through which the middle income group could voice its desires. The citizens were divided into four census classes based on wealth: The richest men were the *pentacosiomedimni* with an income of five hundred measures of olive oil, wine, or grain, a measure being 11.5 gallons (43.5 liters) wet or 1.85 bushels (0.65 hectoliter) dry; next came the *hippeis* or cavalry, whose farms produced three hundred measures and enabled them to keep a warhorse; then there were the *zeugitae*, who plowed their land with a yoke of oxen, had an income of two hundred measures, could afford armor, and served as infantrymen; and last were the remaining citizens, who belonged to the lowest class of the *thetes*, the laborers or hired men.

The top three classes had certain duties and privileges in the public affairs of the city and served in the first-line field army. Only members of the two richest classes, however, could hold the office of archon. Three archons were selected annually, each having jurisdiction over a specific sphere of public business. The *archon eponymus* had charge of internal affairs and presided over the assembly. The *archon basileus* was responsible for the conduct of the state religion. The *archon polemarchos* commanded the army. These three officials and the other six archons called *thesmothetes* were also magistrates of the courts. Solon probably believed that only the nobility, by reason of birth and training, had sufficient knowledge and experience to carry out these important duties. The archons were, however, selected by lot by the people sitting as the Ecclesia or Assembly. It is disputed whether the *thetes* were members of this body. The same people differently organized were the *heliaea*, or court. All citizens now had the right of appeal to this court from a judgment handed down by one of the archons, an advantage for the poor. This right, and the right of the assembly to examine the acceptability of candidates for archonship and to scrutinize the conduct of the magistrates in office, were safeguards of the few rights enjoyed by nonnoble Athenians. There is no reason to believe that the assembly did more than elect the archons once a year and assent to declarations of war. There is no sure evidence that it passed laws, although it may have done so from time to time. How the laws of Solon were enacted is not known.

Solon is also said to have created an annual Council of Four Hundred whose function was to act as a steering committee for the whole assembly. Considerable doubt has been cast on the existence of this body. There was

certainly another council at this time, the *areopagus*, made up of former archons serving for life, and it was also important. Although scholars are unsure of its exact duties, it had some sort of power to safeguard the laws. It was also claimed in antiquity that Solon handed down a mass of detailed legislation amounting to a whole written code. It is extremely unlikely that he did, in fact, do so.

Significance   Solon's work was of great significance for Athens. He found the state dominated by a hereditary aristocracy, and he left it an aristocratic republic. The nobles had accepted limitation of their power, which gave the downtrodden peasantry a chance to develop. This paved the way for the reforms of Cleisthenes of Athens in 508 B.C.E. and eventually for the democratic system of government that is one of ancient Greece's major contributions to the world.

Further Reading

Almeida, Joseph A. *Justice as an Aspect of the Polis Idea in Solon's Political Poems: A Reading of the Fragments in Light of the Researches of New Classical Archaeology*. Boston: Brill, 2003.

Anhalt, Emily Katz. *Solon the Singer*. Lanham, Md.: Rowman & Littlefield, 1993.

Brock, Roger, and Stephen Hodkinson, eds. *Alternatives to Athens: Varieties of Political Organization and Community in Ancient Greece*. New York: Oxford University Press, 2001.

Gagarin, Michael, and David Cohen, eds. *The Cambridge Companion to Ancient Greek Law*. New York: Cambridge University Press, 2005.

Gallia, Andrew B. "The Republic of Draco's Law on Homicide." *Classical Quarterly* 54, no. 2 (2004): 451-460.

Harris, Edward M. "Did Solon Abolish Debt Bondage?" *Classical Quarterly* 52, no. 2 (2002): 415.

Mitchell, Lynette G. "New Wine in Old Wineskins: Solon, *Arete*, and the *Agathos*." In *The Development of the Polis in Archaic Greece*, edited by Lynette G. Mitchell and P. J. Rhodes. New York: Routledge, 1997.

O'Neil, James. *The Origins and Development of Ancient Greek Democracy*. Lanham, Md.: Rowman & Littlefield, 2002.

Sealey, Raphael. *A History of the Greek City States, 700-338 B.C.* Berkeley: University of California Press, 1976.

Stroud, Ronald S. *The Axones and Kyrbeis of Drakon and Solon*. Berkeley: University of California Press, 1979.

Samuel K. Eddy; updated by Jeffrey L. Buller

See also: Athens; Cleisthenes of Athens; Government and Law; Pisistratus; Solon; Trade, Commerce, and Colonization.

Sophists

The teachings of the Sophists marked the emergence of an educational movement that supplemented traditional learning in ancient Greece.

Date: c. 440 B.C.E.
Category: Philosophy
Locale: Greek-speaking communities throughout the Mediterranean world

SUMMARY   The Sophists (SAH-fihsts), literally "wise ones," arose in the second half of the fifth century B.C.E. in response to a recognized need in the more advanced Greek states for training in the skills needed for active participation in political life. Traditional education consisted of appropriation of aristocratic ideals embodied in the poetic tradition and in military education, but this training was felt to be inadequate to impart the skills of political leadership in states in which success depended on the ability to sway votes in the courts and the popular assembly and on awareness of the principles of community organization.

To meet this need, the Sophists emerged as itinerant educators making the rounds of Greek cities and offering courses of instruction to anyone willing to pay. Although their name suggests they were organized into a school, the Sophists had no direct affiliation with one another. They did, however, all claim to teach *politite arete*, the civic virtues considered necessary for a life of public service. One of the better-known Sophists, Protagoras (c. 485-c. 410 B.C.E.), claimed that any man who went through his course of instruction would learn "to order his own house in the best manner and be able to speak and act for the best in the affairs of the state."

Although the Sophists offered courses of instruction in a variety of subjects, including history, mathematics, and literature, the ability to sway votes in courtroom or assembly was a fundamental political skill, so the Sophists placed special emphasis on the teaching of rhetoric and were the first to organize it into an art. Credited with being the first to suggest that there were two sides to every controversial question, Protagoras defined

the nature and function of the orator as the ability to speak with equal persuasiveness to them both and to fortify a weaker argument so as to make it more convincing. The Sophist Gorgias (c. 480-c. 370 B.C.E.) simply defined rhetoric as "the art of persuasion."

The methods of rhetorical training employed by the Sophists were the debate and the set speech. The debate was an imitation of the courtroom situation, wherein speakers had to present, as convincingly as possible, the arguments for both the prosecution and the defense. The set speech might exemplify the presentation of a policy before the popular assembly or present a persuasive reinterpretation of some conventional myth, offering a convincing reversal of value judgments on characters in the myth. Thus, the *Encomium of Helen*, a set speech by Gorgias, argued the view that Helen, far from being guilty of criminal adultery, was the innocent victim of forces beyond her control. Gorgias's *Encomium of Helen* neatly exemplifies some of the assumptions of Sophistic rhetorical theory: that human psychology may be understood in terms of physiochemical causation, that speech bears no necessary relationship to objective reality but plays on people's hopes and fears to dislodge firmly held convictions and moral principles and to implant new perspectives with the same inevitable efficacy that drugs have when administered to the body.

Unlike their most immediate intellectual predecessors, the Greek natural philosophers, the Sophists were more interested in exploring the relation of human beings to each other than to the cosmos. Sophistic anthropology and political science were consciously founded on humanistic assumptions rather than on traditionally recognized divinely sanctioned principles. Protagoras made the first widely publicized open declaration of agnosticism concerning the nature and activities of the gods, and he also propounded the doctrine of the relativity of human knowledge: "Of all things the measure is [each single] man, of things that are, that they are, and of things that are not, that they are not." With the logical priority of the individual over the group thus assumed, it is only reasonable to argue that the Sophists saw the values of any particular human community as artificial conventions, distinct from the conventions of other communities and imposing arbitrary limitations on an individual human being, whose natural inclination could be empirically recognized as essentially self-interested and aggressive. That *nomos*, the conventional values and laws of a particular community, were artificial limitations imposed on the universally self-assertive nature, or *physics*, of the individual thus became a widely accepted view in the later years of the fifth century B.C.E., a view finding var-

ied expression in literature as well as in formulations of public policy.

As a consequence of this view of the nature of individuals and of human communities, the principle of justice came to be defined by some Sophists, most notably by Thrasymachus of Chalcedon (fl. fifth century B.C.E.), as the "advantage of the stronger party" in any community. Traditionally, justice had been held to be a divinely sanctioned principle of distribution of rights and privileges in the human community, but it was now held by the Sophists to be a reflection of the power structure of any state. For example, in an oligarchy, a minority, by virtue of its control of the army and the police, enforces a distribution of wealth and privileges that benefits itself; in a democracy, the majority has seized and maintains power to assure an equality of distribution of rights and privileges. In Plato's *Politeia* (388-368 B.C.E.; *Republic*, 1701), Socrates sharply criticizes Thrasymachus's view of justice and argues that not only justice but also all moral virtues are objectively real and good in themselves. In other dialogues, Socrates opposes additional Sophistic teachings, including the idea that virtue is teachable. Socrates is arguably the most famous Athenian opposed to the views and practices of the Sophists; however, their oligarchical associations, their skepticism about traditional beliefs concerning the gods, and their educational emphasis on the credibility of an argument rather than its truth made them the objects of criticism by many Athenian citizens.

SIGNIFICANCE The impact of Sophistic rhetorical training on Athenian life is clearly evident in the literature of the later years of the fifth century B.C.E., especially in the history of Thucydides and the plays of Euripides and Aristophanes. A critical disposition of mind toward traditional values was fostered; eloquence of speech came to be admired and often to be practiced with a cynical awareness that an argument need not be valid to be persuasive; and there were growing doubts of the efficacy of traditional values to govern human conduct, which was increasingly viewed as governed by nonpredictable compulsions.

The impact of this analysis of human society in terms divorced from traditional moral sanctions was to undermine public confidence in, and voluntary submission to, constituted authority. Encouraged by the new perspective on humankind and society, groups of young noblemen, who were naturally most directly influenced because they were best able to afford Sophistic instruction, carefully studied the means of gaining power without scruples, and the later years of the Peloponnesian War were marked by vio-

lent social upheavals in many Greek states, upheavals made the more violent by the undermining of traditional moral scruples.

FURTHER READING

Barnes, Jonathan. *Early Greek Philosophy*. 2d rev. ed. New York: Penguin Books, 2001.

Dillon, John, and Tania Gergel. *The Greek Sophists*. New York: Penguin Books, 2003.

Gleason, Maud W. *Making Men: Sophists and Self-Presentation in Ancient Rome*. Princeton, N.J.: Princeton University Press, 1995.

Irvin, Terence, ed. *Socrates and His Contemporaries*. Vol. 2 in *Classical Philosophy*. New York: Garland, 1995.

Jarratt, Susan Carole Funderburgh, ed. *Rereading the Sophists: Classical Rhetoric Refigured*. 1991. Reprint. Carbondale: Southern Illinois University Press, 1998.

McComiskey, Bruce. *Gorgias and the New Sophistic Rhetoric*. Carbondale: Southern Illinois University Press, 2002.

Poulakos, John. *Sophistical Rhetoric in Classical Greece*. Columbia: University of South Carolina Press, 1995.

Waterfield, Robin, ed. *The First Philosophers: The Presocratics and Sophists*. New York: Oxford University Press, 2000.

Carl W. Conrad; updated by Diane P. Michelfelder

See also: Aristophanes; Athens; Education and Training; Euripides; Gorgias; Philosophy; Protagoras; Socrates; Thucydides.

Sophocles

PLAYWRIGHT

Born: c. 496 B.C.E.; Colonus, near Athens, Greece
Died: 406 B.C.E.; Athens, Greece
Category: Theater and drama

LIFE   Few facts about Sophocles (SAHF-uh-kleez) are known. He was born about 496 B.C.E. at Colonus in Attica, near Athens, and his father, Sophillus, was said by tradition to have been a carpenter, a blacksmith, or a sword-cutler. Perhaps he owned slaves skilled in these trades. At any rate, Sophocles apparently moved in the best society and was not lampooned by the comic writers for low birth, as was his rival Euripides. He married a
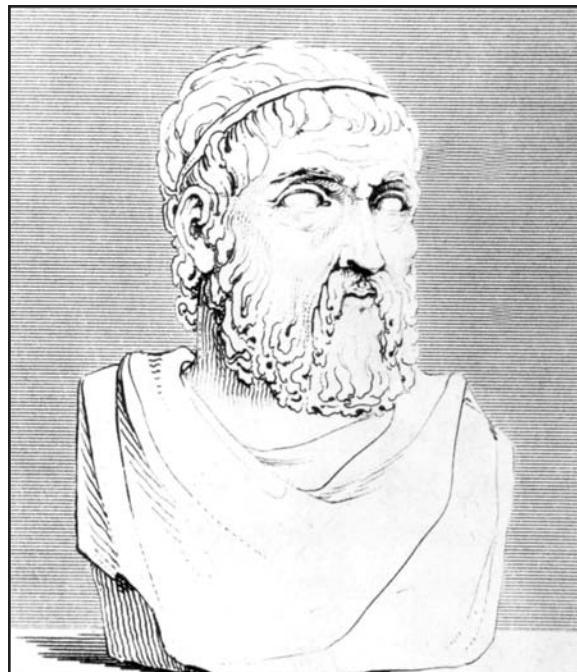
Sophocles.
(Library of Congress)

Principal Works of Sophocles

Aias, early 440's B.C.E. (*Ajax*, 1729)

Antigonē, 441 B.C.E. (*Antigone*, 1729)

Trachinai, 435-429 B.C.E. (*The Women of Trachis*, 1729)

Oidipous Tyrannos, c. 429 B.C.E. (*Oedipus Tyrannus*, 1715)

Ēlektra, 418-410 B.C.E. (*Electra*, 1649)

Philoktētēs, 409 B.C.E. (*Philoctetes*, 1729)

Oidipous epi Kolōnōi, 401 B.C.E. (*Oedipus at Colonus*, 1729)

Sophocles: The Plays and Fragments with Critical Notes, Commentary, and Translation in English Prose, pb. 1897 (7 volumes)

woman named Nicostrate, with whom he had a son, Iophon. His second wife, a woman of Sicyon, was, according to Athenian law, not legally a wife. Together they had several illegitimate children, including a son named Ariston, whose son Sophocles was legitimized, wrote tragedies, and staged his grandfather's *Oidipous epi Kolōnōi* (401 B.C.E.; *Oedipus at Colonus*, 1729) immediately after the latter's death. In his old age the playwright kept a mistress, Archippe, whom he named his heiress, but she was cheated of her legacy.

It is reported that as a boy Sophocles was handsome and well educated in the conventional music and gymnastics, and that he was chosen to lead the chorus that celebrated the victory of Salamis in 480 B.C.E. He studied music under Lampros, an outstanding professional musician (the term is broader than today), and he learned the art of writing tragedy from Aeschylus, with whom he was eventually to compete and whom he sometimes defeated. His first production was offered in 468 B.C.E., but the names of the tragedies then presented are not known with certainty. It is generally agreed that *Antigonē* (441 B.C.E.; *Antigone*, 1729) was the first of his surviving plays to be produced. This is dated by the fact that its popularity is credited with getting him elected to the board of ten generals (another of

whom was Pericles), whose term of office occurred during the Samian war of 441-439 B.C.E.

Sophocles was already a public figure. He had been elected to the board of Hellenotamiai, the treasurers of the Athenian League, in 443 B.C.E. This was the year in which the tribute list was revised, and therefore the office was exceptionally responsible.

It is likely that he held the generalship during the Peloponnesian War. Presumably Pericles held a low opinion of Sophocles' military ability, as he once said to the dramatist, "You may know how to write poetry, but you certainly don't know how to command an army." Sophocles was one of the ten commissioners in 413-411 B.C.E. that governed Athens after the failure of the Sicilian campaign. His direct involvement in public affairs extended over a period of some thirty years even as he was writing his plays—which eventually numbered more than 120.

An uncertain tradition connects Sophocles with the introduction of the worship of Asclepius, the god of healing, at Athens, makes him a priest of a mysterious healer god Alon (or Alkon), and has the Athenians decree him heroic honors under the name Dexion (Receiver) after his death. This tradition may reflect his interest in Ionian medicine. He certainly knew the historian Herodotus, and from the language of his plays, as well as from other sources, it is fairly certain that he was aware of the growing interest in the technical aspects of language, from which the sciences of grammar, rhetoric, and logic took their start.

Sophocles' personality impressed his contemporaries with its even temper and gentleness. He lived through the great Periclean Age of Athens—until 406 or 405 B.C.E.—and came to symbolize to a later generation the largeness, serenity, and idealism of that time. His dramas reflect these qualities in the idealized aspect of their heroes, the ease and skill of their dramatic construction, and the calm beauty of many of their choral odes. They have, however, something more than these qualities. The hero of a Sophoclean tragedy is at bottom intransigent. He is destroyed by circumstances only partly, if at all, of his own making, which would crush into nothingness a lesser man. Yet, though destroyed, he is not crushed. For the spectators, he retains in his ruin the integrity of his nature. Sophocles' dramatic skill consists in his ability to reveal this quality through speeches of the characters and songs by the chorus. His heroes are intelligent. Though they do not foresee their approaching doom, they recognize it when it is at hand for what it is. The action of most of the tragedies consists of showing by dialogue or monologue the steps by which this awareness is achieved. Sophocles uses the cho-

rus well to heighten this effect. The chorus sympathizes with the hero but feels terror at his suffering. The chorus often gives expression to pessimism about life as a result of being close observers of the tragic fate of the hero. This pessimism is often wrongly attributed to Sophocles himself.

Not all of his seven extant tragedies exactly fit this pattern. Sophocles had a variety of things to say, but he is most Sophoclean in the plays that do fit it to a greater or lesser degree. Antigone, the daughter of Oedipus, is the starkest tragic figure in her self-isolation in the cause of her brother's burial. *Oidipous Tyrannos* (c. 429 B.C.E.; *Oedipus Tyrannus*, 1715) shows the hero weaving for himself an involuntary net of dire circumstance to discover his own undoing. In his last play, *Oedipus at Colonus*, Sophocles shows the same hero, still maintaining his integrity and ending in the awe-filled isolation of a mysterious death. *Aias* (early 440's B.C.E.; *Ajax*, 1729) is a variation on this theme. The hero has in madness disgraced himself. Suicide and its consequences in regard to his burial raise the problem of the place of the hero in a world of politicians and small-minded people. Herakles in *Trachinai* (435-429 B.C.E.; *The Women of Trachis*, 1729) liter-

A depiction of Oedipus at Colonus, the subject of one of Sophocles' greatest plays. (F. R. Niglutsch)

ally goes through fire to purge his human weakness. Only the *Philoktētēs* (409 B.C.E.; *Philoctetes*, 1729) mutes the theme. Though the hero suffers and stands firm, a happy ending is brought about by the intervention of a god. *Ēlektra* (418-410 B.C.E.; *Electra*, 1649), dealing with the old theme of the punishment of the murderers of Agamemnon, is more a melodrama than a tragedy. Orestes and Electra do the bloody deed and rejoice at the end. They, too, preserve their integrity but at the cost, for the spectators, of appearing devoid of human feeling. This statement could not be made of any other known Sophoclean heroes.

INFLUENCE   Aristotle in *De poetica* (c. 335-323 B.C.E.; *Poetics*, 1705) credits Sophocles with adding a third actor, inventing scene-painting, and increasing the size of the chorus from twelve to fifteen members. These innovations increased the complexity of the dramatic action and heightened the sense of realism. Sophocles lacks Aeschylus's cosmic grandeur and his grim, majestic gods that intervene directly in human affairs. In Sophocles the gods are more hidden, manifesting themselves in oracles and in human-kind's inner nature. If Sophocles' characters are less human than those of Euripides, they are more recognizable as fellow creatures and therefore more sympathetic than the personages of Aeschlyus. Sophocles' language is tenser and more ironic than that of Aeschylus, his poetry more meta-phoric, allusive, and supple. Sophocles was the most influential of the great Greek dramatists. His emphasis on a single tragic hero set the pattern for Western tragedy which prevails to this day.

FURTHER READING

Beer, Josh. *Sophocles and the Tragedy of Athenian Democracy*. Westport, Conn.: Praeger, 2004.

Bloom, Harold, ed. *Sophocles*. Philadelphia: Chelsea House, 2003.

Budelmann, Felix. *The Language of Sophocles: Communality, Communication, and Involvement*. New York: Cambridge University Press, 2000.

Edinger, Edward F. *The Psyche on Stage: Individuation Motifs in Shakespeare and Sophocles*. Toronto: Inner City Books, 2001.

Griffin, Jasper. *Sophocles Revisited: Essays Presented to Sir Hugh Lloyd-Jones*. New York: Oxford University Press, 1999.

Ormand, Kirk. *Exchange and the Maiden: Marriage in Sophoclean Tragedy*. Austin: University of Texas Press, 1999.

Segal, Charles. *Tragedy and Civilization: An Interpretation of Sophocles.* Norman: University of Oklahoma Press, 1999.

Robert G. Blake

See also: Aeschylus; Aristotle; Euripides; Herodotus; Literature; Performing Arts; Pericles.

Spartan-Achaean Wars

The struggle for power between Greece, Macedonia, and Sparta ended in Rome's declaration of war on Macedonia and the beginning of its conquest of Greece.

Date: 228-188 B.C.E.
Category: Wars and battles
Locale: Greece and Macedonia

SUMMARY   In 279 B.C.E., an army of Celts, or Gauls, marched through Macedonia into Greece. At the same time, a revolution broke out in Macedonia. The Gauls advanced on Apollo's temple at Delphi but were repulsed by a terrible storm and a strong Greek force. The surviving Gauls crossed over into Asia Minor, where they butchered all the men and boys, old women, and babies. After suffering years of such devastation, the Greeks of Asia bought off the invaders and persuaded them to go into northern Phrygia. About 279 B.C.E., Aetolia began to organize the cities of northern Greece into the Aetolian League, and about the same time, the Achaean League of Patrae, Dyme, Ellene, and other towns began to attract many cities of the Peloponnese.

Aratus of Sicyon (271-213 B.C.E.) transformed the Achaean League into a first-class power. Through negotiation, he persuaded all areas of the Peloponnese except Sparta and Elis to join the league (245-235 B.C.E.). With a few hundred men, he entered Corinth (243 B.C.E.), defeated the Macedonian troops, and freed the city. Passing on to the Piraeus, he bribed the Macedonian garrison to surrender and liberated Athens. Until its conquest by Rome, Athens enjoyed a unique self-government. Although it was militarily powerless, it was left intact because its universities made it the intellectual capital of the Greek world.

At the height of their power, the Aetolian and Achaean Leagues began to weaken because of internal class wars and war with each other. In 220 B.C.E., the Aetolian League, with Sparta and Elis, fought the Social War against the Achaean League and Macedonia. Aratus had built his reputa-

tion on defending freedom, but it was soon learned that he was also the protector of wealth or property. Because of this, the poor felt disenfranchised and began to turn against the government and toward Macedonia.

Macedonia was ruled by Antigens III, who served as regent for his stepson Philip. In 221 B.C.E., when Philip V (238-179 B.C.E.) came to power, he began a long reign of war. During this time, he enlarged and enriched Macedonia. In 215 B.C.E., he aligned himself with Hannibal and Carthage. This was to have grave consequences for Greece concerning the Romans. In 229-228 B.C.E., Rome had been campaigning against pirates in Illyria. Then in 218-201 B.C.E., it was preoccupied with and became drained by the Second Punic War with Hannibal. Only one year later, however, Rome declared war on Macedonia and began the conquest of Greece.

During all this time, the class war had continued. The people of Sparta overthrew the government and set up a revolutionary dictatorship. Philopoemen, who had succeeded Aratus as head of the Achaean League (208 B.C.E.), invaded Laconia and restored the rule of property. As soon as Philopoemen had gone, the people rose up again and set up Nabis (d. 192 B.C.E.) as dictator (207 B.C.E.) of Sparta. He gave citizenship to all freemen and freed all the helots. When the rich obstructed him, he confiscated their wealth and cut off their heads. The news of his actions spread abroad, and Nabis found it easy to gain the help of the poorer classes to conquer Argos, Messenia, Elis, and part of Arcadia.

The Achaean League was unable to overthrow him and appealed to Rome for aid. In 195 B.C.E., the Romans sent Titus Quinctius Flamininus with an army, but Nabis offered such strong resistance that the Romans accepted a truce. Nabis was to release the imprisoned rich but would retain his power. Shortly following this arrangement, Nabis was assassinated by an agent of the Aetolian League (192 B.C.E.). Four years later, Philopoemen marched in again, bolstered up the oligarchs, abolished the Lycurgean regimen, and sold most of Nabis's followers into slavery.

SIGNIFICANCE   With the end of the revolution came the end of Sparta. The city continued to exist, but it played no further part in the history of Greece.

FURTHER READING

Boardman, John, et al. *Greece and the Hellenistic World*. New York: Oxford University Press, 1988.

Cartledge, Paul, and Antony Spawforth. *Hellenistic and Roman Sparta: A Tale of Two Cities*. 2d ed. London: Routledge, 2002.

Montagu, John Drogo. *Battles of the Greek and Roman Worlds: A Chronological Compendium of 667 Battles to 31 B.C.* Mechanicsburg, Pa.: Stackpole Books, 2000.

Hugh J. Phillips

See also: Achaean League; Aetolian League; Macedonia; Philip V; Philopoemen.

Spartan Constitution

The Spartan constitution provided stability as long as this city-state was the dominant Hellenic power. However, when Thebes defeated Sparta, the resulting constitutional crisis sent the city-state into decline, from which it never fully recovered.

Date: c. 900-c. 200 B.C.E.
Category: Law
Locale: Sparta, Greece

SUMMARY   Kings ruled Sparta (more properly Lacedaemon) long after the rest of Greece abandoned monarchy, although the survival of the crown owed largely to its weakness. Plato, Xenophon, and Plutarch greatly admired Sparta's mixed constitution, created, according to legend, by a prince named Lycurgus (dated variously between 900 and 650 B.C.E.).

Lacedaemon had two kings from rival dynasties that traced their origin to twin descendents of Heracles. The dynasties were called the Agiad and Eurypontid lines after early kings. Members of one family could not occupy the throne of the other dynasty, a rule violated only once, when the last Agiad king, Cleomenes III (r. 235-222 B.C.E.), placed his brother Eucleidas (r. 227-222 B.C.E.) upon the Eurypontid throne. Herodotus and Plutarch say that the kings' authority primarily applied to military and religious matters. They led the army in war and served as priests of Zeus in sacral matters. They received the honor of double portions of food at dinner.

The executive branch consisted of the kings and five annually elected ephors (or overseers). The ephors surpassed the kings in authority and could indict and depose the kings. Citizens over the age of thirty could be elected ephor for a one-year term without salary. The legislature (*gerousia*) consisted of the two kings and twenty-eight senators (*gerontes*) over the age of sixty, elected for life. Each man cast one vote. The *gerousia* exercised the authority to endorse or block bills before they were sent to the people for ratification by voice vote in the Assembly.

The Spartan constitution featured many checks and balances. Magistrates had the power to limit other officials. For example, two of the five

ephors accompanied the king on campaign to monitor his conduct. Terms of one year prevented entrenched power. A review of one's acts followed. Reelection was permitted after a lull.

Spartan society greatly differed from other Greek poleis. Laws were orally recited, never written. Lycurgus supposedly outlawed money (save heavy iron spits) to prevent greed and competition. Marriage was by prearranged abduction. Adultery was no crime, for the state encouraged the birth of healthy citizens. Women enjoyed rights unseen elsewhere in Greece. Most important, whereas other Greeks farmed, Spartans drilled. Lycurgan legislation required all males, starting at age seven, to enter the *agogē* system, whereby they trained as soldiers. State-owned serfs, called helots, who greatly outnumbered the citizens, farmed the land. The Spartans feared a helot rebellion, so they suppressed them with random acts of terrorism. Thus, both parties lived in fear. Not surprisingly, two great rebellions occurred, about 650 and 464 B.C.E.

SIGNIFICANCE   When Thebes defeated Sparta in 362 B.C.E., it liberated the helots, breaking the Lycurgan system. Depleted of manpower by military defeats and deprived of their serf labor force, Lacedaemon suffered a double disaster. The old constitution proved anachronistic, forcing efforts, especially under Agis IV (244-241 B.C.E.), to revise and later abandon it.

FURTHER READING

Cartledge, Paul. *Sparta and Lakonia: A Regional History, 1300-362 B.C.* New York: Routledge, 2002.

Cawkwell, G. L. "The Decline of Sparta." *Classical Quarterly* 33 (1983): 385-400.

Chrimes, K. M. T. *Ancient Sparta: A Re-examination of the Evidence*. Reprint. Manchester, England: Manchester University Press, 1999.

Forrest, W. George. *A History of Sparta*. 2d ed. New York: W. W. Norton, 1968.

Jones, A. H. M. *Sparta*. Cambridge, Mass.: Harvard University Press, 1967.

Michell, Humfrey. *Sparta*. Cambridge, Mass.: Harvard University Press, 1964.

Piper, Linda J. *Spartan Twilight*. New Rochelle, N.Y.: Aristide D. Caratzas, 1986.

Gaius Stern

See also: Cleomenes III; Government and Law; Lycurgus of Sparta.

Spartan Empire

After its defeat of Athens in the Second Peloponnesian War, Sparta established a short-lived empire in mainland Greece and western Asia Minor.

Date: 404-371 B.C.E.
Category: Cities and civilizations
Locale: Greece, Aegean Sea, western Asia Minor (later Turkey)

SUMMARY   Sparta exercised its military power primarily through the Peloponnesian League, an alliance founded in the sixth century B.C.E. Allies were drawn primarily from the Peloponnese but also included the city of Thebes and a few other outside cities. League members were allied directly to Sparta and, at least originally, agreed to follow the Spartans wherever they led. The Spartans promised to aid their allies in the event of attack. The Peloponnesian League had no standing army, navy, or treasury. Armies were raised for specific expeditions, and the Spartans determined what forces each ally was to supply.

When the Persian king Xerxes I launched his invasion of Greece in 480 B.C.E., the Greeks chose the Spartans to lead them in the defense of their country. Sparta's hoplite infantry proved itself at Plataea (479 B.C.E.), but the Spartans then turned their attention to internal affairs and allowed the Athenians to continue the war against Persia. Later events drew Sparta and Athens into the Peloponnesian Wars (460-404 B.C.E.), and the Athenian surrender (404 B.C.E.) made Sparta the undisputed military power of the Greek world.

The Spartans fought the Peloponnesian War to free the Greeks from Athenian imperialism. In victory they proved just as oppressive. The Spartans imposed tributes, installed pro-Spartan governments, and placed military governors (*harmosts*) and garrisons in the cities freed from Athens. Resistance to Spartan power first came from Persia. In 400 B.C.E., the Persians demanded the submission of the Greek cities of western Asia Minor. The Spartans had recognized Persian control over these cities in return for

Ancient Sparta. (F. R. Niglutsch)

Persian support during the final phase of the Peloponnesian War, but they now reversed that policy and dispatched forces to Asia Minor to protect the Greeks there (400-394 B.C.E.).

While the Spartans campaigned against Persia, resentment against Spartan rule in Greece mounted and led to the outbreak of the Corinthian War (395-386 B.C.E.). A coalition consisting of Thebes, Corinth, Athens, and Argos achieved some modest success against the Spartans, but with the recall of the Spartan king Agesilaus II from Asia Minor (394 B.C.E.), coalition forces were driven into Corinth, and the war in Greece reached a stalemate. At sea, a Persian fleet commanded by the exiled Athenian general Conon defeated the Spartan fleet at Cnidus (394 B.C.E.), ending Spartan ambitions in Asia Minor. The Spartans once again reversed their policy and secured the backing of Persia by abandoning the Greeks of Asia Minor. The King's Peace (386 B.C.E.), also known as the Peace of Antalcidas (the Spartan Antalcidas negotiated its terms), ended the Corinthian War by guaranteeing the autonomy of all Greek states except for those of Asia Minor, which now became Persian subjects.

With the King's Peace, Sparta reached the height of its power. The Spartans acted as guarantors of the peace and used the peace terms as a pretext

to interfere in the internal affairs of Mantinea, Phlius, and the Chalcidian League (385-379 B.C.E.). Spartan imperialism culminated in the seizure of the Cadmea, the citadel of Thebes (382 B.C.E.), by a Spartan commander. This act outraged other Greeks, but although the Spartans fined the responsible commander, they kept a garrison in Thebes in blatant violation of the King's Peace. The Thebans expelled the Spartans with some assistance from the Athenians (379 B.C.E.), and when another Spartan commander attempted a raid on Piraeus, the port of Athens (378 B.C.E.), the Athenians joined the Thebans in war against Sparta.

The Athenians formed the Second Athenian League to resist Spartan aggression (378 B.C.E.). On land, fighting was indecisive, but at sea, an Athenian fleet defeated the Spartans at Chios (376 B.C.E.). A peace treaty was signed in 375 B.C.E., but fighting broke out again in 373 B.C.E. and ended with peace negotiations at Sparta (371 B.C.E.). When a dispute arose between the Thebans and Spartans over the signing of this peace treaty, the Spartans dispatched an army to Boeotia to punish Thebes. The Thebans, however, led by their general Epaminondas, defeated this Spartan army decisively at Leuctra (371 B.C.E.).

The loss at Leuctra was the product of a combination of socioeconomic, political, and military causes, including a sharp decline in Spartan manpower. It also signaled the end of Spartan military power in Greece. Epaminondas soon led an army into the Peloponnese, freed the Messenian helots, and set up a new state in Messenia (369 B.C.E.). The Spartans never recovered from the loss of Messenia, and although they played a role in later Greek wars and politics, their military power became a thing of the past.

SIGNIFICANCE   The Spartans were the preeminent warriors of the ancient Greek world. Their strength derived from their control of Messenia, a region in southwestern Greece, which the Spartans conquered in the First and Second Messenian Wars (c. 736-600 B.C.E.). The Messenians worked their land as state slaves for the Spartans. Thus freed from agricultural labor, the Spartans devoted their lives to warfare. Spartan boys were taken from their families at age seven. Their education stressed obedience and endurance along with military training. At age twenty, Spartan men became full citizens, but they lived in communal barracks until age thirty and remained on active duty until the age of sixty.

FURTHER READING

Cartledge, Paul. *Agesilaos and the Crisis of Sparta*. Baltimore: Johns Hopkins University Press, 1987.

_____. *Sparta and Lakonia: A Regional History, 1300-362 B.C.* 2d ed. New York: Routledge, 2002.

_____. *The Spartans: An Epic History*. London: Channel Four Books, 2002.

_____. *The Spartans: The World of the Warrior-Heroes of Ancient Greece, from Utopia to Crisis and Collapse*. Woodstock, N.Y.: Overlook Press, 2003.

Cawkwell, G. L. "The Decline of Sparta." *Classical Quarterly* 33 (1983): 385-400.

Hamilton, Charles D. *Agesilaus and the Failure of the Spartan Hegemony*. Ithaca, N.Y.: Cornell University Press, 1991.

Ober, Josiah. "The Evil Empire." *MHQ: The Quarterly Journal of Military History* 10 (1998): 24-33.

Powell, Anton. *Athens and Sparta: Constructing Greek Political and Social History from 478 B.C.* 2d ed. New York: Routledge, 2001.

James P. Sickinger

See also: Agesilaus II of Sparta; Epaminondas; King's Peace; Leuctra, Battle of; Messenian Wars; Peloponnesian Wars; Plataea, Battle of; Xerxes I.

Speusippus

Philosopher

Born: c. 407 B.C.E.; place unknown
Died: 339-338 B.C.E.; place unknown
Category: Philosophy

LIFE   Speusippus (spyew-SIHP-uhs), an Athenian, was the son of Eurymedon and Plato's sister Potone. He probably entered Plato's Academy when it was founded and is known to have traveled with Plato to Sicily in 361 B.C.E. After Plato's death, he became head of the Academy, a position he held until his own death. Little else is known about his life.

INFLUENCE   In the ancient world, Speusippus was known for having written a number of books on philosophy, of which only fragments remain. He disagreed with Plato on a number of points, such as the nature of pleasure (which he regarded as an evil), definition (which he regarded as impossible without knowledge of all that exists), and the forms (whose existence he denied). Although it is speculative, it seems likely that he criticized Plato using the notorious "Third Man" argument (infinite regression). He in turn was criticized by Aristotle because he believed in a strict separation of different kinds of reality (such as sensible things and numbers). Aristotle likened this to a bad tragedy, saying that nature is not constructed from disconnected episodes.

FURTHER READING
Brunschwig, Jacques, and G. E. R. Lloyd, eds. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.
Dancy, R. M. "Ancient Non-Beings: Speusippus and Others." *Ancient Philosophy* 9 (1989): 207-243.
_____. *Two Studies in the Early Academy*. Albany: State University of New York Press, 1997.

Falcon, Andrea. "Aristotle, Speusippus, and the Method of Division." *Classical Quarterly* 50, no. 2 (2000): 402.

Guthrie, W. K. C. *A History of Greek Philosophy*. 6 vols. New York: Cambridge University Press, 1978-1990.

Taran, Leonardo. *Speusippus of Athens: A Critical Study with a Collection of the Related Texts and Commentary*. Leiden, Netherlands: E. J. Brill, 1981.

John Pepple

See also: Aristotle; Philosophy; Plato.

Sports and Entertainment

The first detailed description of sport in the Western world is found in 800 B.C.E., and about two centuries later, drama began to develop in Athens and elsewhere in Greece, as the festivals honoring the god Dionysus became as much public entertainment as religious observance.

Date: c. 800-31 B.C.E.
Category: Sports; theater and drama

THE OLYMPICS   In Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611), the hero Achilles honors the slain Patroclus, his dearest friend, with a lavish funeral. Athletic games are a part of the funeral celebration, and Achilles awards prizes to the winners. Chariot races, foot races, spear throwing, and wrestling matches are among the contests described. It is possible that games such as Homer describes date from the Mycenaean period because he is recounting events that supposedly preceded his own time by several centuries. However, he may have been projecting backward in time a portrait of Olympic Games with which he was familiar in his day. It is believed that Homer composed the *Iliad* in the century in which information about the Olympic Games is officially recorded for the first time.

The chronographer Eusebius of Caesarea (c. 260-c. 399 C.E.) recorded the winners of each Olympic festival from 776 B.C.E. until 217 C.E. However, the games may well have begun earlier than the former date. The four Panhellenic athletic competitions were the Olympic Games and the Nemean Games honoring Zeus, the Pythian Games honoring Apollo, and the Isthmian Games dedicated to Poseidon at Corinth. Of these, the Olympic Games were the most prestigious and were held once every four years at the first full Moon following the summer solstice. The four-year period between Olympic festivals was known as an Olympiad. The various Greek city-states set aside their political disputes during the athletic competitions.

No barbarian (one whose native language was not Greek) was allowed to compete, and initially, only free men could compete. After 632 B.C.E., however, boys were accepted as competitors, and eventually, during the
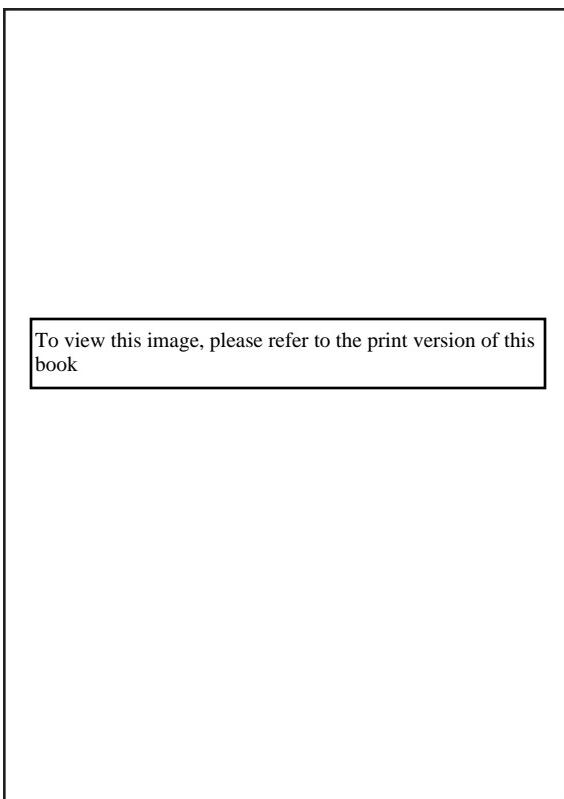
To view this image, please refer to the print version of this book

The Greeks were fond of games and competitions. Here, the winner of a contest is crowned with laurel. (North Wind Picture Archives)

Roman period, the Greek language restriction was waived for the Romans themselves. The earliest Olympian events were foot races, wrestling, and throwing events. By the seventh century B.C.E., chariot racing was featured, and from 472 B.C.E. onward, the games were expanded to include horse racing (the prize was awarded to the horse's owner, not its rider), the discus throw, the javelin throw, boxing, the pentathlon, and the *pankration*. Pentathlon, which means "five contests," consisted of jumping, wrestling, the javelin, the discus, and running. The *pankration* was a "no-holds-barred" form of wrestling.

The athletic games, like the Greek drama that would develop somewhat later, were acts of worship as well as entertainment. The poet Pindar (c. 518-c. 438 B.C.E.) often emphasizes the religious or mythological aspects of the athlete's striving in his works. So sacred was the area where the games took place that no slaves or women, excepting the local priestess of

783

Demeter, were permitted to enter. Any transgressor was hurled to his or her death from the Typaeon Rock.

Athletes were required to train for a minimum of ten months before they competed. During the final thirty days before the festival, they resided in a special gymnasium at Olympia itself. There, under the supervision of the Hellenodicae, a board of ten men who also served as referees during the games, the athletes ran and threw the javelin or the discus. The victory prize was a wreath of olive leaves, but the competing city-states often supplemented the official prize with a monetary award. Ironically, considering the heavy emphasis placed upon the amateurism of the Olympian during most of the twentieth century, the winning athletes of ancient times often received awards that made them rich for life.

DRAMA   In the sixth century B.C.E. or earlier, the Greeks established an annual festival to honor Dionysus (also known as Bacchus and Iacchos), god of fecundity, wine, and bounty. The City, or Great, Dionysia was celebrated in March and featured a chorus of fifty singers and dancers whose performance of the dithyramb, a wildly emotional tribute to Dionysus, was a key part of the religious rites. Eventually, to the cosmopolitan City Dionysia was added a second, domestic festival, the Lenaea ("wine press"), held in January. The site of each festival was a large outdoor theater built into a hillside. The spectators-worshippers would enter from above, ranging down the incline, with the priest of Dionysus and city dignitaries seated closest to the performers.

The first evolution of the chorus produced a leader who, presumably, would take occasional solo turns during the performance. However, until a performer existed apart from the chorus to ask its members questions, to be questioned by them, and to perhaps challenge assertions made in their lyrics, no absolute dramatic form was possible. Sometime during the last one-third of the sixth century B.C.E., Thespis, an Athenian of whom little is known historically, is said to have invented this character, the first actor. Thus, the performances were changed from a pageant of song and dance into drama.

The traditional date for the appearance of tragedy as a part of the City Dionysia is 534 B.C.E., and tragedies appear to have been acted as a part of the festival every year thereafter. No comedy is mentioned as having been performed at the City Dionysia until 486 B.C.E. The dramas at the Lenaea were solely comic in 442 B.C.E., and although tragedy was added in 432 B.C.E., comedy continued to dominate.

The third, fourth, and fifth days of the City Dionysia were given over to tragic and comic contests. During the Peloponnesian War (431-404 B.C.E.), tragedies were performed in the mornings, comedies in the afternoons. At the Lenaea, the number of comedies was reduced to three for the duration of the Peloponnesian War. Before and after the war, however, five comic poets and two tragic poets regularly competed.

According to tradition, Thespis won the first dramatic prize awarded at a Dionysian festival in 534 B.C.E. Some classical scholars have speculated that this prize was a goat, a not insignificant award in ancient Greece. Further, the prize may have been appropriate because the etymology of the word "tragedy" can be traced to a word meaning "song of goats," and Thespis's performances were perhaps rather crude representations of the doings of satyrs, lustful, mischievous goat-men. Eventually, the winning dramatist received a monetary prize donated by a prominent Athenian. Each donor was chosen by the city government before the competition began.

In the competitions, each playwright produced three tragedies and a satyr play, a burlesque on a mythic theme. The three plays could form a trilogy, portraying successive stages of one extended action, or they could tell quite separate stories. The tragedies were composed as poetry, the meters of which were prescribed according to strict rules. The subject matter was limited to Greek history and mythology, but playwrights were allowed wide latitude in handling the material so as to develop the desired theme. The gods of the Greeks were willful, inconstant in their sympathies, and frequently the source of disorder and strife. To the playwrights fell the lot of supplying a moral dimension to the worship of Dionysus and the other gods. As a result, during the fifth century B.C.E., the great Athenian tragedians dramatized the deepest and subtlest moral conflicts of humankind. Only one satyr play has survived, but it is known that these short plays were bawdy farces, the exact opposite of the three tragedies that preceded them.

Unlike the tragedians, the Greek comedians entered only one play in each contest and were not restricted in their subject matter. They could deal with contemporary affairs. The term "Old Comedy" was coined merely to distinguish it from the comedy that developed later (New Comedy). The later playwrights eschewed the violent attacks on living persons and wrote more of a comedy of situation. This New Comedy of the Greeks served as a model for the Latin comedies that eventually flourished in the Roman world.

The audiences for these plays, including both men and women, were huge—the open-air Theater of Dionysus in Athens could seat seventeen

thousand spectators. Closest to the audience was the *orchestra*, a semicircular dancing place for the chorus. Immediately beyond the *orchestra* was the acting area behind which was the *skene*, a tall facade indicating the setting of the play. Still further to the rear was an altar where the priest of Dionysus performed some type of ritual. The actors, all male, wore elaborate costumes and large masks, reflecting the dominant emotion of the character. The *kothornos* (cothurnus), a high, thick-soled boot or buskin, was worn by each actor to make him appear taller to the audience, many of whom were very far away. The actors entered and exited through openings in the *skene*.

FURTHER READING

Casson, Lionel. *Masters of Ancient Comedy: Selections from Aristophanes, Menander, Plautus, Terence*. New York: Macmillan, 1960.

Drees, Ludwig. *Olympia: Gods, Artists, and Athletes*. New York: Praeger, 1968.

Golden, Mark. *Sport and Society in Ancient Greece*. New York: Cambridge University Press, 1998.

Miller, Stephen G. *Ancient Greek Athletics*. New Haven, Conn.: Yale University Press, 2004.

_____. *Arete: Greek Sports from Ancient Sources*. Berkeley: University of California Press, 2004.

Nardo, Don, ed. *Greek Drama*. San Diego, Calif.: Greenhaven Press, 2000.

Phillips, David J., and David Pritchard. *Sport and Festival in the Ancient Greek World*. Oakville, Conn.: David Brown, 2003.

Reese, Anne C., and Irini Vallera-Rickerson. *Athletries: The Untold History of Ancient Greek Women Athletes*. Costa Mesa, Calif.: Nightowl, 2002.

Storey, Ian Christopher, and Arlene Allan. *A Guide to Ancient Greek Drama*. Malden, Mass.: Blackwell, 2005.

Thomson, George. *Aeschylus and Athens: A Study in the Social Origins of Drama*. London: Lawrence and Wishart, 1973.

Patrick Adcock

See also: Daily Life and Customs; Homer; Literature; Mythology; Olympic Games; Performing Arts; Pindar; Religion and Ritual; Theater of Dionysus; Thespis.

Stesichorus

POET

Born: 632/629 B.C.E.; Himera, Sicily (now near Termini Imerese), or Matauros (now Gioia Tauro), Italy
Died: 556/553 B.C.E.; place unknown
Category: Poetry; literature

LIFE   Practically nothing is known of the life of Stesichorus (stuh-SIHK-uh-ruhs). Ancient Greek tradition places him either in Himera or in Matauros. He composed lyric poetry for individual performance with lyre and perhaps for chorus. As a working poet of the era, he probably was patronized by aristocratic families and cities for which he composed works as part of civic celebrations. This relationship between poet and patron is better documented for Stesichorus's successors: Simonides, Pindar, and Bacchylides. The Greek historian Pausanias relates the fanciful story that Stesichorus was blinded for portraying Helen as an adulterer who followed Paris (Alexandros) to Troy. Stesichorus's retraction, which survives in fragments, gives an alternate version in which Helen's phantom image had gone to Troy, thus proving the real Helen's virtue. Pausanias says that as a result Stesichorus was given back his sight. The poet's works were collected in twenty-six books, of which quotations and fragmentary papyri survive. His poems achieve a heightened emotional effect from their combination of Homeric and other epic narratives with lyric meters.

INFLUENCE   Stesichorus's recastings of epic narratives of Troy (*Wooden Horse*, *Sack of Troy*, *Homecomings*, *Helen*, and *Oresteia*), stories of Thebes (*Eriphyle*, *Europia*, and a work on Oedipus's sons), Heracles' exploits (*Cycnus*, *Cerberus*, *Geryoneis*), and other mythological traditions (*Calydonian Boar Hunt*) became a valuable storehouse of material and storytelling patterns for the choral lyric poets Pindar and Bacchylides, for the Greek tragedians Aeschylus and Euripides, and even for Athenian vase painters.

FURTHER READING

Campbell, David A. *Greek Lyric*. Cambridge, Mass.: Harvard University Press, 1993.

Hutchinson, G. O. *Greek Lyric Poetry: A Commentary on Selected Larger Pieces*. New York: Oxford University Press, 2001.

Mulroy, D. *Early Greek Lyric Poetry*. Ann Arbor: University of Michigan Press, 1992.

Segal, C. "Stesichorus." In *The Cambridge History of Classical Literature*. Vol. 1. Cambridge, England: Cambridge University Press, 1984.

Willink, C. W. "The Metre of Stesichorus PMG 15/192." *Mnemosyne* 55, no. 6 (November, 2002): 709-711.

Marc Mastrangelo

See also: Bacchylides; Literature; Lyric Poetry; Pindar; Simonides; Troy.

Stoicism

By positing a universal moral law independent of cultures and religions, Stoicism (STO-us-sih-zuhm) established the foundations of modern conceptions of human rights and law based on human reason.

Date: c. 300 B.C.E.
Category: Philosophy
Locale: Athens

SUMMARY   The formulation of the Stoic concept of natural law was the logical culmination of trends in cosmological thought and political development in the Greek world after the time of Hesiod (fl. c. 700 B.C.E.). Implicit in Hesiod's *Theogonia* (c. 700 B.C.E.; *Theogony*, 1728) is an understanding of the world order as political in nature and of physical nature as obedient to the orderly processes of thought in the human mind. Early Ionian philosophy, especially that of Anaximander (610-546/545 B.C.E.), had given explicit formulation to these implications of Hesiod's poem in the concepts of a cosmic justice governing all natural phenomena; the logos of Heraclitus of Ephesus (c. 540-c. 480 B.C.E.) expressed an active rational principle permeating all nature and directing its phenomena.

Although these cosmological ideas were themselves derived from the political framework of the polis (city-state), there seems to have been no reapplication of them to the political and moral relationships of persons within different political and ethnic communities of the world until the mid-fifth century B.C.E. At that time, the Sophists called attention to the relativity of current moral and political standards, or *nomos*, in different communities and then pointed to a common human nature, or *physis*, with laws of its own that might well conflict with laws of human communities.

As the institutions of the Greek polis were losing their power to command the loyalties of individuals, the Athenian Socrates (c. 470-399 B.C.E.) postulated an objective and rational standard of moral human behavior based on the nature of the individual man as a rational and social being. Plato (c. 427-347 B.C.E.) further developed this conception of a rational hu-

man nature and a rational moral law in the *Politeia* (388-368 B.C.E.; *Republic*, 1701) and the *Nomoi* (360-347 B.C.E.; *Laws*, 1804). Philosophy of the fourth century B.C.E. failed to realize the universalist implications of these ideas, probably because the polis remained the only obviously self-validating type of human community; but the conquests of Alexander demolished such claims for the polis and created in fact a universal human cultural community throughout the civilized areas of the eastern Mediterranean world. Koine Greek became a common language of international commerce and culture, and through this medium the cultural heritages of Greeks and "barbarians" cross-fertilized each other.

The earliest explicit recognition of the community of humankind seems to have been more a negative statement of the individual's rejection of ties to the local community than a positive affirmation of human brotherhood. The Cynic Diogenes (c. 412/403-c. 324/321 B.C.E.) is said to have been the first to call himself a "citizen of the world" by way of denying any personal obligation to the polis. Far from being a political idealist, Diogenes held that all humans and beasts are related inasmuch as humans are beasts. All culture is artificial; a person keenly aware of what nature requires will find contentment without heeding the conventions of the community in which the person happens to reside.

The Stoic school of philosophy was established by Zeno of Citium (c. 335-c. 263 B.C.E.) about 300 B.C.E. and received its name from Zeno's practice of teaching from the porch (*stoa*) at the Athenian market. It was more fully developed and disseminated by Zeno's successors, Cleanthes (c. 331-c. 232 B.C.E.) and Chrysippus (c. 280-c. 206 B.C.E.). Stoicism was the dominant philosophy of educated persons in the Hellenic world for five hundred years until it was replaced by Christian thought, which incorporated many of its tenets, especially that of natural law. Stoicism has three main periods referred to as Old Stoicism, Middle Stoicism, and Roman Stoicism. It is the first and last periods which are important to the conception of natural law.

The basis for natural law theory developed in Old Stoicism and was given its practical application in the form of Roman law and governance during the period of Roman Stoicism. Stoicism developed out of Cynicism and evolved more systematically the Cynic school's conception of "the life according to nature." While the Cynics, however, had set a low estimate on a person's rational capacity, the Stoic conception of persons and their place in nature laid a supreme value on this rational capacity. Taking the cosmology of Heraclitus as a physical foundation for his system, Zeno postulated

a cosmic monism of a pantheistic nature in which Logos, or "active reason," pervades all nature and determines all events and also provides a moral law. God is present in all nature, yet God, or Logos, has consciousness only in the souls of persons and in the totality of the universe. Since God and persons as conscious participants in the events of nature and of history are thus distinguished from plants, animals, and inorganic nature, God and all persons are bound together in a natural community of all rational beings.

The Stoic ethic comprises two complementary levels of the rational life according to nature. One is the inner level of assent by the Logos within to the pattern of events determined by the universal Logos, a recognition of the necessity and rationality of all that does in fact occur, contentment with fate, or in Stoic diction *apatheia*, imperturbability. Yet on the external level of practical moral response to critical choices confronting the individual, reason guides choice to fulfillment of duty. Duty is that portion of the responsibility for fulfilling the rational operation of nature and history that confronts the individual moral agent. Duty is not limited by geographic, ethnic, political, or even social boundaries. It is laid on the individual not by the state or ancestral mores but by the rational principle that governs the universe, and therefore it extends to all human beings who, since they are endowed with reason, are members of the world community, the *cosmopolis*.

Although the early Stoic concepts of *cosmopolis* and natural law defining the duties of all rational beings are stated in positive form, in the period of the Old Stoa these ideals are essentially nonpolitical; they do not lead to any positive vision of the political unity of humankind. Citizenship is not a person's highest obligation, and while it is asserted that the laws of a state ought to reflect the natural laws and ought to be disobeyed if they contradict them, Stoic idealism in the early period could not envision a universal state over which a single code of law reigned supreme. With the emergence of the Roman Empire, however, Roman rulers were confronted with the very practical problem of finding a universal law and morality that was to govern persons of diverse cultural and religious backgrounds. It was during this period that Roman philosophers, especially Cicero, Seneca the Younger, Epictetus, and Marcus Aurelius, more fully developed the practical aspects of natural law theory to provide a foundation for political, civil law based on universal moral principles. These universal principles were understood to be accessible to all persons by virtue of their participation in universal reason (the Logos).

SIGNIFICANCE   Stoicism was so influential that Seneca served as the tutor of the emperor Nero, and Marcus Aurelius was himself emperor of Rome. The concepts of *cosmopolis* and natural law were thus ultimately influential in the formulation of the Roman imperial *ius gentium* (universal applied law). Stoic moral thought, especially the concept of natural law, was also very influential in the systematic formulation of the moral philosophy of the Christian Church, and it received formal development in the work of the medieval theologian Saint Thomas Aquinas (1224 or 1225-1274 C.E.). The entire conception of natural law became a basis for modern theories of the equality of all persons since all participate in universal reason. It also provides the primary source for modern conceptions of human rights and international law.

FURTHER READING

Inwood, Brad, ed. *The Cambridge Companion to the Stoics*. New York: Cambridge University Press, 2003.

_____. *Reading Seneca: Stoic Philosophy at Rome*. New York: Oxford University Press, 2005.

Long, A. A. *Hellenistic Philosophy: Stoics, Epicureans, Sceptics*. 2d ed. Berkeley: University of California Press, 1986.

_____. *Stoic Studies*. 1st California paperback ed. Berkeley: University of California Press, 2001.

Salles, Ricardo. *The Stoics on Determinism and Compatibilism*. Burlington, Vt.: Ashgate, 2005.

Schofield, Malcolm. *The Stoic Idea of the City*. Reprint. Chicago: University of Chicago Press, 1999.

Verbeke, Gerard. *The Presence of Stoicism in Medieval Thought*. Washington, D.C.: Catholic University of America Press, 1983.

Weinreb, Lloyd. *Natural Law and Justice*. Cambridge, Mass.: Harvard University Press, 1987.

Carl W. Conrad; updated by Charles L. Kammer III

See also: Anaximander; Cosmology; Cynicism; Diogenes; Heraclitus of Ephesus; Hesiod; Philosophy; Plato; Socrates; Zeno of Citium.

Strabo

GEOGRAPHER AND HISTORIAN

Born: 64 or 63 B.C.E.; Amasia, Pontus, Asia Minor (now Amasya, Turkey)
Died: After 23 C.E.; probably Amasia, Pontus, Asia Minor or Rome (now in Italy)
Category: Geography; historiography

LIFE   Born to wealthy parents, Strabo (STRAY-boh) studied grammar, geography, and philosophy. For six years, he lived in Egypt and worked in the great library of Alexandria and traveled the Nile as far as Ethiopia. He also lived in Rome for six years but seems not to have traveled much
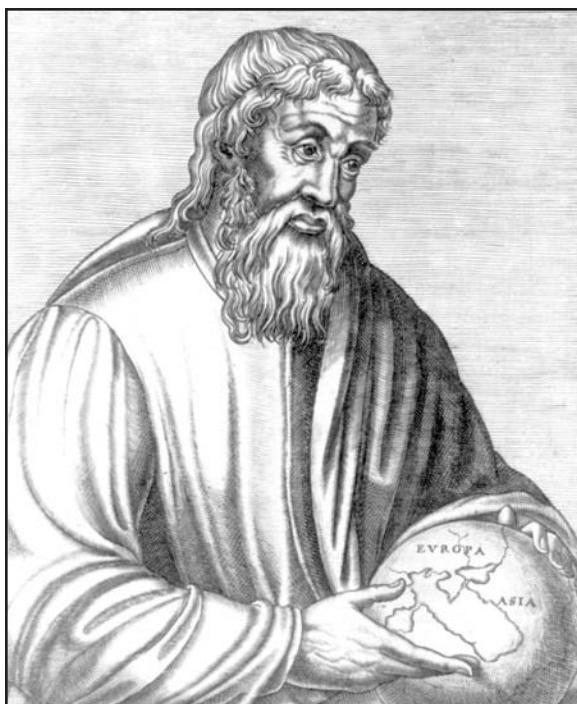
Strabo.
(Library of Congress)

beyond major roadways. He visited Crete and Corinth for short periods of time. His travel in Greece was very limited. At the time of his death, he was probably in Amasia or Rome. Almost nothing of his personal life is known.

Strabo wrote two major works, one of which survives. The lost work was a forty-seven-book history of Rome that he hoped would supplement Polybius's *The Histories* (n.d.; translation, 1889). His extant work is *Geōgraphica* (c. 7 B.C.E.; *Geography*, 1917-1933) in seventeen books. Books 1 and 2 are among the most important, being a critique of past works on the subject, almost all of which no longer exist. Indeed, much of what is known of Eratosthenes of Cyrene, Posidonius, and Eudoxus of Cnidus is found in Strabo's *Geography*. The remainder of the work presents his conceptions of Spain, Sicily, Italy, Greece, Egypt, India, and Persia as well as the Middle East. As he did not visit many of these places, he relied heavily on previous sources for his information. Occasionally, he failed to employ the most up-to-date sources available, for example, Julius Caesar's *Comentarii de bello Gallico* (52-51 B.C.E.; translated with *Comentarii de bello civili*, 45 B.C.E., as *Commentaries*, 1609), and he gave more credence to myth when dealing with Greece than was common by this time.

In part because his training in mathematics was limited, Strabo's geography was more cultural than physical, and he tended to undervalue the more scientific approach. He suggested (from Eratosthenes) that the inhabited world (*oikoumene*) was a single landmass surrounded by oceans and included Europe, Asia, and Africa with their associated islands. He hoped that his work would be read by the rulers of Rome so that they would understand the geography of the areas over which they ruled.

INFLUENCE   Strabo's work on geography provides a compendium of much of the knowledge of that subject in the first century of the common era. His commentaries and quotations from earlier writers are invaluable. Finally, his own style, never dull, provides insights into the thinking of educated Greco-Romans early in the Roman Empire.

FURTHER READING

Dueck, Daniela. *Strabo of Amasia: A Greek Man of Letters in Augustan Rome*. New York: Routledge, 2000.
Dueck, Daniela, Hugh Lindsay, and Sarah Pothecary, eds. *Strabo's Cul-*

tural Geography: The Making of a Kolossourgia. Cambridge, England: Cambridge University Press, 2005.

Koelsch, William A. "Squinting Back at Strabo." *Geographical Review* 94, no. 4 (October, 2005): 502-518.

Strabo. *The Geography of Strabo*. Translated by Horace Leonard Jones. Reprint. Cambridge, Mass.: Harvard University Press, 1982.

Tozer, H. F. *A History of Ancient Geography*. New York: Biblio and Tannen, 1964.

Terry R. Morris

See also: Alexandrian Library; Eratosthenes of Cyrene; Historiography; Literature; Polybius.

Syracuse

The founding of Syracuse (SIHR-uh-kyewz) by the Greek city-state of
Corinth on the island of Sicily established one of the major political and
cultural centers of the Greek world in the western Mediterranean.

Date: Founded c. 733 B.C.E.
Category: Cities and civilizations
Locale: The southeastern coast of Sicily (now in Italy)

SUMMARY   Greece has sparse natural resources. Its deposits of minerals
are not extensive, and the soil is thin and stony. Much of the terrain is cov-
ered by mountains, limiting its arable land to only one-quarter of its sur-
face. At the dawn of Greek history, the poet Homer wrote that Hellas
(Greece) was married to poverty. As time passed and the population of
Greece grew, many city-states found themselves unable to support their
citizens. The acute need for more land could be satisfied only by emigra-
tion overseas. As a result, Greek city-states began a program of coloniza-
tion around 750 B.C.E. that continued for nearly five centuries.

One of the first states to establish overseas colonies was Corinth, even
though it possessed notable wealth by Greek standards. Corinth's position
on the isthmus placed it at an important crossroads, where the land route
between the Peloponnesus and central Greece intersected the short over-
land connection between the Gulf of Corinth and the Saronic Gulf. The
city-state charged tolls on both routes, but the revenue received was insuf-
ficient to pay for much-needed imported food. As a result, Corinth decided
to dispatch two expeditions overseas sometime around 733 B.C.E. Archias
(fl. eighth century B.C.E.), a member of the noble family of the Bacchiadae,
was selected to be the founder of the colony that settled on the east coast of
the fertile island of Sicily. It is possible that the Corinthians consulted the
god Apollo at Delphi to receive his sanction for the venture and to seek use-
ful advice.

Virtually nothing is known of the story of the voyage to Sicily or of the
early years of the new colony. Scholars believe that the risks faced by the

Corinthians were similar to those encountered by European settlers who colonized North and South America in the seventeenth century C.E. Although the Atlantic Ocean was more dangerous than the Mediterranean Sea, such dangers were mitigated by the larger and stronger ships used by seventeenth century colonists, as well as the compasses they used and their superior knowledge of celestial navigation. These later colonists also had firearms and armor to defend themselves in encounters with the original inhabitants of the lands they claimed, whereas the Greeks had essentially the same weapons as the people they dispossessed. Archias and his Corinthian force succeeded in establishing their colony, and within a generation or two, Syracuse became a large and flourishing state.

As a colony, Syracuse was not governed by Corinth, but was fully autonomous. Corinth and Syracuse enjoyed the typically friendly relationship that developed between most Greek city-states and their offshoots; war between a colony and its mother city was considered to be a particularly shameful occurrence. There were exceptions, however, as in the case of Corcyra (now Corfu), another colony founded by Corinth around 733 B.C.E. Historians are aware of two wars fought between Corcyra and Corinth before the end of the fifth century B.C.E., and there are indications that there were other conflicts as well.

Syracuse became so powerful and populous that it was forced to establish its own colonies in other parts of Sicily; these daughter states also came to play an important role in the life and history of Sicily. Under the rule of the tyrant Dionysius the Elder at the beginning of the fourth century B.C.E., Syracuse temporarily imposed its hegemony on all of Sicily and much of southern Italy. The city became a brilliant center of Greek learning and culture and served as a conduit for transmitting elements of Hellenic culture from the Greek mainland and from Hellenized Alexandria to later Roman civilization.

After 650 B.C.E., a second motive for colonization supplemented the drive for agricultural expansion: Many colonies were founded for commercial gain. For example, the colony of Naucratis was established in Egypt shortly before 600 B.C.E. by Miletus, Aegina, Samos, and some smaller city-states as a depot for exporting much-needed grain from Egypt to Greece. In the west, Massilia (modern Marseilles, France) founded the city of Emporium, whose name may be translated from the Greek as "trading station," thus indicating the intention of its founders. Massilia also propagated Greek civilization up the valley of the Rhone River into southern Gaul.

Significance Corinth was not the only city to colonize extensively. Other important colonizers included Eretria, located on the island of Euboea, which settled many colonies on the northern coast of the Aegean Sea, and Miletus (now in Turkey), an Ionian city with numerous colonies along the coast of the Black Sea. This colonizing activity was of great significance not only because it furnished the city-states with the necessary food supplies and goods for prosperity and continued growth but also because the Black Sea, virtually all of Sicily, and the coastal regions of southern Italy were Hellenized by descendants of the original settlers of the western Mediterranean.

Further Reading
Berger, Shlomo. *Revolution and Society in Greek Sicily and Southern Italy*. Stuttgart, Germany: Steiner, 1992.
Bernabo Brea, Luigi. *Sicily Before the Greeks*. Translated by C. M. Preston and L. Guido. Rev. ed. New York: F. A. Praeger, 1966.
Boardman, John. *The Greeks Overseas: Their Early Colonies and Trade*. 4th ed. New York: Thames & Hudson, 1999.
Cerchiai, Luca, Lorena Jannelli, and Fausto Longo. *The Greek Cities of Magna Graecia and Sicily*. Los Angeles: J. Paul Getty Museum, 2004.
De Angeles, Franco. *Megara Hyblaia and Selinous: Two Greek City-States in Archaic Sicily*. Oxford, England: University of Oxford, Committee for Archaeology, 2003.
Dunbabin, Thomas James. *The Western Greeks*. 2d ed. Chicago: Ares, 1979.
Finley, M. I. *Ancient Sicily*. Rev. ed. Totowa, N.J.: Rowman and Littlefield, 1979.
Fischer-Hansen, Tobias, ed. *Ancient Sicily*. Copenhagen: Museum Tusculanum Press, 1995.
Malkin, Irad. *Religion and Colonization in Ancient Greece*. Leiden, the Netherlands: E. J. Brill, 1987.

Samuel K. Eddy; updated by Mark W. Chavalas

See also: Dionysius the Elder; Trade, Commerce, and Colonization.

Technology

Technology, which combines science and ideas for practical gains, touched all facets of ancient Greek life and included objects ranging from simple implements to sophisticated machines.

Date: From 20,000 B.C.E.
Category: Science and technology

Earliest Evidence   In Hesiod's *Erga kai Emerai* (c. 700 B.C.E.; *Works and Days*, 1618), Prometheus gave the Greeks their innovative faculties and shared the secret of fire with them. However, it was Athena who provided the necessary skill (*techne*) to produce sophisticated devices. In Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611), Hephaestus, the god of the forge, was the ideal craftsman: He fashioned mechanical maidens as helpers and self-propelled tripods for the gods. With help from the Cyclopes, Hephaestus also created numerous wondrous works: lightning bolts for Zeus, armor of Achilles, and a mythical bronze-man, Talos, who guarded the Island of Crete. Ovid relates in his *Metamorphoses* (c. 8 C.E.; English translation, 1567) that Daedalus, the legendary craftsman of King Minos, created a wooden cow for Pasiphae, a labyrinth for the Minotaur, and wings for himself and his son Ikaros (Icarus).

The earliest archaeological evidence consists of Paleolithic scrapers and blades in stone and obsidian. By the Early Neolithic period, domestication of certain plants and animals led to larger cutting implements, grinding stones, hand-built pottery, and crude rubble architecture.

Agriculture and Manufacturing   Food procurement and production required tools to break the soil (ploughs) and to process the harvest (sickles, threshing or winnowing devices). Prehistoric grinding stones gave way to grain mills and presses for olives and grapes.

Flax and wool were the first domesticated fibers. The warped-weighed loom and dyeing soon followed. Readily available wood was used for simple

implements (spoons, bowls, etc.) as well as for carpentry (furniture, doors, etc.) and fuel (for cooking, metallurgy, etc.). Wood was also exploited for construction (posts, roofing, and columns) and early carved statues (*xoanon*). As in woodworking, gems and small stones could be cut with blades, pierced by bow-operated drills, and polished by bow-operated lathes.

Clay was fired to form mold-made roofing tiles or wheel-made pottery. Fine decorated pottery exploited the chemical properties of the clay slip to produce various effects, principally black-figured (sixth century B.C.E.) and red-figured (fifth to third centuries B.C.E.) decoration. Molds were used later to make relief-decorated vessels. Early glass vessels were either shaped over a core or mold-made. Gold leaf decoration placed between two layers of glass was a fourth century B.C.E. development.

The mining of metals, especially gold and silver, required multiple steps. Simple hand implements (picks, chisels, and bucks) would be used to loosen and transport the ore from the mine. Ores were then processed through various heating stages in a furnace. Bronze, an alloy of copper and tin, provided a flexible way to create sculpture using hammered plates over a wooden core (*sphyrelaton*), solid-cast figurines, or, by the late sixth century B.C.E., life-sized, hollow-cast statues using the lost-wax casting technique. Jewelry used several metal-working techniques that included additive processes—filigree (wire), granulation (grains), soldering, and enameling—or subtractive processes—engraving, carving, or piercing. Chemical processes such as the niello technique were also developed.

STANDARDS   Although Linear B (and probably Linear A) represented a sophisticated form of record keeping during the Bronze Age, the adoption of the Phoenician script for the Greek language in the eighth century B.C.E. marks a critical standardizing force. Consistent weights and measures allowed commodities to move readily beyond the local level. Coinage then replaced utensil money (cauldrons and spits). Accurate and precise measurements further allowed more sophisticated instruments and buildings to be constructed.

MECHANICAL DEVICES   The literary sources mention many inventors, but with varying degrees of completeness or reliability. Vitruvius Pollio's *De architectura* (c. 20 B.C.E.; *On Architecture*, 1711) records that Ktsebios of Alexandria (c. 270 B.C.E.) developed many water-powered and air-
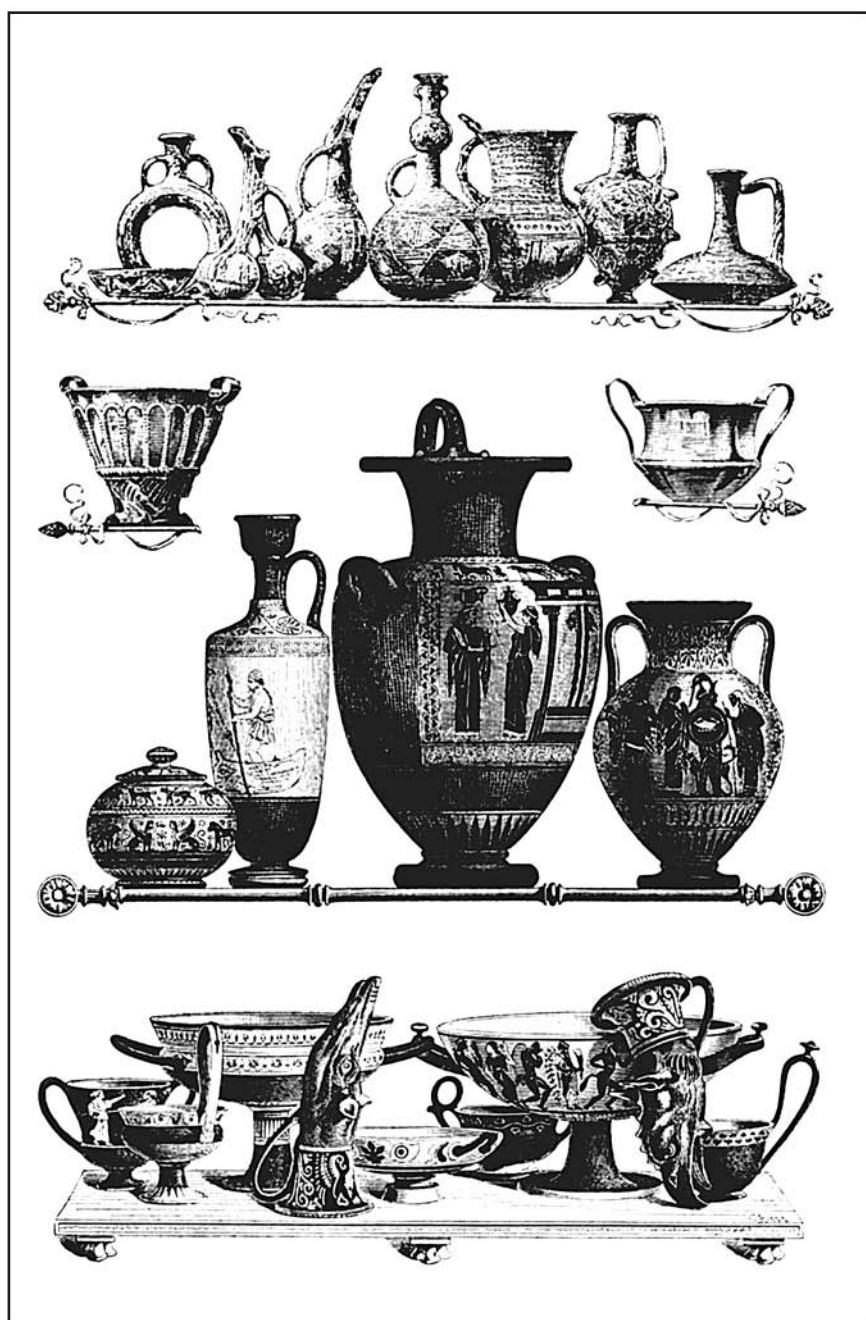
Ionic pottery. (F. R. Niglutsch)

powered machines, including one that was later adopted by Roman fire-fighters. Archimedes (c. 287-212 B.C.E., a mathematician from Syracuse, invented the compound pulley and a system for raising water using an enclosed screw. Less certain is the inventor of the astrolabe (c. third century B.C.E.), which was used for determining the position of the stars. The Antikythera mechanism (c. 80 B.C.E.) was a related instrument made of bronze and composed of sophisticated gears. It may have been used for locating the position of the Sun and Moon.

CONSTRUCTION Construction in the Bronze Age used timber columns and stone or mud-brick for walls, but always on a stone foundation. Corbelled vaulting was used for round tombs (*tholos*) and some citadel passageways on mainland Greece. The hallmark of Greek construction was post-and-lintel architecture (horizontal member spanning two vertical elements). From the eighth century B.C.E., this formed the basis for all architectural innovation. The transition from wood to stone also resulted in technical advances (cranes, clamps, centering dowels) and refinements (optical distortions).

TRANSPORTATION Aside from two-horse and four-horse chariots (*biga* and *quadriga*, respectively), the Greeks also had a heavy wagon (*tetrakykle*). Seafaring was possible on cargo ships with sails or on oared fighting vessels, of which the trireme (*trieris*) is the best known. At Alexandria, Sostratus of Cnidus, designed the famed Pharos lighthouse (c. 300 B.C.E.). The draining of Lake Kopaida in Boeotia and the Athos canal extension represented sophisticated hydraulic engineering feats.

MILITARY TECHNOLOGY Hide and leather were certainly exploited for helmets and armor in the Bronze Age, but so too was bronze, which was also employed for spears and daggers. Siege equipment included rams, catapults, and giant siege towers, but was constantly adapting to meet new challenges. Huge irregular stones (cyclopean masonry) were used for the walls at the Bronze Age citadels of Mycenae and Tiryns. In the northwest of Turkey, Troy also enjoyed fortified walls of stone and mud-brick, but further strengthened by bastions and towers. Fortification walls continued to be made of mud-brick on stone foundations until the fifth century B.C.E., when all-stone walls became common.

FURTHER READING

Cullen, Tracey, ed. *Aegean Prehistory*. Boston: Archaeological Institute of America, 2001.

Lawrence, A. W. *Greek Architecture*. 5th ed. New Haven, Conn.: Yale University Press, 1996.

Oleson, John Peter. *Bronze Age, Greek, and Roman Technology: A Selected Annotated Bibliography*. New York: Garland, 1986.

Rihll, T. E. *Greek Science*. New York: Oxford University Press, 1999.

Schaps, David M. *The Invention of Coinage and the Monetization of Ancient Greece*. Ann Arbor: University of Michigan Press, 2004.

White, K. D. *Greek and Roman Technology*. Ithaca, N.Y.: Cornell University Press, 1984.

Victor M. Martinez

See also: Agriculture and Animal Husbandry; Archimedes; Art and Architecture; Hesiod; Homer; Linear B; Military History of Athens; Mythology; Navigation and Transportation; Pharos of Alexandria; Science; Trireme; Troy; Warfare Before Alexander; Warfare Following Alexander; Weapons.

Terpander of Lesbos

Musician and poet

Born: Early seventh century B.C.E.; Antissa, Lesbos
Died: Late seventh century B.C.E.; Perhaps Sparta
Also known as: Terpandros
Category: Poetry; literature; music

Life   Modern scholars discount many of the more picturesque details that ancient authors present concerning Terpander of Lesbos (tur-PAN-dur of LEHZ-bohs), such as that he was forced to flee his homeland because of homicide and that he eventually died from choking on a fig. Fairly uncontroversial, though, is that he acquired fame as a musical performer in Lesbos and that he subsequently went to Sparta, where he won various musical competitions.

Terpander's career also had a literary dimension. In his time, music and poetry were closely associated, and various ancient sources refer to his performing both his own poems and those of Homer. Particularly suggestive in this regard is a passage in the *Iliad* (c. 750 B.C.E.; English translation, 1611) in which the warlike hero Achilles is presented as a kind of bard, celebrating the "fame of men." This combination of poetry and warfare sounds like an idealized picture of Sparta, where Terpander spent much of his career.

Influence   Terpander is generally credited with a dominant position in the establishment of Greek musical traditions; he possibly developed the seven-stringed lyre.

Further Reading

Barker, Andrew, ed. *The Musician and His Art*. Vol. 1 in *Greek Musical Writings*. 1984. Reprint. Cambridge, England: Cambridge University Press, 2004.

Campbell, David A. *Greek Lyric*. Cambridge, Mass.: Harvard University Press, 1993.

Franklin, John Curtis. "Diatonic Music in Greece: A Reassessment of Its Antiquity." *Mnemosyne* 55, no. 6 (November, 2002): 699-702.

Edwin D. Floyd

See also: Homer; Literature; Lyric Poetry; Performing Arts; Sports and Entertainment.

Thales of Miletus

PHILOSOPHER AND SCIENTIST

Born: c. 624 B.C.E.; Miletus, Ionia, Asia Minor (now in Turkey)
Died: c. 548 B.C.E.; Miletus, Ionia, Asia Minor
Category: Philosophy; science and technology

LIFE Few details are known about the life of the man many call "the father of philosophy." Ancient tradition often fixed a person's birth date by a major event. According to Apollodorus, an Athenian historian of the second century B.C.E., the major event in the life of Thales of Miletus (THAY-leez of mi-LEE-tuhs) was the solar eclipse of 585-584 B.C.E., when he was forty years old. If this is correct, Thales was born around 624 B.C.E. He was a member of a distinguished family from the port city of Miletus, Ionia, on the west coast of Asia Minor. Thales' upper-class background meant that he had the luxury of spending his life engaged in intellectual pursuits.

The philosophy Thales espoused must be gleaned from the excerpts and comments of other authors. Herodotus, Aristotle, and Diogenes are the most notable ancient writers who included Thales in their works, and Thales' contributions are represented consistently in all three accounts. Thales bridged the gap between superstition and reason. Aristotle credited Thales with being the first recorded Milesian in a line of pre-Socratic philosophers who attempted to define nature in terms of nature itself. The questions Thales asked and the assumptions he proposed changed philosophy and science and laid a rational foundation on which others could build.

Thales searched for the "stuff," as the ancients referred to it, which composed all existing matter. He assumed that among the infinite variety of things on Earth there must be one underlying source of their existence. Though the stuff might change its form, it essentially retained its properties. Through observation, Thales concluded that the first principle of the world must be water. It was the prime substance of all things, and Earth floated on a cushion of it.

The matter of Thales' theory also possessed the quality of fluidity. It was to some degree alive and caused the change perceived in the visible world. Thales compared the inner power of water to a magnet that moves a

piece of iron. This animism was typical of sixth century philosophy. It compelled Thales to conclude that all things are "full of gods." Although he used religious language, Thales did not adhere to a prevalent religious system—nor did he attempt to deify water in the traditional sense of ancient custom. To Thales, that which gave continual life must, in the vernacular of the time, be to some extent divine. Water was that life-giving substance that, in one form or another, composed everything and thus merited the term "god," not an anthropomorphic Olympian god but a new secular and rational god of Thales' making.

Many modern scholars have asserted that there is a rational explanation for Thales' choice of water. Because Thales' theory was founded on observation only, not experimentation, the three phases of water would have been readily apparent to him. Water, appearing in such numerous forms, fits the description of the stuff that changes but is fundamentally constant. Aristotle postulated a variation of this rational explanation. A close link existed in the ancient mind between water and life. Growth, and therefore change, was inextricably tied to water. Whether myth or logic influenced Thales, his attempt to look outside the divine process for answers to the puzzles of nature was monumental. By so doing, he attributed an orderliness to the cosmos that had heretofore been regarded as the disorderly and mystical playground of the gods.

Thales of Miletus.
(Library of Congress)

807

Contemporaries hailed Thales as a politician, diplomat, civil engineer, mathematician, and astronomer, but his achievements in those roles are uncertain. Among the more important feats attributed to Thales was his prediction of a solar eclipse in 585-584 B.C.E. During a significant battle between the Medes and Lydians, Thales is said to have forecast a solar eclipse that, when it occurred, caused such trepidation among the combatants that they ceased fighting and called a truce. The ancients certainly believed the tale, but modern scholars doubt that Thales could predict an eclipse (such a prediction requires sophisticated astronomical calculations). A more likely astronomical achievement attributed to Thales is his idea of steering ships by the constellation Ursa Minor.

Tradition also credits Thales with introducing Egyptian principles of geometry to Greece. In Egypt, Thales is said to have taken the practical knowledge of Egyptian scholars and devised a method for accurately measuring the pyramids by their shadows. Altogether, five theorems are attributed to Thales. It is impossible to know the exact contribution of Thales to mathematics; it is likely, however, that he made some fundamental discoveries that enabled later mathematicians to build a framework for a variety of theorems.

In the minds of his contemporaries, Thales was not only a philosopher but also a sage. The Greeks named him one of the Seven Sages, because he urged the Ionian states to unite lest they fall easy prey to the Persian Empire. Thales was so respected by his countrymen that it is difficult to determine to what extent the legends that surround him are apocryphal. In antiquity, attributing great discoveries or achievements to men with reputations for wisdom was a common practice. The ancient authors themselves often recorded conflicting accounts of the accomplishments of Thales. It seems that they chose whatever Thalesian story would substantiate the point they were trying to make. Whatever the veracity of the stories enveloping Thales, it seems logical that his reputation for rational thinking would spread from his cosmological interests to such fields as mathematics, astronomy, and politics.

INFLUENCE   Thales placed the study of nature on a new plane: He lifted it from the realm of the mythical to the level of empirical study. Scholars began to evaluate and analyze theories on the basis of the factual data available. Thales was the first of what has been called the Milesian group of the Ionian school of philosophy. Anaximander and Anaximenes, who followed him, produced more sophisticated philosophical systems, but they regarded Thales as the master.

To the modern scholar, the limitations of Thales' thinking are apparent. There remained elements of anthropomorphism and mythology in the work of Thales and the other pre-Socratic philosophers. While Thales rejected a universe controlled by the gods with his assertion "all things are water," he did not anticipate an atomic theory, as Democritus did. Thales attributed to nature an animism that prevented him from seeing it as a neutral agent in the world. In this sense, his ideas are less abstract than the ideas of those who came after him. Thales transcended, through rational analysis, the established supernatural explanations of nature, laying the foundation for major advances in philosophy and science in the following centuries.

FURTHER READING

Anglin, W. S. *The Heritage of Thales*. New York: Springer-Verlag, 1995.

Brumbaugh, Robert S. *The Philosophers of Greece*. New York: State University of New York Press, 1981.

Burnet, John. *Early Greek Philosophy*. 1892. Reprint. London: A. and C. Black, 1963.

Guthrie, William Keith Chambers. *The Earlier Presocratics and Pythagoreans*. Vol. 1 in *A History of Greek Philosophy*. New York: Cambridge University Press, 1978-1990.

Hussey, Edward. *The Presocratics*. Indianapolis: Hackett, 1995.

Kenny, Anthony. *Ancient Philosophy*. New York: Oxford University Press, 2004.

Nahm, Milton C., ed. *Selections from Early Greek Philosophy*. Englewood Cliffs, N.J.: Prentice-Hall, 1968.

O'Grady, Patricia F. *Thales of Miletus: The Beginnings of Western Science and Philosophy*. Burlington, Vt.: Ashgate, 2002.

Osborne, Catherine. *Presocratic Philosophy: A Very Short Introduction*. New York: Oxford University Press, 2004.

Wightman, William P. D. *The Growth of Scientific Ideas*. Westport, Conn.: Greenwood Press, 1974.

Linda Perry Abrams

See also: Anaximander; Anaximenes of Miletus; Apollodorus of Athens (scholar and historian); Aristotle; Democritus; Diogenes; Herodotus; Philosophy; Pre-Socratic Philosophers; Science.

Theater of Dionysus

This outdoor theater stood at the foot of the Acropolis.

Date: Sixth century B.C.E. to fifth century C.E.
Category: Theater and drama; music
Locale: Athens, Greece

SUMMARY   The basic architectural components of the Theater of Dionysus, as of all Greek theaters, were the *orchestra* (dancing area), the *theatron* (viewing area), and the *skene* (stage building). These components, either individually or as a whole, were sometimes altered or rebuilt until the fifth century C.E., when the Theater of Dionysus received the form that its ruins still exhibit today. The exact dates and features of its various forms remain matters of scholarly disagreement, so that conjecture is necessarily involved in any reconstruction of its history. It is uncertain, for example, when a raised stage was introduced and when the *orchestra* was changed from a circle to a semicircle.

During the sixth century B.C.E., a terrace was constructed at the foot of the southeast slope of the Acropolis. Located within a precinct sacred to the god Dionysus, the terrace probably had an *orchestra* on which spectators located in a rudimentary *theatron* higher up the slope could view choral performances in honor of the god. In the fifth century B.C.E., the Theater of Dionysus became the site of major dramatic and choral competitions. This required the expansion of the *theatron* in a fan shape up the hillside, so that it would accommodate more seats (mostly still wooden) and form a semicircle around a circular *orchestra*. South of the *orchestra*, there was undoubtedly a wooden *skene*, to which *paraskenia* (side structures) may have been attached. In drama, the choruses performed in the *orchestra*, and the area immediately in front of the *skene* belonged to the actors.

By the end of the fourth century B.C.E., the Theater of Dionysus had been rebuilt completely in stone. The *theatron* now ascended the slope almost to the retaining wall of the upper Acropolis and could accommodate some 17,000 spectators seated in three sections of tiers. The second was

separated from the one below by a horizontal walkway, and the uppermost from the other two by the avenue that encircled the Acropolis. The *skene* definitely included *paraskenia*. Between 300 and 31 B.C.E., the *paraskenia* were modified and a stone stage was constructed that extended for the length of the *skene* behind it and raised the actors considerably above the level of the *orchestra*.
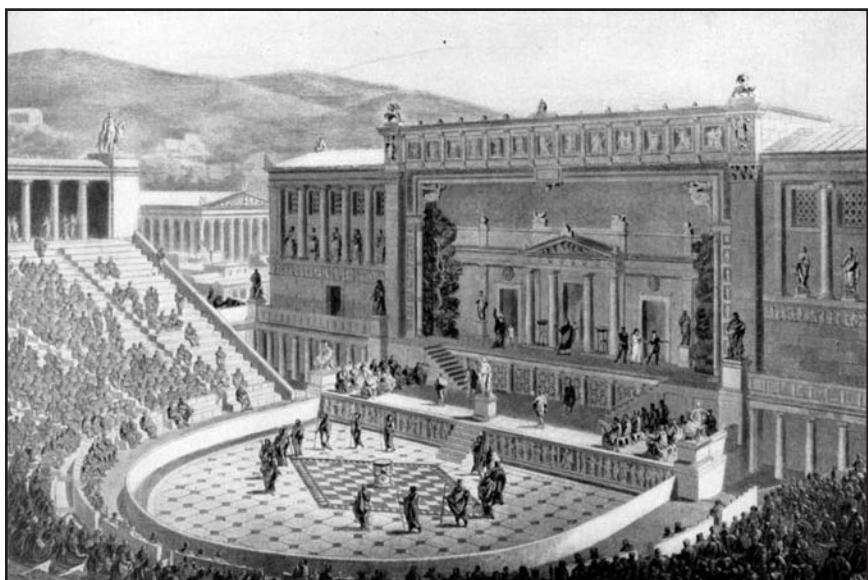
The Theater of Dionysus. (F. R. Niglutsch)

SIGNIFICANCE   In the first half of the fifth century B.C.E., the Theater of Dionysus became the venue for the dramatic and choral competitions that constituted a major feature of the City Dionysia, the great Athenian festival in honor of Dionysus. Dramatists who competed in the theater of wood included Aeschylus, Sophocles, and Euripides in tragedy and Aristophanes in comedy. Revivals of their plays were popular in the theater of stone.

FURTHER READING
Connolly, Peter. *The Ancient City.* New York: Oxford University Press, 1998.

Pickard-Cambridge, A. W. *The Theatre of Dionysus in Athens*. Oxford, England: Clarendon Press, 1946.

Travlos, John. *Pictorial Dictionary of Ancient Athens*. New York: Praeger, 1971.

Hubert M. Martin, Jr.

See also: Aeschylus; Art and Architecture; Athens; Euripides; Performing Arts; Sophocles; Sports and Entertainment.

Themistocles

STATESMAN AND MILITARY LEADER

Born: c. 524 B.C.E.; Athens, Greece
Died: c. 460 B.C.E.; Magnesia, Asia Minor (now in Turkey)
Category: Military; government and politics

LIFE   The outstanding Athenian statesman of his generation, Themistocles (thuh-MIHS-tuh-kleez) was known for his vainglory as well as his foresight and resourcefulness. An archon in 493 B.C.E., he was chiefly responsible for Athens having a navy of two hundred triremes when Xerxes I invaded Greece in 480 B.C.E. Themistocles' strategy enabled the Greeks to

Themistocles.
(Library of Congress)

813

trap and destroy the Persian armada in the straits between Attica and the island of Salamis (480 B.C.E.). He was instrumental in restoring and expanding the fortifications of Athens after the Persians retreated from Greece.

Themistocles was ostracized about 472 B.C.E. In exile, he began fomenting opposition to Sparta in the Peloponnese. With Spartan connivance, his political enemies at Athens then charged him with Medism (collaborating with Persia), and he was condemned to death in absentia. He escaped to the east, however, and Xerxes' successor granted him asylum and a fiefdom in Asia Minor, where he lived prosperously for the rest of his life.

INFLUENCE Themistocles' advocacy of a strong navy, a well-fortified city, and opposition to Sparta foreshadowed the policies of his successor, Pericles.

FURTHER READING
De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.
Herodotus. *The Histories*. Translated by Robin Waterfield. New York: Oxford University Press, 1998.
Keaveney, Arthur. *The Life and Journey of Athenian Statesman Themistocles (524-460 B.C.?) as a Refugee in Persia*. Lewiston, N.Y.: E. Mellen Press, 2003.
Scott-Kilvert, I., trans. *The Rise and Fall of Athens: Nine Greek Lives by Plutarch*. New York: Penguin, 1960.
Strassler, Robert B., ed. *The Landmark Thucydides*. Vols. 1-2. New York: Free Press, 1996.
Strauss, Barry. *The Battle of Salamis: The Naval Encounter That Saved Greece—and Western Civilization*. New York: Simon & Schuster, 2004.

Hubert M. Martin, Jr.

See also: Athens; Greco-Persian Wars; Military History of Athens; Navigation and Transportation; Salamis, Battle of; Themistocles' Naval Law; Trireme; Xerxes I; Warfare Before Alexander.

Themistocles' Naval Law

The naval law of Themistocles was intended as a limited defensive measure but became essential to the defense of Greece against Persia and provided the foundation for the Athenian Empire.

Date: 483 B.C.E.
Category: Law; military
Locale: Athens

SUMMARY   In 483 B.C.E., Themistocles (c. 524-c. 460 B.C.E.), one of several political leaders in the recently established Athenian democracy, made a proposal to the assembly that had far-reaching implications for Athens and the whole of Greece. For many years, the Athenians had obtained silver from their state-owned mines at Laurium and frequently distributed the modest annual output as a bonus to citizens. In 483 B.C.E., however, spectacularly rich veins of silver were exposed, and a debate ensued as to the disposal of this bonanza. Many argued for the customary (if unusually large) distribution to citizens, but Themistocles proposed that the windfall be used to build two hundred warships of the advanced trireme type. His proposal carried the day, and by 480 B.C.E. Athens had a fleet that made it a major naval power in Greece. To understand how Themistocles achieved acceptance of his proposal and his rationale, one must consider the democratic constitution of Athens, its previous troubled encounters with Persia and Aegina, and changes in naval technology.

Before this buildup, Athens had a small fleet of old-fashioned *pentekontors* (fifty-oared ships), which served well for coastal raids and boarding attacks on other ships but had limited effectiveness in the ramming tactics that were emerging with the spread of a newer style of warship, the trireme. With three banks of rowers per side, providing more than three times the oar power of a *pentekontor*, the trireme had great speed and ramming power. Despite its early invention and its superiority as a ramming weapon, however, the expense of building and operating the trireme slowed its adoption. Because each ship required a skilled crew of two hun-

dred men, the operational cost of a fleet of triremes exceeded the means of all but the wealthiest states, such as Persia, Sidon, and a few of the richest Greek city-states. The silver strike at Laurium gave Athens the opportunity to join this elite group.

In advancing his naval policy, Themistocles operated within the democratic constitution, which had been instituted by Cleisthenes of Athens in 509 B.C.E. This reform placed primary power in the hands of an assembly composed of all adult male citizens and a council of five hundred selected annually by lot, while retaining limited aristocratic features. For example, only wealthier citizens could hold the office of archon and serve on the council of the Areopagus. Pay was not provided for service on the councils or for jury duty. The new arrangement was also prone to factionalism, as rival aristocratic leaders competed for popular support. Fortunately, the system included the peculiar procedure of ostracism, whereby the Athenians might annually vote to exile one individual for ten years. Designed to preempt a revival of tyranny, it emerged in the 480's B.C.E. as a political weapon that allowed a leader such as Themistocles to eliminate rivals and forge a consensus for a policy such as the naval law.

In proposing this costly program, Themistocles had in mind two potential threats: Aegina and Persia. Situated less than 15 miles (24 kilometers) from the Athenian harbor, the island city-state of Aegina had achieved commercial and naval power well ahead of Athens. Rivalry between the two city-states went back many years, and since at least 506 B.C.E., an undeclared state of war had existed between them, with Aegina getting the better of the conflict. A naval expedition to avenge an Aeginetan raid on the Athenian harbor district had failed miserably and demonstrated Athenian naval inferiority. By building the new fleet, Themistocles hoped to put Athens in a position to retaliate for earlier aggressions and make the harbors of Attica safe from future Aeginetan predations. Punishment of Aegina had to wait, however, because the Persians presented a greater and more immediate threat.

In 545 B.C.E., the Persian king Cyrus the Great had conquered Asia Minor and incorporated the Greek city-states of Ionia into the Persian Empire. His successor Darius the Great (550-486 B.C.E.) asserted power across the Bosporus into European Thrace. When the Ionian city-states rebelled against Persian rule in 499 B.C.E., the Athenians alone of the mainland Greeks sent military support, an act that greatly incensed Darius. After suppressing the revolt by 494 B.C.E., he resolved to punish the Athenians for their interference. In 490 B.C.E., Darius sent an expeditionary force by sea, which landed

at Marathon and suffered a humiliating defeat at the hands of the Athenians. Outraged at this outcome, Darius began preparations for a full-scale invasion of Greece, but his death in 486 B.C.E. forestalled this attack. His successor Xerxes I (c. 519-465 B.C.E.) took up Darius's plan for invading Greece, and, by 483 B.C.E. (the year of the silver strike at Laurium), Persian advance forces were already in Thrace and cutting the famous canal across the Athos Peninsula that would facilitate passage of their fleet.

In proposing his naval law, Themistocles surely had this threat in mind as well as the continuing Aeginetan nuisance. Themistocles possessed the strategic insight to see the weakness of the immense Persian army: Its very size made it dependent on seaborne supplies, which were protected by the Persian navy of more than one thousand triremes. Thanks to Themistocles, when the Persian onslaught came, the Greeks had an effective naval strategy and a substantial fleet to implement it. In the decisive naval battle at Salamis in 480 B.C.E., Athenian triremes made up more than half the combined Greek fleet that defeated the larger Persian force and broke the back of Xerxes' invasion. Ironically, the Aeginetans, who had temporarily suspended hostilities with Athens in the face of the Persian threat, were awarded the prize for valor at Salamis.

The ruins of Aegina, one of the threats to Athens that inspired Themistocles' naval law.
(F. R. Niglutsch)

Once Xerxes' invasion had been repulsed, the Athenians eagerly assumed leadership of a continuing offensive against the Persians. In 478 B.C.E., they organized the Delian League, a voluntary alliance of Aegean city-states in which members contributed either triremes or money to support the league's common navy. In that same year, Themistocles employed a clever diplomatic ruse to secure the rebuilding of the city walls of Athens over the objections of other city-states, and he oversaw the fortification of the Athenian harbor at Piraeus. His antagonistic attitude toward Sparta led to his own ostracism around 472 B.C.E., but by this time the Athenians were committed to maintaining the navy program and pursuing the war against the Persians.

During the next two decades under Athenian command, the forces of the Delian League expelled the Persians from Greek waters and liberated the city-states of Ionia. At the same time, however, the Athenians used the fleet to coerce Greek states to join or remain in the league, which rapidly became the Athenian Empire. Aegina, the original target of Themistocles' naval buildup, succumbed in 458 B.C.E. and became a tribute-paying member of the Delian League. That same year also saw construction on the final part of the defensive system begun by Themistocles—the famous Long Walls that linked the city of Athens with its harbor. Secure within these walls and with its commerce and imperial tribute protected by its navy, Athens now entered its greatest period of power and prosperity.

SIGNIFICANCE   The naval empire provided great material benefits to Athenians of all classes in the form of jobs, grants of land confiscated from subject city-states, and magnificent public buildings, most famously the Parthenon. It also greatly enhanced the influence of the poorest class of citizens and engendered constitutional changes that resulted in the "radical democracy" so hated by conservative critics. The security of Athens now depended less on the wealthier citizens who made up the infantry and cavalry forces than on the poorer citizens, called *thetes*, who rowed the triremes.

Recognition of the increased importance of the lower classes led statesmen such as Pericles to introduce reforms that further democratized the political system. Thus, the wealth qualification for the office of archon was lowered; the powers of the council of the Areopagus were drastically limited; and pay was now extended to members of the council of five hundred and to jurors. Since the aristocrats and conservative theorists who attacked

these constitutional changes clearly associated them with the rise of the navy, it is not surprising that they singled out Themistocles for special condemnation.

FURTHER READING

Jordan, Borimir. *The Athenian Navy in the Classical Period*. Berkeley: University of California Press, 1975.

Morrison, John S., and J. F. Coates. *The Athenian Trireme: The History and Reconstruction of an Ancient Greek Warship*. 2d ed. New York: Cambridge University Press, 2000.

Osborne, Robin, ed. *The Athenian Empire*. 4th ed. London: London Association of Classical Teachers, 2000.

Plutarch. *The Rise and Fall of Athens*. Translated by Ian Scott-Kilvert. New York: Penguin Books, 1960.

Porter, Barry. "Xerxes' Greek Campaign." *Military History* 22, no. 4 (July, 2005): 22-72.

Starr, Chester G. *The Influence of Sea Power on Ancient History*. New York: Oxford University Press, 1989.

Strauss, Barry. *The Battle of Salamis: The Naval Encounter That Saved Greece—and Western Civilization*. New York: Simon & Schuster, 2004.

Wallinga, H. T. *Xerxes' Greek Adventure: The Naval Perspective*. Boston: Brill, 2005.

James T. Chambers

See also: Athenian Empire; Athens; Cleisthenes of Athens; Government and Law; Greco-Persian Wars; Ionian Revolt; Military History of Athens; Navigation and Transportation; Parthenon; Pericles; Salamis, Battle of; Technology; Themistocles; Trireme; Warfare Before Alexander; Xerxes I.

Theocritus of Syracuse

Poet

Born: c. 308 B.C.E.; Syracuse, Sicily (now in Italy)
Died: c. 260 B.C.E.; Syracuse, Sicily
Category: Poetry; literature

LIFE   Theocritus (thee-AHK-ruht-uhs), a lyric and semidramatic poet, is regarded as the father of pastoral poetry. Little factual biographical information exists. Much of what has sometimes passed for fact about him has been inferred from his writings, and in some cases doubt has been cast on works attributed to him. It would appear reasonable to assume, however, that he was born about 308 B.C.E. in Syracuse, Sicily (though claims have also been made for Cos), and that he studied as a youth and young man under the Greek master Philetas, in Cos. Becoming certain of his craft as a poet, Theocritus appealed to Hieron II, ruler of Syracuse, for his support as a patron (probably in 275 B.C.E.) but was refused. Shortly thereafter, a similar plea to Ptolemy Philadelphus brought success, and Theocritus took up residence in Alexandria sometime between 275 and 270 B.C.E. How long he stayed there and where he went afterward is a question on which there is only conjecture. Probably he went to Cos, perhaps back to Syracuse, where he probably died about 260 B.C.E.

Much of Theocritus's poetry illustrates the love the ancient Greeks had for their homeland. Apparently the poet, far away from Greece in Alexandria, wrote much of his poetry in the pastoral convention to express the love he had for Greece. Theocritus was a skilled literary craftsman, and his style is vivid and graceful. His work shows a love of nature and a sophisticated ability with drama, satire, and characterization. His most famous poems, the bucolics, are pastoral poems on mythical subjects. The later epics include poems to Hieron and Ptolemy and to their respective spouses. There is also a series of epigrams of doubtful authenticity and equally doubtful date.

INFLUENCE   The poems of Theocritus are often referred to as idylls, a word bestowed upon them by ancient authors. Credit is usually given to

Theocritus for being the inventor of pastoral poetry, and he probably was, although modern scholarship, by showing how Theocritus borrowed ideas and fragments from earlier authors, has somewhat diminished the reputation he once enjoyed. Theocritus inspired later Greek poets, including Moschus of Syracuse. His most successful follower, however, was the Roman poet Vergil, who, in his *Eclogues* (43-37 B.C.E.; English translation, 1575), introduced pastoral conventions into Latin poetry. Theocritus also influenced later poets such as Edmund Spenser.

FURTHER READING

Anagnostou-Laoutides, Evangelia. *Eros and Ritual in Ancient Literature: Singing of Atalanta, Daphnis, and Orpheus*. Piscataway, N.J.: Gorgias Press, 2005.

Burton, Joan B. *Theocritus's Urban Mimes: Mobility, Gender, and Patronage*. Berkeley: University of California Press, 1995.

Haber, Judith. *Pastoral and the Poetics of Self-Contradiction*. New York: Cambridge University Press, 1994.

Halperin, David M. *Before Pastoral: Theocritus and the Ancient Tradition of Bucolic Poetry*. New Haven, Conn.: Yale University Press, 1983.

Hubbard, Thomas. *Pipes of Pan*. Ann Arbor: University of Michigan Press, 1998.

Hunter, Richard. "Commentary." In *Theocritus: "Idylls," a Selection*. New York: Cambridge University Press, 1999.

_____. *Theocritus and the Archaeology of Greek Poetry*. New York: Cambridge University Press, 1996.

Lang, A. *Theocritus, Bion, and Moschus: Rendered into English*. 1880. Reprint. Boston: Elibron Classics, 2005.

Rossi, Laura. *The Epigrams Ascribed to Theocritus: A Method of Approach*. Sterling, Va.: Peeters, 2001.

Schmidt, Michael. *The First Poets: Lives of the Ancient Greek Poets*. New York: Knopf, 2005.

Walker, Steven F. *Theocritus*. Boston: Twayne, 1980.

Zimmerman, Clayton. *The Pastoral Narcissus: A Study of the First Idyll of Theocritus*. Lanham, Md.: Rowman and Littlefield, 1994.

Jonathan L. Thorndike

See also: Bucolic Poetry; Hieron II of Syracuse; Literature; Moschus of Syracuse; Ptolemaic Dynasty.

Theognis

Poet

Born: c. seventh century B.C.E.; Megara(?), Greece
Died: c. sixth century B.C.E.; Megara(?), Greece
Also known as: Theognis of Megara
Category: Poetry; literature

LIFE   Virtually nothing is known about the life of Theognis (thee-AHG-nuhs). Ancient authorities debate his birthplace, referencing a Megara in Greece or Sicily. The former seems to be the better candidate, despite the fact that he wrote an elegy about Syracuse. Other fragments imply that he merely visited Sicily. What can be discerned through the fragments of his surviving works is that he belonged to aristocratic circles. Many of his poems are relevant to the symposium, such as drinking songs, political expositions, and pederastic love songs. His political views seemed to have put him at odds with the leaders of a democratic revolution. Betrayed by one of his friends, Theognis found himself bereft of his property and exiled. His travels took him to Euboea, Thebes, Sparta, and eventually Sicily. His poems, many addressed to his friend Cyrnus, are filled with invective against his enemies, the bemoaning of his state of poverty, and lampoons. Also, in some poems he attempted to give political and moral advice to his friend.

INFLUENCE   Despite the loss of much of his work and the doubtful authorship of some Theognic fragments, the ancient authors placed him on par with Hesiod and Solon. He appears to have been a prominent voice for aristocratic concerns during a century of political transition.

FURTHER READING

Edgecombe, Rodney Stenning. "Keats' 'Ode on a Grecian Urn' and Theognis' Elegies 1.15-18." *Notes & Queries* 52, no. 4 (December, 2005): 463.

Edwards, J. M. *Greek Elegy and Iambus*. Vol. 1. Cambridge, Mass.: Harvard University Press, 1982.

Mulroy, David. *Early Greek Lyric Poetry*. Ann Arbor: University of Michigan Press, 2000.

West, M. L. *Greek Lyric Poetry*. Oxford, England: Clarendon Press, 1994.

Todd William Ewing

See also: Hesiod; Literature; Solon.

Theophrastus

PHILOSOPHER

Born: c. 372 B.C.E.; Eresus, Lesbos, Greece
Died: c. 287 B.C.E.; Athens?, Greece
Also known as: Tyrtamus (birth name)
Category: Philosophy

LIFE   Theophrastus (thee-oh-FRAS-tuhs) was associated with the great Greek philosopher Aristotle during much of his active life. He appears to have met Aristotle sometime during the 340's B.C.E., perhaps in Asia Minor. He accompanied Aristotle when the latter moved to Macedonia (342-335 B.C.E.) and stayed with him when Aristotle returned to Athens. He succeeded Aristotle as the leader of the collection of scholars teaching philosophy in Athens in the late fourth and early third centuries B.C.E.

INFLUENCE   Although most of Theophrastus's writings have not survived, he carried on the philosophical speculations of Aristotle, though not without some criticism of Aristotle's conclusions. Of the few works that have survived, the most significant are his study of fire (in which he expressed some disagreement with Aristotle's views) and his account of plants of the eastern Mediterranean, particularly its trees. He believed in close observation followed by rational evaluation of possible explanations of the observed phenomena. His study of plants laid the methodological foundations of modern botany, particularly through his descriptions of the methods of reproduction used by the different plants.

FURTHER READING
Baltussen, H. *Theophrastus Against the Presocratics and Plato: Peripatetic Dialectic in "De sensibus."* Boston: Brill, 2000.
Brunschwig, Jacques, and G. E. R. Lloyd, eds. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.

Theophrastus.
(Library of Congress)

Van Ophuijsen, Johannes M., and Marlein von Raalte. *Theophrastus: Reappraising the Sources*. New Brunswick, N.J.: Transaction, 1998.

Williams, Bernard. "Philosophy." In *The Legacy of Greece: A New Appraisal*, edited by M. I. Finley. Oxford, England: Oxford University Press, 1984.

Nancy M. Gordon

See also: Aristotle; Literature; Philosophy; Science.

Thera

The site of Bronze Age Akroteri, this island was destroyed in a volcanic catastrophe purported to have ended Minoan civilization and given rise to the Atlantis myth.

Date: 2000-1400 B.C.E.
Category: Historic sites
Locale: Thera (modern Thíra), in the Cyclades

BACKGROUND   Thera (THIHR-uh), the largest island in the Santorini Archipelago, is about 62 miles (100 kilometers) north of Crete. Thera and the lesser island, Therasia (modern Thirasía), are remnants of a caldera (crater) rim formed by the collapse of an exploded volcano.

Thera's latest explosion, probably in 1623 B.C.E., was one of the largest volcanic explosions recorded in human history. In addition to blasting out a caldera, the volcano discharged an estimated 35,000-39,000 cubic yards (27 to 30 cubic kilometers) of volcanic debris, burying Bronze Age settlements on the archipelago with thick ash and pumice. Airborne volcanic ash, mineralogically dated, occurs in archaeological excavations and natural exposures throughout the eastern Mediterranean, as far as the Nile Delta, Israel, and central Anatolia. This ash is about eight inches (twenty centimeters) thick off northern Crete. In addition, the eruption probably caused a tsunami. Tsunami effects have been observed on the north coast of Crete, and some archaeologists credit a tsunami rather than an earthquake for tumbling large stone blocks in the ruins of Knossos. Also, geologists argue that glowing ash clouds from Thera could have crossed the sea to Crete to start the fires that accompanied Knossos's destruction. Finally, ash blown into the stratosphere by a large explosive eruption could cause temporary global cooling and crop failures. Indeed, volcanic traces in the Greenland ice cap and stunted growth recorded in tree-rings from California and Ireland indicate global cooling around 1623 B.C.E. and are widely ascribed to Thera's last explosive eruption.

ARCHAEOLOGICAL EXCAVATIONS   Before the great explosion, Thera and Therasia supported a thriving culture, named the Cycladic, but broadly included in the contemporaneous Minoan culture on Crete. Cycladic ruins and artifacts were first brought to light in 1866 in pumice quarries opened for the Suez Canal Company on Therasia. In 1869, extensive archaeologic excavation began when archaeologist and volcanologist Ferdinand Fouqué first found Akroteri at the south end of Thera. Between 1895 and 1903, German archaeologists excavated ruins near the town of Thera.

Akroteri, however, remains the most important Cycladic site and is a popular tourist destination. There, the Greek archaeologist Spyridon Marinatos began unearthing a rich, beautifully preserved city in 1967. After Marinatos's death in 1974, Christos Doumas continued the project. The Akroteri excavation includes several large, well-constructed, multistory houses notable for very well-preserved frescoes. These frescoes completely cover the interior walls of entire rooms, illustrating ships, men, women, children, birds, plants, and monkeys in a naturalistic style. They closely resemble Minoan frescoes on Crete but remain the finest uncovered Bronze Age artworks. The frescoes, pottery, and other Theran artifacts clearly indicate strong affinity with the Cretan Minoan culture. In contrast to Pompeii and Herculaneum, also overwhelmed by volcanic debris, human remains are notably few on Thera. Either the inhabitants fled the island or they were trapped in an undiscovered refuge.

THERA AS ATLANTIS   Archaeologists and other scholars speculate that Thera's explosion gave rise to the Atlantis myth. In his *Critias* (360-347 B.C.E.; English translation, 1793) and *Timaeus* (360-347 B.C.E.; *Timeaus*, 1793), Plato describes Atlantis as an island occupied by a highly civilized, powerful empire that, after being struck by violent earthquakes and floods, sinks into the sea during a single day and night. Thera and Knossos's destruction resembles this myth. Knossos and other Cretan cities and palaces were struck by an earthquake or possibly a tsunami and then destroyed by fire and abandoned at the height of the Minoan culture, about 1450 B.C.E. Akroteri also suffered an earthquake and was temporarily reoccupied before its volcanic destruction. No apparent cultural decline preceded either city's destruction, and both regions were subsequently occupied by people from mainland cultures. Therefore, although some explain the Cretan disaster as an overwhelming invasion, many archaeologists believe Thera's eruption caused the destruction on both Thera and Crete.

The sequence of pottery styles, however, indicates that Akroteri's destruction significantly predates Knossos's fall. The youngest pottery in Akroteri's ruins is considered of the same age as that of the Late Minoan IA age, an age defined by sequencing pottery decorative styles. These pots are somewhat older than the Late Minoan IB materials at ruined Knossos. These dates are founded on correlating the Cycladic and Minoan decorative style sequences, and the calendar dates are based on Egyptian hieroglyphic records. None of this, however, is accepted by all archaeologists. Radiocarbon dates do not support simultaneous destruction of Thera and Minoan Crete. The radiocarbon age of charcoal in the ruins of Akroteri ranges from 1740 to 1550 B.C.E., favoring a seventeenth century B.C.E. date for the eruption and for Minoan IA ceramics on Thera. Radiocarbon dates for Late Minoan IA or IB ceramics at Knossos are imprecise, but the subsequent Late Minoan II periods are placed at around 1510 to 1430 B.C.E. Nevertheless, many authorities consider the events synchronous. In addition, Thera's eruption has been speculatively linked with the reddening of the Nile, pollution of water, and the three-day darkening of the sky reported in the book of Exodus. Pinkish-gray ash blown from Thera, identified in the Nile Delta, easily could have darkened the sky, colored the river, and polluted water supplies. Although the Exodus "plagues" are unrecorded in Egyptian hieroglyphics, historians believe they occurred sometime in the vicinity of Thera's eruption.

FURTHER READING

Broad, William J. "It Swallowed a Civilization." *The New York Times*, October 21, 2003, pp. F1-F2.

Doumas, Christos G. *Thera, Pompeii of the Ancient Aegean*. London: Thames and Hudson, 1983.

Forsyth, Phyllis Young. "Thera in the Bronze Age." *American University Studies* 9, no. 187 (1997).

Fouqué, Ferdinand A. *Santorini and Its Eruptions*. Translated and with a new introduction by Alexander R. McBirney. Baltimore: Johns Hopkins University Press, 1998.

Hardy, D. A., ed. *Thera and the Aegean World III*. London: Thera Foundation, 1990.

Palyvou, Clairy. *Akrotiri Thera: An Architecture of Affluence 3,500 Years Old*. Philadelphia: Instap Academic Press, 2005.

Papaodysseus, C., et al. "Distinct, Late Bronze Age (c. 1650 B.C.) Wall-

Paintings from Akrotiri, Thera, Comprising Advanced Geometrical Patterns." *Archaeometry* 48, no. 1 (February, 2006): 97-114.

Sigurdsson, Haraldur. *Melting the Earth*. New York: Oxford University Press, 1999.

M. Casey Diana

See also: Archaic Greece; Art and Architecture; Crete.

Battle of Thermopylae

A Greek defensive stand at this battle paved the way for the subsequent defeat of Persian invaders.

Date: August, 480 B.C.E.
Category: Wars and battles
Locale: Eastern coast of Greece

SUMMARY   In 490 B.C.E., a Persian invasion force was routed by a much smaller Greek army on the plain of Marathon. A decade later, Persian ruler Xerxes I amassed an immense force (millions according to historian Herodotus) and invaded Greece, determined to avenge this humiliating defeat.
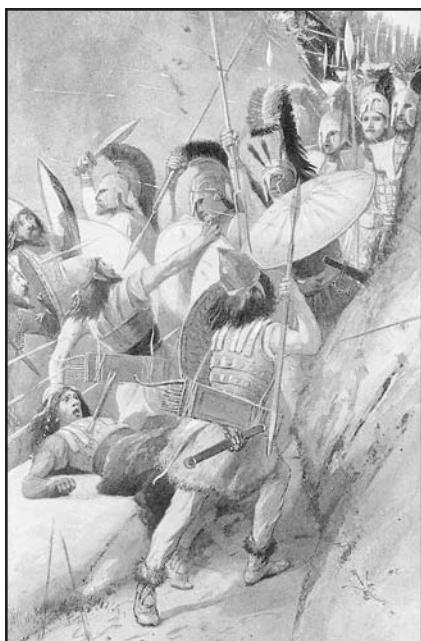
The Battle of Thermopylae.
(F. R. Niglutsch)

The Greeks decided to delay the Persian advance down the eastern coast of Greece by deploying several thousand men at a narrow pass between the cliffs and the sea called Thermopylae (thuhr-MAH-puh-lee), meaning "hot gates." Leading the Greeks was the Spartan king Leonidas and his 300-man royal guard. For two days, Leonidas and his elite troops repulsed Persian attacks, wreaking tremendous losses on their foes.

On the third day, a Greek traitor, Ephialtes of Malis, guided Persian forces through a mountain pass, outflanking Leonidas. Leonidas sent the majority of his troops to safety but remained at Thermoplyae with the 300 Spartans, some helots, and 1,100 Boeotians. They heroically fought to the death that day.

SIGNIFICANCE Although the Persians won the battle, their losses were considerable, and the Greeks gained valuable time for the defense of their homeland. By the end of the next year, devastating defeats at Salamis and Plataea forced the Persians to withdraw from Greece, ending their hopes of imperial expansion.

FURTHER READING

Cartledge, Paul. *The Spartans: The World of the Warrior-Heroes of Ancient Greece, from Utopia to Crisis and Collapse*. Woodstock, N.Y.: Overlook Press, 2003.

De Souza, Philip. *The Greek and Persian Wars, 499-386 B.C.* New York: Routledge, 2003.

Frye, David. "Spartan Stand at Thermopylae." *Military History* 22, no. 10 (January/February, 2006): 38.

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Pressfield, S. *Gates of Fire: An Epic Novel of the Battle of Thermopylae*. New York: Bantam Books, 1999.

Strauss, Barry. "Go Tell the Spartans." *MHQ: Quarterly Journal of Military History* 17, no. 1 (Autumn, 2004): 16-25.

Paul John Chara, Jr.

See also: Greco-Persian Wars; Leonidas; Marathon, Battle of; Plataea, Battle of; Salamis, Battle of; Xerxes I.

Theron of Acragas

Tyrant of Acragas (r. c. 489-c. 472 b.c.e.)

Born: Date unknown; place unknown
Died: c. 472 b.c.e.; probably Acragas (later Agrigento), Sicily
Category: Government and politics

Life   Theron of Acragas (THEHR-ahn of AH-krah-gahz), son of Aenesidemus, ruled the city of Acragas on the island of Sicily from roughly 489 to 472 b.c.e., but the dates of his life cannot be determined precisely. Early in his reign, he allied with Gelon of Syracuse (who married Theron's daughter Damarete), the increasingly powerful ruler of Gela. They fought against the Phoenicians on the west side of the island before Gelon took over Syracuse in 485 b.c.e. In 483 b.c.e., Theron seized the city of Himera and expelled Terillus, ally of the Carthaginian general Hamilcar. This expulsion prompted a Carthaginian invasion of Sicily. In 480 b.c.e., however, Theron, in alliance with Gelon, subdued Hamilcar's forces at the Battle of Himera, reportedly at the same time that the Greeks overwhelmed the Persian attack at Salamis. Using spoils from the war, Theron repopulated Himera and enriched Acragas. After Gelon's death, tension arose between Theron and Hieron I, Gelon's brother and successor at Syracuse, but a marriage and alliance prevented hostilities.

Influence   Theron, although second in stature to Gelon, was renowned for bringing prosperity to Sicily. In Acragas, he was heralded as a hero after his death.

Further Reading

Dunbabin, R. J. *The Western Greeks*. Oxford, England: Oxford University Press, 1999.
Finley, M. I. *A History of Sicily*. Vol. 1. London: Chatto & Windus, 1968.

Wilfred E. Major

See also: Gelon of Syracuse; Hieron I of Syracuse; Salamis, Battle of.

Thespis

ACTOR AND PLAYWRIGHT

Born: Before 535 B.C.E.; probably Icarios (now Ikaria) or Athens, Greece
Died: After 501 B.C.E.; probably Athens, Greece
Category: Theater and drama

LIFE   The name "Thespis" (THEHS-puhs) comes from a word that means "divinely speaking" or from a similar word that means "divinely singing." According to one tradition, Thespis's home was Icarios, or Icaria, in northern Attica, near Marathon. Yet an extant ancient source refers to him simply as "Athenian." He is credited with inventing the first actor, a character separate from the chorus performing at the festivals in honor of the god Dionysus. Perhaps his first dramatic efforts were rather crude representations of the doings of satyrs, lustful, mischievous goat-men. The etymology of the word "tragedy" can be traced to a word meaning "song of goats."

According to tradition, the first official prize for Athenian drama was presented in 534 B.C.E. to Thespis. Some scholars argue for a later date, 501 B.C.E. At least, Thespis can be said to have lived probably from before the earlier date until after the later. It is believed that Thespis combined in his own person the roles of writer, director, composer, choreographer, and lead actor. As the only one of his players to impersonate individual characters, Thespis would play one part after another in the same story, frequently changing his mask and disguise.

INFLUENCE   Thespis, through his creation of the first actor, changed the Dionysia festival from a pageant of song and dance into drama. Actors, "thespians," take his name to pay him homage.

FURTHER READING
Easterling, P. E., and Edith Hall. *Greek and Roman Actors: Aspects of an Ancient Profession*. New York: Cambridge University Press, 2002.

Flickinger, Roy C. *The Greek Theater and Its Drama*. 4th ed. Chicago: University of Chicago Press, 1961.

Green, J. R. *Theater in Ancient Greek Society*. New York: Routledge, 1996.

Storey, Ian Christopher, and Arlene Allen. *A Guide to Ancient Greek Drama*. Malden, Mass.: Blackwell, 2005.

Thomson, George. *Aeschylus and Athens: A Study in the Social Origins of Drama*. London: Lawrence and Wishart, 1973.

Patrick Adcock

See also: Performing Arts; Sports and Entertainment.

Thirty Tyrants

Democratic Athens came under the rule of Spartan-supported tyrants for eight months.

Date: 404-403 B.C.E.
Category: Government and politics; organizations and institutions
Locale: Athens

SUMMARY   Under the leadership of Critias of Athens, a pro-Spartan oligarchy (known as the Thirty Tyrants) ruled Athens for eight months. Intimidated by Lysander of Sparta, who arrived with the Peloponnesian fleet, the Athenians voted in favor of a proposal to install the Thirty shortly after Athens surrendered to Sparta in 404 B.C.E. At the insistence of Theramenes, a fellow member of the Thirty, they created a list of 3,000 citizens permitted to participate in the oligarchy. Critias suspected Theramenes of disloyalty and had him convicted and executed.

In the winter of 403 B.C.E., Thrasybulus with a band of democratic exiles seized Phyle, a fortress on the Boeotian border. In May, 403 B.C.E., the democrats successfully captured the Piraeus, Athens' major port, and Critias fell in the fighting. The Thirty were then replaced by a board of ten rulers and withdrew to Eleusis. The Ten continued the war against the democratic exiles until Sparta, under pressure from its allies, restored the Athenian democracy. Several years later, the Athenians marched out against the remnant of the Thirty living in Eleusis and killed them.

SIGNIFICANCE   In less than a year, the Thirty Tyrants executed 1,500 people and confiscated the property of citizens and resident aliens.

FURTHER READING
Carnes, Mark C., and Josiah Ober. *The Threshold of Democracy: Athens in 403 B.C.* 3d ed. New York: Pearson/Longman, 2005.

Krentz, Peter. *The Thirty at Athens*. Ithaca, N.Y.: Cornell University Press, 1982.

Loraux, Nicole. *The Divided City: On Memory and Forgetting in Ancient Athens*. Translated by Corinne Ondine Pache. New York: Zone Books, 2001.

Tritle, Lawrence, ed. *The Greek World in the Fourth Century: From the Fall of the Athenian Empire to the Successors of Alexander*. New York: Routledge, 1997.

Wolpert, Andrew. *Remembering Defeat: Civil War and Civic Memory in Ancient Athens*. Baltimore: Johns Hopkins University Press, 2002.

Andrew Wolpert

See also: Athens; Critias of Athens; Lysander of Sparta.

Thucydides

HISTORIAN

Born: c. 459 B.C.E.; probably Athens, Greece
Died: c. 402 B.C.E.; place unknown
Category: Historiography

LIFE   Little is known about the early life of Thucydides (thew-SIHD-uh-deez). His father was named Olorus, and from him Thucydides inherited an estate and gold mine in Athens. He was a privileged youth and most likely traveled extensively. During his minority, he heard the historian Herodotus recite tales of distant lands and was animated with an interest in history. He was therefore aware of the historical opportunity provided when the Peloponnesian War (431-404 B.C.E.) erupted and began to collect information immediately. As a wealthy young man, he was expected to join the Athenian campaign, not just study it, but he contracted the plague sometime between 430 and 427 B.C.E. and initially was prevented from joining the war effort. Upon his recovery, he was appointed general and given command of a small squadron of ships. This command was short-lived, however, as his squadron failed to protect the Athenian colony Amphipolis from a Spartan invasion. For this failure, he was exiled in 424 B.C.E.

He lived comfortably from the wealth of his mines and spent his time in exile researching the events and characters of the Peloponnesian War. With access, time, and money, Thucydides gathered an immense amount of information about the war and spent the rest of his life writing its history. With the end of the war, he returned to Athens to complete his work but died before so doing.

Although incomplete, the result of Thucydides' study was the *Historia tou Peloponnesiacou polemou* (431-404 B.C.E.; *History of the Peloponnesian War*, 1550). In eight sections, it tells the history of this conflict from its distant origins to 411 B.C.E. To do this, Thucydides relied on information gleaned from participants and observers, as well as his own knowledge and experience. The book begins with an analysis of the fear and mistrust between Athens and Sparta. A discussion on how these feelings led to war in

431 B.C.E. follows, and the remainder of the book details the participants and their battles in great depth. Although it breaks off seven years before the conclusion of the war and is laced throughout with admittedly fabricated speeches, Thucydides' work is a seminal study of the Peloponnesian War and has earned him recognition as one of the greatest historians.

INFLUENCE   Although not the first historian, Thucydides made major advances in the field. Rather than present all opinions regarding an event, he included only those he believed. He was the first to tell contemporary history and the first to tell any type of history without recourse to the influence of the gods. He thus made history a solely human forum and blamed the Peloponnesian War on human failings. Finally, his ability to tell military history and to recite the actions of politicians set the stage for future historians to focus their attention on the great personages and events of history.
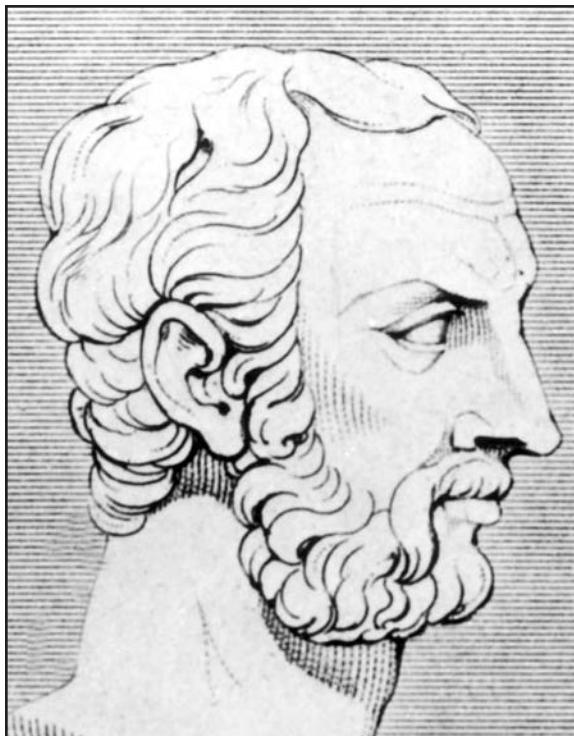
Thucydides.
(Library of Congress)

FURTHER READING

Conner, W. Robert. *Thucydides*. 2d ed. Princeton, N.J.: Princeton University Press, 1985.

Debner, Paula. *Speaking the Same Language: Speech and Audience in Thucydides' Spartan Debates*. Ann Arbor: University of Michigan Press, 2001.

Gomme, Arnold W. *A Historical Commentary on Thucydides*. 5 vols. Oxford, England: Clarendon Press, 1945-1981.

Gustafson, Lowell S., ed. *Thucydides' Theory of International Relations: A Lasting Possession*. Baton Rouge: Louisiana State University Press, 2000.

Hornblower, Simon. *Thucydides*. 2d ed. London: Duckworth, 1987.

_____. *Thucydides and Pindar: Historical Narrative and the World of Epinikian Poetry*. New York: Oxford University Press, 2004.

Luginbill, Robert D. *Thuycidides on War and National Character*. Boulder, Colo.: Westview Press, 1999.

Marincola, John. *Greek Historians*. Oxford, England: Oxford University Press, 2001.

Price, Jonathan J. *Thucydides and Internal War*. New York: Cambridge University Press, 2001.

Zagorin, Perez. *Thucydides: An Introduction for the Common Reader*. Princeton, N.J.: Princeton University Press, 2005.

Gregory S. Taylor

See also: Herodotus; Historiography; Literature; Peloponnesian Wars.

Timoleon of Corinth

Military leader

Born: Date unknown; place unknown
Died: After 337 B.C.E.; Syracuse
Category: Military

Life   In 344 B.C.E., the citizens of Syracuse appealed to Corinth, the mother city that had sent the first colonists to Syracuse, for aid in overthrowing Dionysius the Younger, who oppressed the city as tyrant. The Corinthian assembly provided a small army of mercenaries, appointing Timoleon (tih-MOH-lee-uhn) of Corinth as leader. Timoleon had earned a reputation as an opponent of tyranny by aiding the assassination of his older brother when he tried to become absolute ruler of Corinth.

Landing in Sicily that summer, Timoleon rapidly defeated two opposing armies, occupied Syracuse, and sent Dionysius the Younger into exile in Corinth. By 341 B.C.E., Timoleon had unseated the other Sicilian tyrants and successfully opposed a Carthaginian invasion. He wrote a constitution for Syracuse that protected the freedom of its citizens. By inviting new settlers from Greece, Timoleon repopulated Sicily, stimulating an economic revival.

In about 337 B.C.E., Timoleon retired from office, at that time an unheard-of act, and lived his remaining life near Syracuse. Although soon becoming blind, he continued to advise the Syracuse assembly.

Influence   Timoleon reestablished the rule of law and restored prosperity to Sicily. Plutarch, in his life of Timoleon, concludes that Timoleon had "done the greatest and noblest things of any Greek of his age."

Further Reading
Talbert, R. J. A. *Timoleon and the Revival of Greek Sicily, 344-317 B.C.* New York: Cambridge University Press, 1974.
Tritle, Lawrence A., ed. *The Greek World in the Fourth Century*. New York: Routledge, 1997.

Milton Berman

See also: Dionysius the Younger; Syracuse.

Trade, Commerce, and Colonization

Aided by their far-flung colonies and increasingly sophisticated commercial practices, the ancient Greeks engaged in long-distance trade within and beyond the Mediterranean basin.

Date: From the second millennium B.C.E.
Category: Economics; expansion and land acquisition; trade and commerce;

THE MYCENAEANS   The Mycenaeans, the earliest known Greeks, built a thriving civilization in the latter half of the second millennium B.C.E. Under Minoan influence, the Mycenaeans developed a palace-centered, redistributive economy administered through the use of the Linear B script. Finds of their pottery in the Near East and as far west as Italy, as well as settlements on Rhodes, at Miletus, and elsewhere, suggest that the Mycenaeans traded extensively. The ambiguous nature of the archaeological and textual evidence, however, makes it difficult to determine the precise nature of that trade. Mycenaean civilization collapsed amid the troubles that plagued the entire eastern Mediterranean around 1200 B.C.E.

THE DARK AGE   After the collapse of the Mycenaean palaces, Greece suffered a major economic downturn and remained relatively isolated for several centuries. The population declined, and many fled to Asia Minor, Cyprus, and elsewhere. Long-distance trade and literacy disappeared. No longer able to acquire sufficient quantities of copper and tin for the production of bronze tools, the Greeks now turned to iron.

In the ninth century B.C.E., conditions began to improve. Lefkandi, a city on the island of Euboea, played a leading role in the revival of long-distance exchange, trading extensively in the Aegean and as far away as Cyprus. By 800 B.C.E., the Greeks had reestablished direct contact with the Near East, Egypt, and Italy.

ARCHAIC GREECE   In the eighth century B.C.E., the Greeks entered a period of expansion, innovation, and economic growth. *Emporia* (trading posts) such as Al Mina on the coast of Syria, Pithekoussai on the bay of Naples, and, in the late seventh century B.C.E., Naukratis in Egypt facilitated long-distance commerce in the central and eastern Mediterranean. Spurred on by the prospect of wealth, the need to secure trade routes, and overcrowding at home, the Greeks founded well over a hundred colonies. Southern Italy and Sicily received the first wave of colonization. Syracuse, Sybaris, and Tarentum, for example, were all settled in the late eighth century B.C.E. In the mid-seventh century B.C.E., the Greeks turned to the northern Aegean, Propontis, and Black Sea regions. Megara, for example, founded Byzantium (modern Istanbul) on the Bosporus around 668 B.C.E. The Greeks also established colonies at Cyrene on the coast of North Africa (c. 630 B.C.E.), Massalia (modern Marseille, c. 600 B.C.E.) in southern Gaul and elsewhere.

Colonies were normally founded under the leadership of a particular city-state, rather than by the Greeks collectively, and often maintained close ties to their mother-cities. Among the most prolific colonizers were Chalcis, Eretria, Miletus, Corinth, and Megara. It is difficult to generalize about Greek colonization since individual colonies had various purposes and faced different problems depending on the nature of local resources and resistance. Most colonists were male and presumably sought wives from among the indigenous population. An *oikistes* (founder) led the colonists and was often worshiped as a hero following his death.

Two major innovations aided Greek commerce during this period: the alphabet and coinage. The alphabet was developed around 800 B.C.E. and derived from a Phoenician script. Regardless of the motives of its inventor(s), the alphabet undoubtedly helped Greek traders to conduct business. Coinage was invented in Lydia in the seventh century B.C.E., and the Greeks were quick to adopt it. By the end of the sixth century B.C.E., many city-states were minting their own coins and professional moneychangers had emerged. Again, while the original purpose of coinage is unclear, coins certainly came to play a substantial role in facilitating commerce.

TRADE   It is difficult to know exactly what the Greeks traded in any given period. The surviving texts rarely describe commercial activity, since most authors were elites who considered trade banausic and demeaning. In addition, perishable goods leave little trace in the archaeological record, and
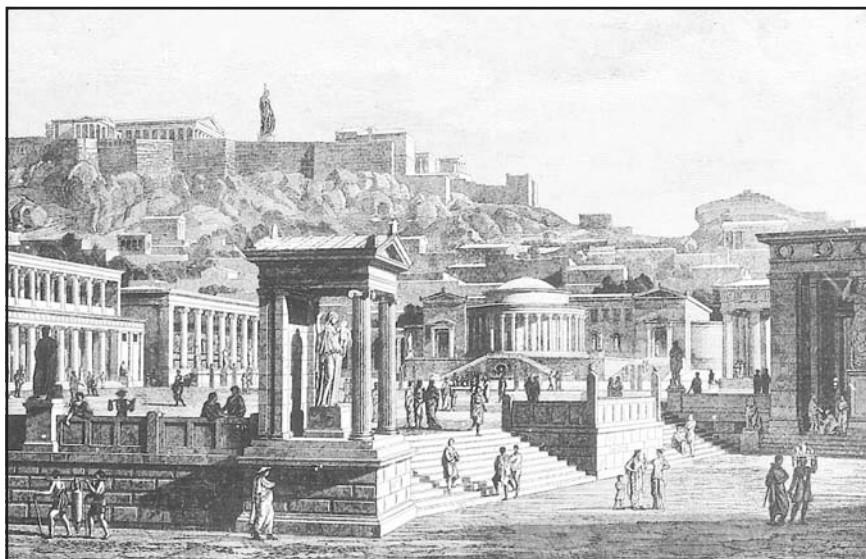
The marketplace in Athens. (F. R. Niglutsch)

imports and exports varied from region to region depending on local needs and resources. Nevertheless, grain, slaves, metals, and luxury goods were probably among the items most regularly traded between the Archaic and Hellenistic eras.

THE CLASSICAL PERIOD Colonization decreased in the fifth century B.C.E., but it by no means stopped. The Athenians, for example, founded the colony of Thurii in Southern Italy around 444/443 B.C.E. and Amphipolis on the coast of Thrace in 437/436. In the fourth century B.C.E., Philip II of Macedonia established colonies to reward veterans and maintain control of conquered territory. Athens was the dominant naval power in this period and used its fleet to protect the sea routes, especially between Athens and the Black Sea, from which considerable quantities of grain were imported.

Both banking and bottomry loans appeared in the course of the fifth century B.C.E. Banking evolved out of the money-changing profession. Initially, banks did little more than accept deposits and make loans. The extent to which banks financed commercial as opposed to "nonproductive" activities remains unclear. Bottomry loans provided merchants with capital and insurance against loss of cargo.

The Hellenistic Era   The conquests of Alexander the Great ushered in a new era of colonization. Both Alexander and the successor kings used colonies of Macedonian veterans and Greek emigrants to administer their kingdoms. Alexander, for example, established Alexandria on the coast of Egypt in 331 B.C.E., and it became a major Mediterranean port. Other colonies were established in Asia Minor, Syria, Babylonia, and as far east as Bactria. The new cities spread Greek commercial practices along with Greek culture. Greek merchants, soldiers, and settlers brought greater monetization and increasingly sophisticated banking practices (including payment orders and checks) to the entire Near East, though their impact on indigenous populations should not be exaggerated. Rhodes emerged in the third century B.C.E. as a major naval power. Its harbors served a thriving maritime trade, and its fleet protected merchants from piracy. Rhodes was the commercial center of the Greek world until the Romans established Delos as a free port in 167.

Further Reading

Billows, Richard A. *Kings and Colonists: Aspects of Macedonian Imperialism*. New York: E. J. Brill, 1995.

Boardman, John. *The Greeks Overseas: Their Early Colonies and Trade*. 4th ed. London: Thames and Hudson, 1999.

Reed, C. M. *Maritime Traders in the Ancient Greek World*. New York: Cambridge University Press, 2003.

Schaps, David M. *The Invention of Coinage and the Monetization of Ancient Greece*. Ann Arbor: University of Michigan Press, 2004.

Tandy, David W. *Warriors into Traders: The Power of the Market in Early Greece*. Berkeley: University of California Press, 1997.

David B. Hollander

See also: Archaic Greece; Classical Greece; Coins; Hellenistic Greece; Linear B; Mycenaean Greece; Syracuse.

Trireme

The construction of the trireme (TRI-reem) changed naval warfare, making possible the sophisticated ramming tactics that dominated Mediterranean naval warfare during the fifth and fourth centuries B.C.E.

Date: c. 550 B.C.E.
Category: Military; science and technology
Locale: Greece

SUMMARY   Although warships with rams appeared early in the Mediterranean region, sophisticated ramming tactics had to await the evolution of specialized warships designed specifically for optimum use of the ram. As early as the eighth century B.C.E., Greek vase paintings depict warships with rams and a single file of rowers on each side. Like most ancient warships, these vessels could cruise under sail but relied on oar power in battle. Later literary sources refer to larger and smaller versions of this type of ship: a *triakontor* (thirty-oared ship) with fifteen rowers per file, and a *pentekontor* (fifty-oared ship) with twenty-five rowers per file. With only two files of rowers at one level, these ships had roomy holds and considerable capacity for passengers and cargo in addition to their rowing crews. This roominess suited a style of warfare that involved the transport of sizable numbers of soldiers for coastal raids and boarding attacks on other ships. In naval battles between fleets, the *pentekontors* primarily functioned as fighting platforms from which armored soldiers, javelin throwers, and archers fought for control of immobilized adjacent vessels. Rams were no doubt used when the opportunity to hole an enemy ship presented itself, but the *pentekontor*'s limited rowing power restricted its effectiveness as a ram.

Because the *pentekontor*'s length approached the ancient design limit of twenty-five to thirty rowers, in order to substantially augment rowing power, it was necessary to increase the number of files. The bireme accomplished this by putting two additional files of oar men in the hold area, so that there were now two banks of rowers on each side of the ship. The tri-

reme, with three banks of rowers per side, simply took this concept one step further to produce a vessel with more than three times the oar power of a *pentekontor*.

For centuries, historians have argued over the exact design and rowing configuration of the trireme, but the recent construction of a functioning full-scale replica appears to settle most questions. In particular, it demonstrates that with outriggers, rowers at three different levels can operate efficiently using oars of the same length. With 170 rowers in three banks packed within its narrow, lightly built hull, the trireme sacrificed strength, stability, and cargo capacity for speed and maneuverability. An improved bronze ram at the bow's waterline completed the transformation of the *pentekontor*. The result was a virtual guided missile perfectly matched to the hit-and-run ramming tactics that would rule naval warfare in the two centuries following the trireme's widespread adoption.

Although the overall evolution from *pentekontor* to bireme to trireme seems clear enough, the question of the date and place of the trireme's invention is still debated. The earliest explicit report of triremes used in war refers to ships built in Egypt by the pharaoh Necho I (r. c. 672-664 B.C.E.). Because of Egypt's proximity to Phoenicia and the later fame of Phoenician triremes, some historians attribute the innovation to the Phoenicians.
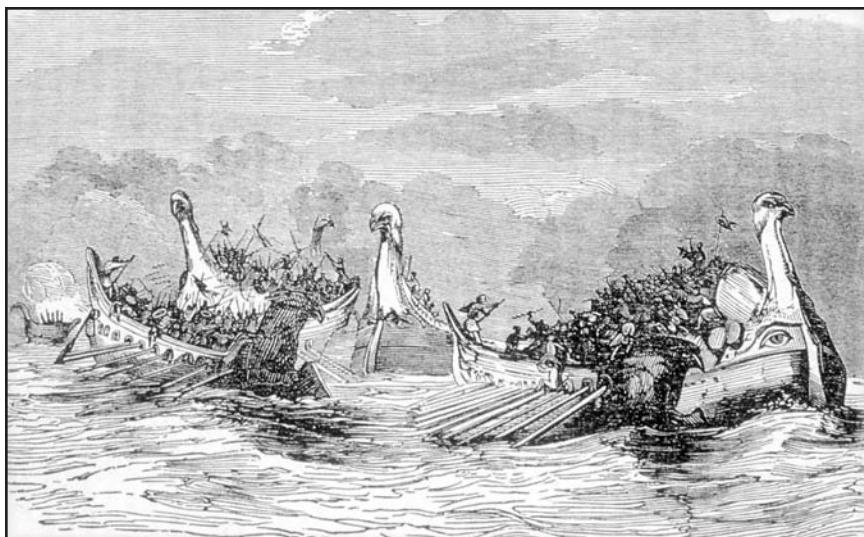
Triremes on the water. (Library of Congress)

Other scholars note Necho's close relations with the Greeks and prefer to credit them with the breakthrough. According to the Greek historian Thucydides (c. 459-c. 402 B.C.E.), the earliest naval battle took place when the Corcyraeans fought the Corinthians, who were the first among the Greeks to build triremes. Thucydides also names a noted Corinthian shipwright, Ameinocles (fl. seventh century B.C.E.), who built four triremes for the island city-state of Samos. If these events are correctly dated to the middle and late seventh century, then Necho may well have learned about triremes from Corinth. Regardless of who is given credit for the invention, in later times both the Phoenicians and the Greeks were acknowledged as masters of trireme construction and use.

Despite its early invention and its superiority as a ramming weapon, the expense of building and operating the trireme slowed its adoption. The construction of first-class triremes required not only skilled shipwrights but also costly materials such as pitch and wax for waterproofing, and fir, which gave lightweight strength to hull and oars. In addition, because each ship required a skilled crew of two hundred, the operational cost of a fleet of triremes exceeded the means of all but the wealthiest states. Thus, in addition to Necho in Egypt, early trireme users included commercially prominent city-states such as Corinth in Greece and Sidon in Phoenicia, and the powerful Greek tyrant Polycrates of Samos, who replaced his fleet of one hundred *pentekontors* with one of triremes.

In the late sixth century, the adoption of the trireme by the superpower of the day, Persia, guaranteed its predominance and made it the warship of choice for those Greek states that wished to resist the expansion of the Persian Empire into the Aegean region. Drawing on his Phoenician, Egyptian, and eastern Greek subjects, Xerxes I put together a gigantic fleet of twelve hundred triremes for his invasion of Greece in 480 B.C.E., an assault that may well have succeeded except for the Greeks' historic naval victory at Salamis. Greek triremes were the key to this victory, above all the two hundred ships that Themistocles (c. 524-c. 460 B.C.E.) had convinced the Athenians to build using the proceeds of a fortunate silver strike. Following the defeat of Xerxes, triremes and the tactics associated with them dominated Greek naval warfare for more than a century.

Although it was used sometimes in what Thucydides called the "old-fashioned manner," with marines in boarding attacks, the trireme excelled when the ship itself was used as a ramming weapon. Rival fleets of triremes typically faced each other in line abreast, and the defender attempted to avoid presenting vulnerable sides and sterns to the rams of the enemy. A

drastically inferior force might form a defensive circle with bows facing outward. The attacking force sought to achieve *diekplous*, a breakthrough by a squadron of ships in line, or *periplous*, a flanking maneuver, either of which permitted ramming the enemy broadside. Once a ship had been holed, the attacker quickly disengaged to avoid a counterattack and resumed the offensive. Given these tactics, the advantage normally went to the swifter and more agile ships, a status determined partly by their design but also by how long the ships had been in the water and the expertness of their crews. In the victory at Salamis, for example, the normally slower Greek triremes probably had the advantage of speed, because their ships were drier and their crews more rested than those of the Persian force. The Athenians were renowned for the speed of their triremes, and their mastery of hit-and-run ramming tactics regularly let them defeat larger, less-skilled forces. In a famous encounter early in the Peloponnesian War, for example, a twenty-ship Athenian squadron commanded by the expert Phormion (d. c. 428 B.C.E.) twice defeated larger Peloponnesian fleets.

SIGNIFICANCE   As long as ramming tactics prevailed and skilled oarsmen were available, the trireme dominated ancient naval warfare. Beginning in the fourth century, however, a shortage of skilled crewmen encouraged the development of new rowing configurations that made use of less-skilled personnel. By manning each oar with a pair of rowers, only one of whom needed real expertise, it was possible to produce a two-banked "four," which required one third fewer expert rowers but maintained the sleekness and speed of the trireme. The first "four" is attributed to the Phoenicians at Carthage. By 323 B.C.E., the Athenians planned a new fleet based primarily on "fours" rather than triremes. The use of rowers in teams of three or more produced ships of broader beam, which were slower and less agile than the trireme, but by the end of the fourth century new tactics were beginning to favor larger, more stable ships. By using various combinations of rowers in gangs of three, four, or more per oar, Hellenistic navies introduced much larger warships, from "fives" up to huge "sixteens," that provided stable firing platforms for catapults and excellent protection to their large crews of rowers and marines. Aptly suited to naval combat in the "old-fashioned manner," these vessels marked a return to tactics completely alien to the trireme and relegated it to an ancillary role in Hellenistic warfare.

FURTHER READING

Casson, Lionel. *Ships and Seamanship in the Ancient World*. 1971. Reprint. Baltimore: Johns Hopkins University Press, 1995.

Gabrielsen, Vincent. *Financing the Athenian Fleet: Public Taxation and Social Relations*. Baltimore: Johns Hopkins University Press, 1994.

Morrison, John S., ed. *The Age of the Galley: Mediterranean Oared Vessels Since Pre-Classical Times*. London: Conway Mariine, 2003.

_____, J. F. Coates, and N. B. Rankov. *The Athenian Trireme: The History and Reconstruction of an Ancient Greek Warship*. 2d ed. New York: Cambridge University Press, 2000.

Shaw, Timothy, ed. *The Trireme Project: Operational Experience 1987-90, Lessons Learnt*. Oxford, England: Oxbow Books, 1993.

Strauss, Barry. *The Battle of Salamis: The Naval Encounter That Saved Greece—and Western Civilization*. New York: Simon & Schuster, 2004.

Tilley, Alec. *Seafaring on the Ancient Mediterranean: New Thoughts on Triremes and Other Ancient Ships*. Oxford, England: John and Erica Hedges, 2004.

James T. Chambers

See also: Greco-Persian Wars; Military History of Athens; Navigation and Transportation; Salamis, Battle of; Technology; Themistocles; Themistocles' Naval Law; Thucydides; Warfare Before Alexander; Xerxes I.

Troy

Focal point of the earliest legends of Archaic Greek culture, Troy may have been destroyed by war, much the way the poet Homer describes, about 1250 B.C.E.

Date: c. 3000 B.C.E.-700 C.E.
Category: Historic sites; cities and civilizations
Locale: Western coast of Turkey in the Hellespont, at the present-day city of Hisarlik

BACKGROUND The site of Troy was inhabited as early as 3600 B.C.E. by Neolithic Asian peoples of the Dardanelles, but permanent structures do not appear until the third millennium. The name "Troy" refers to a number of different settlements at various times across four millennia. The first Troy, the Neolithic Asian settlement, took advantage of the strategic height of a plateau overlooking the Aegean Sea at the western mouth of the Dardanelles. The plateau is now nearly four miles (six kilometers) inland because of the silting of the rivers Scamander (Menderes) and Simoïs (Dümrek), but in the second millennium B.C.E., it was right on the bay at Cape Sigeum (Yenişehir). The natural defensive advantage of this promontory (known to archaeologists as Troy I) was strengthened sometime after 2500 B.C.E., making Troy II a royal fortress.

Somewhere around 2200 B.C.E., the royal fortress was sacked and burned, an event that Troy's first archaeologist, Heinrich Schliemann, mistook for the Trojan War recorded by Homer. The fire-scarred ruins of Troy II, however, were nearly one thousand years too early to be Agamemnon's Troy. Had he insisted on employing Greek mythology to guide archaeology, however, Schliemann could have justified his mistake by pointing to the tradition that Heracles sacked Troy a generation before the war over Helen. Three more successive "Troys" were constructed over the ruins of Troy II throughout the next four centuries. Then the Indo-European migration brought the ancestor of the Greek language (and perhaps a prototype of its mythology) into the region around 1800 B.C.E. This group intro-

duced the art of domesticating and breeding horses, for which Troy was to become famous in Homeric tradition. Archaeological evidence of numerous Bronze Age horse bones corroborates the poetic claim: Troy was rich in horses.

TROY VI The city of these Indo-European people, Troy VI, was the longest-lived settlement at Troy and may have been the city whose destruction sometime near 1250 B.C.E. was the nucleus of the Greek epic cycle. By 1500 B.C.E., Troy VI had documented contacts with a Mycenaean Greek empire. It may be possible, in fact, to consider Troy VI a part of that empire. It has been known since the early twentieth century that Troy and Mycenae shared architectural and pottery styles in the late Bronze Age. With the translation of the Linear B cuneiform in the 1950's, it was further learned that the two cities shared a common language as well, an ancestor of Homer's Greek.

The architectural features that Troy VI shared with Mycenae include the dome-vaulted tomb, the thick, upward-sloping sandstone walls, and high towers. The pottery style was dubbed "grey Minyan" by Schliemann, and archaeologists still use the term. The dome-shaped tomb, or *tholos*, was the telltale sign of Mycenaean architecture and provided rich finds to the archaeologist. The kings of Troy VI had their wealth buried with them much as the Egyptian pharaohs did. The walls were even more distinctively Mycenaean, matching walls of the same period excavated at Mycenae and Tiryns on the Greek mainland and at Knossos on the island of Crete. Greeks of the classical period called the style "cyclopean" because they could not imagine such massive sandstone rocks—square cut and more than three feet (a meter) thick—to be the work of human hands. Their peculiar pitch, a seventy-degree slope from the base, was noted by German archaeologist Friedrich Wilhelm Dörpfeld, who discovered the "cyclopean" walls of Troy VI in 1893. Poet Homer may have had this feature in mind when he related that Patroclus climbed the "angle" of the wall in the *Iliad* (c. 750 B.C.E.; English translation, 1611). Dörpfeld's assistants were able to scale the walls easily. Finally, the tower on the southern gate of Troy VI recalls similar structures in Mycenae and Tiryns.

TROY VII AND BEYOND The destruction of Troy VI about 1250 B.C.E. may well have been caused by war, though there is ample evidence of a ma-

According to legend, Achilles dragged the body of Hector behind his chariot during the siege of Troy. (F. R. Niglutsch)

jor earthquake about that time. Troy lies on a major Anatolian fault, and archaeologist Carl Blegen had demonstrated earthquake damage in the previous three Troy settlements (III, IV, and V). Whatever the cause, the devastation of Troy VI led to a considerable drop in the standard of living in the subsequent settlement, Troy VII. Artifacts from Troy VII suggest a siege or refugee society, with rude shacks built over storage jars embedded in the ground. This "shantytown" Troy, built within the now-compromised walls of Troy VI, fell to invaders from the sea about 1180 B.C.E. Egyptian, Hittite, and other records corroborate the Trojan evidence of these marauders, though it is not clear where they came from.

Some time after the marauders left, new settlers arrived at the site. They brought with them a style of pottery that was a distinct step backward from the level of craftsmanship of Troy VII, the so-called knobbed-ware found at this time along the Danube or in Hungary. The style was also known much closer to Troy, in Thrace, and these new settlers may have been Thracians. By the end of the second millennium B.C.E., there was no trace of Troy VII. In fact, there is virtually no archaeological evidence of any human habitation of Troy from 1000 to 700 B.C.E.

Sometime before 700 B.C.E., colonists from the nearby island of Lesbos began a permanent settlement in Troy. The small market town (Troy VIII) was connected to Greek trade routes and became the focus of an odd custom in the Greek region of Locris on the Gulf of Corinth. The Locrians, beginning about 700 B.C.E. and continuing into the common era, selected a certain number of young girls each year to be sent to Troy as an expiation for the sin of Aias of Locris. According to Locrian tradition, Aias, a soldier in Agamemnon's expedition against Troy, defiled a temple of Athena at Troy. To make amends, the Locrians sent their daughters to serve in Athena's temple. Though many did just that, remaining in the temple of Athena into old age, many, during the nearly eight hundred years of this practice, were killed by the new Greek residents of "Ilion."

In the Hellenistic period, around 300 B.C.E., one of Alexander the Great's generals, Lysimachus, decided to rebuild the splendor that he thought must once have existed at Troy. He rebuilt the city walls in a glorious outer work that remained the outer walls for the Roman occupation of the city, New Ilium. Unfortunately, Schliemann's overzealous and now-outmoded digging methods (including dynamite) destroyed a great deal of this great wall.

Archaeologists consider both the Hellenistic and the Roman Troys to be a continuous settlement, Troy IX, the last structure that could be considered a city at Hisarlik. The city was sacked twice more: by the soldiers of Pontus, the Black Sea empire of King Mithradates VI Eupator, in 83-82 B.C.E., and by the Goths in 259 C.E.

FURTHER READING

Akurgal, Ekrem. *Ancient Civilizations and Ruins of Turkey*. Istanbul: Haset Kitabevi, 1983.

Blegen, Carl William. *Troy and the Trojans*. London: Thames and Hudson, 1963.

Boedeker, Deborah Dickman. *The World of Troy*. Pittsburgh: Classical Association of the United States, 1998.

Bryce, Trevor. *The Trojans and Their Neighbors: An Introduction*. New York: Routledge, 2005.

Erskine, Andrew. *Troy Between Greece and Rome: Local Tradition and Imperial Power*. New York: Oxford University Press, 2001.

Fitten, J. Lesley. *The Discovery of the Greek Bronze Age*. Cambridge, Mass.: Harvard University Press, 1996.

Thomas, Carol G., and Craig Conant. *The Trojan War.* Westport, Conn.: Greenwood Press, 2005.

Wood, Michael. *In Search of the Trojan War.* Berkeley: University of California Press, 1998.

John R. Holmes

See also: Art and Architecture; Homer; Lysimachus; Mithradates VI Eupator; Mycenaean Greece.

Tyrtaeus

MILITARY LEADER AND POET

Flourished: Mid-seventh century B.C.E.; Sparta
Category: Military; poetry; literature

LIFE   Although Athenians claim Tyrtaeus (tur-TEE-uhs) was a school-master called by an oracle to a Sparta in crisis, he was almost certainly a Spartan hoplite soldier who rose to emergency high command by using patriotic poetry and song to motivate. Five books of his poetry seem to have survived in Alexandria, of which some 250 lines remain: fragments of war chants, quotations from patriotic, hortatory elegies, and part, at least, of one extraordinary constitutional poem, *Eunomia* (seventh century B.C.E.; English translation in *Greek Literary Papyri*, 1942).

The crisis that brought Tyrtaeus to Sparta was probably the Second Messenian War, a great Messenian revolt in the mid-seventh century B.C.E. that led to the final enslavement of the helots. He seems to have won the war, figuratively and perhaps even literally, by invoking the Spartans' Heraclid descent, their Delphic Apollonian kings, council, and demos, their law and order (*eunomia*), and their just and justified victories in the First Messenian War, all in stirring Ionian epic and lyric verse with echoes of the Greek Homer.

INFLUENCE   Tyrtaeus probably influenced the patriotic and political poetry of exhortation such as that produced by Solon and thereby Greek politics in general, but his Homeric lyrics may not have been influential in their own right.

FURTHER READING

Cartledge, Paul. *Sparta and Lakonia: A Regional History, 1300-362 B.C.* 2d ed. New York: Routledge, 2002.
Faraone, Christopher. "Stanzaic Structure and Responsion in the Elegiac Poetry of Tyrtaeus." *Mnemosyne* 59, no. 1 (January, 2006): 19-52.

Forrest, W. G. *A History of Sparta*. London: Bristol Classics, 1995.

Huxley, G. L. *Early Sparta*. London: Faber and Faber, 1962.

Luginbill, Robert D. "Tyrtaeus 12 West: Come Join the Spartan Army." *Classical Quarterly* 52, no. 2 (2002): 405.

Wees, Hans van. *Greek Warfare: Myths and Realities*. London: Duckworth, 2004.

O. Kimball Armayor

See also: Homer; Literature; Lyric Poetry; Messenian Wars; Solon.

Warfare Before Alexander

This period saw the emergence in Greece of four distinct ways of war: the chariot warfare of Mycenae, the "heroic" warfare of Archaic Greece, the close-order infantry warfare of Classical Greece, and the combined arms system of Macedonia.

Date: c. 1600-336 B.C.E.
Category: Wars and battles; science and technology

MILITARY ACHIEVEMENT   The first type of warfare in the period starting about 1600 B.C.E., Mycenaean chariot warfare, did not survive past about 1100 B.C.E. It was succeeded by an infantry-based system of individual combat, often called "heroic" because of its prominence in Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611) and *Odyssey* (c. 725 B.C.E.; English translation, 1614). This system in turn gave way to the close-order infantry warfare of Classical Greece. A fourth way of war, the combined arms system developed by the Macedonians in the mid-fourth century B.C.E., ultimately overcame the Classical Greeks and provided the basis for the conquests of Alexander the Great.

Mycenaean civilization, named after the citadel of Mycenae in southern Greece, emerged about 1600 B.C.E. and reached its height between 1400 and 1200 B.C.E. Mycenaean monarchs ruled from fortified royal palaces, which were economic as well as political and religious centers. Palaces flourished at Mycenae, Pylos, Tiryns, Thebes, and elsewhere on mainland Greece, as well as at Knossos on the island of Crete. These citadels shared a common culture but were not politically unified. Mycenaean society was hierarchical and bureaucratic; professional scribes used clay tablets and a script called Linear B to track everything that entered or left the palaces. Although little conclusive evidence survives, it appears that Mycenaean armies relied heavily on chariots, perhaps supported by infantry. As in the contemporary Egyptian and Hittite military systems, these chariots probably served as mobile fighting platforms for aristocratic archers and spearmen.

For uncertain reasons, Mycenaean civilization began to collapse around

---

Milestones

1400-1200 B.C.E.	Mycenaean civilization flourishes, with a wealth of political, economic, and religious centers.
1200-1100 B.C.E.	Mycenaean order collapses during a period of upheaval.
1100-750 B.C.E.	In the period known as the Greek Dark Age, petty chieftains replace the Mycenaean kings.
c. 900 B.C.E.	Iron weapons become increasingly popular.
750-650 B.C.E.	Hoplite armor and tactics are developed.
499-448 B.C.E.	The Greco-Persian Wars are fought between Persia and the Greek city-states.
431-404 B.C.E.	The Peloponnesian Wars are fought between Athens and Sparta.
371 B.C.E.	Thebes defeats Sparta at Leuctra, ending Spartan supremacy in hoplite warfare.
338 B.C.E.	The Macedonian army of Philip II defeats Athens at Chaeronea.

1250 B.C.E. Indeed, there were upheavals throughout the Mediterranean at this time; the fictional story of the Trojan War reflects later poetic memories of these disturbances. In mainland Greece, the palaces were burned, the countryside was depopulated, and Linear B script disappeared. The chariot forces, dependent on logistical support from the palaces, also declined. Consequently, foot soldiers seem to have gained greater prominence in late Mycenaean warfare. By 1100 B.C.E., however, the great Mycenaean centers and the military system they supported had disappeared completely.

The centuries (1100-750 B.C.E.) following the destruction of Mycenaean civilization are often designated the Greek Dark Age. As petty chieftains replaced Mycenaean kings, warfare became sporadic and local, in the form of raids for booty and individual duels between aristocratic champions. The Homeric poems suggest that Dark Age or heroic warriors preferred spears to swords; spears could be thrown from a distance or used hand-to-hand. Archery, however, was disdained as barbaric and unfair. Chariots

may have continued in limited use, perhaps as transports to and from battle. Eventually aristocrats also began to fight from horseback, as cavalry. Yet the most significant military development of the Dark Age was metallurgical: By 900 B.C.E., iron weapons were in widespread use.

By 800 B.C.E. Greece was recovering from the Dark Age. Renewed commerce with the wider Mediterranean world led around 750 B.C.E. to the introduction of the alphabet. During the eighth century B.C.E., increased population and prosperity throughout Greece fostered the rise of the polis, or city-state. A polis (plural, poleis) was a self-governing political unit with a defined territory. Eventually there were more than a thousand poleis in Greece, each one with its own laws, calendar, and military organization. Athens and Sparta, the best known of these states, were exceptionally large in territory and population. Most other poleis were relatively small, with perhaps a few hundred citizens each. Polis governments came in many forms, but all included an assembly of adult male citizens and a council of elders. Political rights and military service were closely linked, so the new emphasis on community over individualism soon transferred into warfare. By about 650 B.C.E. a communal way of war, the hoplite system, had supplanted the individual aristocratic fighting of the Dark Age.

The hoplite was a heavily armored spearman who fought alongside his fellow citizens in a close-order formation called a phalanx. Because hoplites were required to provide their own equipment, most hoplites were middle-class farmers who could afford metal arms and armor. Because citizen farmers could not spare time for extensive training, hoplites were militia, rather than professional, forces. Battles were limited, ritualized affairs, fought on the borderlands between poleis during lulls in the agricultural schedule. There was little in the way of tactics or strategy: Opposing phalanxes lined up against each other on flat open ground, listened to speeches and performed sacrifices, then marched forward against each other. Inevitably one side won the shoving match that followed. Although the losers broke and ran, the victors usually preferred to strip the enemy dead, erect a trophy, and head home. Pursuit after battle was rare. Hoplite warfare, then, did not often result in the complete subjugation of the losing opponent.

The great achievement of the hoplite system was not so much military as political. Hoplite warfare demanded teamwork. There was no room for displays of individual heroism. The communal structure of the phalanx thus reinforced the community spirit of the polis. The hoplite system also helped confine the destructiveness of war to decisive single-day struggles that would not interfere with farming. It therefore gave middle-class agrari-

ans a monopoly on organized violence. Aristocrats were relegated to the cavalry, which usually played only a minor battlefield role. Poor men who could not afford arms and armor were left out of battle altogether, unless they served as slingers or rock throwers.

Sparta was the exception to the hoplite rule. Threatened by military defeat and internal disorder during the mid-seventh century B.C.E., the Spartans responded by turning their state into an armed camp. Spartan boys began military training at age seven. For most of their adult lives, even when married, they lived in sex-segregated barracks rather than private homes. Girls also received military training. Adult male Spartan citizens, or Spartiates, practiced almost constantly for war, giving Sparta the only professional phalanx in all of Greece. Unlike the militiamen of other city-states, Spartan hoplites marched in step to the sound of flutes and could carry out complex tactical maneuvers. This drill and discipline made the Spartan army invincible on the battlefield. Yet in order to free its citizens for war, Sparta's economy had to rely on the labor of helots, serfs who worked the land for their Spartiate masters. Fear of helot revolts often kept the Spartan army at home, thus inhibiting Spartan control of the whole Greek world.

For more than two centuries, the hoplite reigned supreme on Greek battlefields. The Greco-Persian Wars (499-448 B.C.E.) reinforced Greek beliefs in their own military superiority. At the Battle of Marathon in 490 B.C.E., for example, some 10,000 Athenian and Plataean hoplites routed about 25,000 lightly armed Persian invaders. Even the Greek defeat at Thermopylae (480 B.C.E.), where 300 Spartiates held off perhaps 70,000 Persians for several days, represented in some sense a victory for the hoplite system. To the Greeks, Thermopylae showed that only treachery and vastly superior numbers could overwhelm free citizens fighting in a hoplite phalanx.

In the last half of the fifth century B.C.E. the hoplite way of war confronted several challenges. In particular, during the Greco-Persian Wars several city-states had developed fleets of oared galleys called triremes. Athens took the lead in naval warfare and by 450 B.C.E. had a skilled professional fleet numbering two hundred ships, the best and largest in the Greek world. Navies added strategic mobility to the military equation. No longer were battles confined to the borderlands between neighboring poleis. Fleets could now launch amphibious assaults hundreds of miles away from their home cities.

To take advantage of this mobility, a new type of soldier began to ap-

pear: the *peltast*. The original *peltasts* were Thracian mercenaries equipped with a small shield, or *peltē* in Greek; later the term *peltast* denoted a wide variety of lightly armored foot soldiers equipped primarily with javelins. *Peltasts* fought in loose skirmishing formation. Although they could not confront a phalanx head-on, they were more mobile than heavily armored hoplites and so excelled at quick attacks in difficult terrain. Other light infantry, including slingers and archers, also became more common.

The long and agonizing Peloponnesian War (431-404 B.C.E.), fought between opposing coalitions led by Athens and Sparta, clearly demonstrated the effects of these military innovations. Near Pylos in 425 B.C.E., for instance, an amphibious assault by Athenian *peltasts* and other light infantry overwhelmed Spartiate hoplites stationed on the rocky island of Sphakteria. The next year, at Amphipolis in northern Greece, the Spartan general Brasidas used a surprise attack combining hoplites, *peltasts*, and cavalry to rout a superior Athenian force. In this period, battle lost its limited and ritual character, and fighting occurred instead in both summer and winter, in both rain and snow, at night, on mountains, and even inside cities. The

Greek soldiers in heavy and light armor. (F. R. Niglutsch)

growing importance of fleets and light troops, in sum, was bringing an end to the agrarian monopoly on organized violence.

The Peloponnesian War also spurred the growth of military professionalism. Commanders, once amateurs, became skilled tacticians through constant campaigning. Some states imitated Sparta by drilling units of picked troops—*epilektoi*, in Greek—to provide a trained corps for their phalanx militias. Along with growing professionalism, the economic devastation caused by the war prompted many men to seek employment outside Greece. By the end of the fifth century, tens of thousands had enlisted as mercenaries with the Persian army in Asia Minor. In fact, twelve thousand of these soldiers supported the Achaemenid prince Cyrus the Younger (c. 424-401 B.C.E.) during his abortive attempt to usurp the Persian throne (401 B.C.E.).

Although shaken, the hoplite system was not totally overthrown by the Peloponnesian War. Indeed, its best practitioners, the Spartans, took comfort in the fact that they had triumphed in the major phalanx clashes of the conflict. During the Corinthian War (395-386 B.C.E.), though, Spartan military confidence suffered when a Spartan unit was attacked and nearly destroyed near Corinth by Athenian troops under the general Iphicrates (c. 410-353 B.C.E.) Iphicrates is said to have trained his hoplites as *peltasts*, lightening their armor and lengthening their spears.

The real blow came in 371 B.C.E., when the Thebans defeated the Spartans in a pitched hoplite battle at Leuctra. The Theban commander, Epaminondas (c. 410-362 B.C.E.), took advantage of many of the military innovations of the preceding century. He deployed cavalry and light troops to screen his advance and protect his flanks and used his force of picked troops, the Sacred Band, to spearhead his hoplite assault. Epaminondas also drew up the left wing of his phalanx fifty men deep; the usual depth was eight men. The Thebans easily crushed the much thinner opposing Spartan wing. For the first time in centuries, a Spartan army had been defeated in hoplite battle; the era of Spartan invincibility was over.

Thus by the mid-fourth century B.C.E. the Classical Greek way of war had undergone many modifications. Nonetheless, as long as the polis remained the characteristic Greek political organization, the hoplite phalanx of citizen militia persisted. Ultimately, a fourth military system evolved to challenge the phalanx. It arose not in the poleis, but in Macedonia, a region of northern Greece long considered a backwater.

Philip II of Macedonia (382-336 B.C.E.), father of Alexander the Great (356-323 B.C.E.), came to the throne in 359 B.C.E. He inherited a kingdom in

crisis; Illyrian invaders had just smashed the Macedonian army, killing King Perdiccas III, Philip's brother. Macedonia was large and populous but in danger of being dismembered by its neighbors. To save his monarchy, Philip reformed his army. He began by creating a new mass infantry force. These soldiers, peasants rather than middle-class agrarians, fought as a phalanx but wore significantly less armor than hoplites. They carried a long pike, the *sarissa*, rather than the hoplite spear. Philip also reorganized Macedonia's aristocratic cavalry, equipping it with lances and training it for mounted charges. In battle, cavalry and infantry functioned as hammer and anvil. The *sarissa* phalanx, with its hedgehog of pikes, would pin the enemy in place until the cavalry could charge a flank or other vulnerable spot. Specialized troops, including archers, light cavalry, slingers, and spearmen, protected the army's flanks, screened infantry advances, and conducted reconnaissance before battles. Finally, Philip created a corps of engineers and a siege train, enabling the Macedonians to capture fortified cities.

The new Macedonian army, then, was a true combined arms force. Many of its elements had surfaced before in Greek warfare—Philip reputedly drew inspiration from both Iphicrates and Epaminondas—but they had never been fully developed. Only a large monarchy such as Macedonia, not a traditional polis, could afford to maintain such an army. Philip himself added the final ingredient to the Macedonian way of war. A master diplomat, he combined intrigue and negotiation with swift military strikes. By 348 B.C.E., Macedonia not only had recovered from crisis but also reigned supreme in northern Greece. Philip then moved gradually south, threatening the independence of the city-states. After much squabbling, Athens and its allies took the field against the Macedonians. The two sides met at Chaeronea in 338 B.C.E., the citizen phalanx against Philip's new model army. First the Macedonian infantry pinned their hoplite opponents. Then Philip's cavalry, led by his eighteen-year-old son Alexander, charged through a gap in the line and fell on the Greek rear. The Greeks broke and ran. Only the Theban Sacred Band stood its ground and fought to the death. The day of the independent polis and its citizen militia hoplites was over; the ascendancy of Macedonia's military system was just beginning.

Philip never lived to enjoy the fruits of his victories. He was assassinated in 336 B.C.E., bringing his son Alexander III, known as Alexander the Great, to the Macedonian throne. Within two years, Alexander would embark on a journey of world conquest that eventually took him to the banks of the Indus River. Alexander's conquests, though, owed at least part of their success to the professional combined arms approach created by

Philip II. The Macedonian way of war would reign supreme in the eastern Mediterranean until the second century B.C.E., when the successors of Alexander confronted the legions of Republican Rome.

WEAPONS, UNIFORMS, AND ARMOR The earliest Mycenaean weapons, dating from the sixteenth century B.C.E., include long rapiers, daggers, large spearheads, and arrows of bronze, flint, or obsidian. Bows were of the simple, noncomposite type. Slings were certainly deployed in this period and in all following ones. Little evidence for armor exists, although small metal discs found in early graves at Mycenae may be the remnants of otherwise perishable leather or fabric armor. The famous boar's tusk helmet, known from Homer's *Iliad* as well as from Mycenaean art, was also in use during this period. Artistic representations show two kinds of large shield: an oblong "tower" shield and the more common "figure eight," both of animal hide with metal reinforcement. Neither type had handles. Instead the shield was suspended by a shoulder strap, so a warrior could easily throw it over his back to protect a retreat.

Both weapons and armor improved during the height of Mycenaean power. Sword redesign eliminated weak tangs and provided better hand guards. A new large spearhead, some 50 centimeters long, appeared by the fifteenth century B.C.E.; its ribbed blade ran straight into its socket for greater strength. Composite bows, a borrowing from Minoan Crete, also came into use. Bronze body armor made its debut in the late fifteenth century B.C.E. An example from Dendra, constructed of overlapping metal plates with greaves and a high neck, seems designed for chariot-borne use. A boar's tusk helmet accompanies the Dendra armor; at Knossos and elsewhere conical bronze helmets have appeared. Shields became less popular; the "figure eight" type especially became more a ritual than a military item.

Striking changes in weapons and armor accompanied the last years of Mycenaean power. Between 1250 and 1150 B.C.E., long thrusting swords gave way to new types, shorter and stouter, with strong hilts and flat, straight-edged blades. The so-called *Griffzungenschwert*, most distinctive of these types, was mass-produced and widely distributed. Examples appear in central Europe, Cyprus, the Levant, and Egypt as well as in Greece. Spearheads became smaller and less ornate, and spears began to be equipped with end spikes. Late Mycenaean arrowheads were invariably bronze and joined with a tang instead of slotted into shafts, like earlier arrowheads. Art of the period shows soldiers wearing reinforced leather or fabric, rather

than bronze armor. Contemporary helmets may also have been made of re-inforced hide rather than metal. Small circular or elliptical shields with handgrips appear alongside this armor.

Dark Age weaponry made a major shift from bronze to iron. Lighter, tougher and sharper than bronze, iron came into widespread use during the eleventh century B.C.E. The late Mycenaean *Griffzungenschwert* sword, translated into iron, remained common in the early Dark Age, but in the ninth and eighth centuries, shorter, broader swords appeared. Spearheads, often with wide leaf blades, initially remained bronze but became iron by the tenth century B.C.E. Dark Age graves often included multiple spearheads but no swords, perhaps reflecting the long-range warfare in Homer. The paucity of early Dark Age arrowhead finds also reflects the Homeric disdain for ar-chery. Only on Crete did long, tanged arrowheads remain relatively com-mon. Extremely little evidence exists for early Dark Age metal armor, al-though there may have been perishable leather or fabric armor. Metal corselets reappeared in Greece around 800 B.C.E. Conical metal helmets, with transverse or fore-and-aft crests, resurfaced around the same time. Ar-tistic representations reveal the presence of cavalry throughout the later Dark Age; little evidence exists for the continued battlefield use of chariots.

New types of arms and armor accompanied the development of the hop-lite phalanx during the eighth century B.C.E. Hoplites took their name from the *hoplon*, a large, round shield of leather or bronze-covered wood, some 3 feet in diameter. The *hoplon* boasted an arm band, or *porpax*, as well as a hand grip, or *antilabē*, making it far easier to handle. Shields might have borne either a state emblem or individual insignia. Hoplite equipment also included a bronze helmet, greaves, and corselet. The most common helmet was the Corinthian, beaten from a single piece of metal and offering all-around protection at the expense of vision and hearing. The hoplite's main weapon, the spear, or *doru*, was roughly 6 feet long, with a bronze point and end spike. A variety of short swords served as secondary weapons. Among these was the single-edged *machaira*, a machete-like slashing blade. Over time the hoplite panoply got lighter. By the fifth century B.C.E., greaves were discarded, leather and fabric composite corselets often sub-stituted for bronze, and metal helmets sometimes replaced with felt ones. Although Spartiates all wore red cloaks, no polis army had standardized equipment or a real uniform.

Peltasts wore little or no armor and carried light animal-hide shields. Often they attached a throwing-loop to their javelins for increased range. Greek archers generally used a short, weak bow to shoot bronze- or iron-

tipped arrows. The recurved Scythian type arrow was known but not widely used. Slingers, their weapons made of gut or sinew, often outranged archers. They used stones or almond-shaped lead bullets as ammunition. Classical Greek cavalry was weak and suited mostly for pursuit. Horsemen carried javelins and wore light armor; they had no stirrups. In the fourth century B.C.E., Macedonian phalangites usually wore only light fabric or leather armor. Their pike, or *sarissa*, required both hands, so they carried a small light shield on a neck strap. Like the hoplite spear, the sarissa had a bronze tip and end spike. Both cavalry and infantry versions of the sarissa existed; the infantry version was 12 to 15 feet long, and the cavalry type relatively shorter. As shock troops, Macedonian cavalry often wore metal armor. They were expert lancers even without the aid of stirrups.

MILITARY ORGANIZATION   Virtually nothing is known about Mycenaean military organization. Linear B tablets from Pylos suggest an army divided into ten units with attached officers. The tablets also mention an official called the *lawagetas* ("people-leader"), who might have been the kingdom's wartime commander. Dark Age military structure remains similarly obscure. Chieftains together with clansmen and retainers probably fought as loose warrior bands.

In the hoplite era, each polis had its own military structure, usually reflecting its civic organization. At Athens, for example, the phalanx was divided into ten tribal regiments or *phylai* (singular *phylē*), also called *taxeis* (singular *taxis*). The *phylē* or *taxis* was not a tactical unit, and it varied in strength according to the number of men called up for any given campaign. Athens's cavalry was also divided into ten tribal regiments. The early Athenian army was commanded by its *polemarchos*, or war leader; later a board of ten elected generals (*strategoi*, singular *strategos*) took over.

The Spartan phalanx possessed a defined tactical organization, but its details remain disputed. According to Thucydides, it consisted of seven *lochoi* (singular *lochos*), each divided into four *pentekostyes* (singular *pentekostys*) of 128 men apiece. The *pentekostys* in turn comprised four *enomotiai* (singular *enomotia*) of 32 men apiece. Xenophon in contrast describes an army of six *morai* (singular *mora*), each containing four *lochoi* of 128 men. These *lochoi* mustered only two *pentekostyes* of two *enomotiai* apiece. Thucydides and Xenophon agree that each subunit had its own regular officers. The army as a whole was commanded by Sparta's two kings.

During the fifth and fourth centuries B.C.E., a number of states experi-

mented with units of *epilektoi*. Their size varied; the most famous of these elite units, the Theban Sacred Band, comprising 150 pairs of homosexual lovers, was maintained at state expense. Greek mercenaries in Asia Minor, perhaps following Persian military principles, were regularly organized into *lochoi* of one hundred men each. These *lochoi* were independent tactical and administrative units, with regular officers, called *lochagoi* (singular *lochagos*).

The basic unit of the Macedonian phalanx was the *syntagma* of 256 men, comprising 16 files of 16 men apiece. Macedonian *syntagmata* were maneuverable tactical units, with regular officers. Cavalry was organized into squadrons of two hundred horsemen called *ilai* (singular *ilē*). Units of elite infantry and cavalry functioned as vanguards in battle. Macedonian kings bestowed the coveted status of "Companions" (*hetairoi*) on both horse and foot soldiers in order to reward and encourage valor.

DOCTRINE, STRATEGY, AND TACTICS   Nothing certain can be said of Mycenaean or Dark Age military doctrine. The essential doctrine of the hoplite system, however, is clear: to engage in decisive phalanx battle. This principle undergirded Greek warfare from the rise of the polis on through the fourth century B.C.E. Its rationale was as much political as military: Short, decisive clashes kept war limited and allowed farmers to devote maximum time to agriculture. As long as hoplite warfare depended on mutual agreement to fight, moreover, strategy was not an issue.

The Peloponnesian War did see the development of Greek strategy. Athens, a sea power, sought to avoid hoplite battle by relying on its navy. Sparta, supreme on land, undertook annual invasions of Athenian territory in a fruitless attempt to lure the Athenian phalanx out to battle. These disparate strategies ensured that although neither side lost, neither side won a clear victory. Attempts in the middle years of the war by both belligerents to break the deadlock failed. Although each side had minor successes in the other's territory, neither side could win the war unless it beat the other at its own game. Ultimately the Spartans did exactly this. They deployed their own fleet, defeated Athens at sea, and blocked the city's grain imports. The Athenians could have prevented this outcome, but they overconfidently squandered much of their naval strength in a failed attempt to capture the island of Sicily.

As with strategy, there was not much to traditional hoplite tactics. Commanders were aware that advancing phalanxes tended to drift to the

right, each man trying to get behind the shield of the man next to him, and they sometimes took measures to forestall this. The Spartans, with their intricate tactical organization, were able to maneuver effectively on the battlefield. This ability won them the day on several occasions. Otherwise, the main tactic of phalanx battle, even for the Spartans, was head-on collision. The development of light troops in the late fifth century B.C.E. gave impetus to flanking movements and surprise attacks. Using hit-and-run tactics, *peltasts*, slingers, and spearmen could discomfit the traditional phalanx. Greek armies, though, still relied on hoplites to strike the decisive blow. Two strategies for increasing the strength of this blow were a deeper phalanx—the tactic of Epaminondas at Leuctra—and the use of picked troops.

On the battlefield, the combined arms tactics of the Macedonians gave them a decisive edge over even the best Greek troops. Perhaps more important, though, was Macedonia's consistent strategy. From his accession, Philip proceeded methodically first to stabilize his kingdom, then to subjugate its neighbors, and finally to consolidate power over all Greece. Unlike the Greeks, the Macedonians were not tied to the doctrine of decisive battle. Indeed, Philip achieved some of his major victories through diplomacy and political intrigue.

The Macedonians also made logistics a keystone of strategy. The hoplite system gave little consideration to the requirements of extended campaigning. Traditional phalanx clashes, after all, occurred close to home. Furthermore, classical hoplites went to battle followed by slave servants bearing rations and equipment. When hoplites deployed far afield, as in the Peloponnesian War, they could usually depend on a fleet to carry supplies. The Macedonians, on the other hand, learned to conduct extended land campaigns without naval supply. Philip eliminated slave porters and made his troops travel light. He successfully employed coercion to ensure that food supplies would be ready and waiting when his troops entered new territory. Just as he trained Alexander's army, Philip developed the logistical and strategic thought that made feasible his son's conquests.

ANCIENT SOURCES   For all periods of Greek warfare from 1600 to 336 B.C.E., archaeological excavation provides the basic evidence for Greek arms and armor. A. M. Snodgrass, in *Arms and Armor of the Greeks* (1999), collects this evidence in a format accessible to nonspecialists. For the late Bronze Age, excavated Linear B tablets from Mycenae, Pylos, and

elsewhere furnish information about the military organization and equipment of the Mycenaean kingdoms.

The *Iliad* (c. 750 B.C.E.; English translation, 1611) and the *Odyssey* (c. 725 B.C.E.; English translation, 1614), epic poems ascribed to Homer, are among the earliest literary sources for information about Greek warfare. Scholars continue to debate the veracity of Homeric descriptions of warfare; most would agree that the poems reflect the battle conditions of the Greek Dark Age rather than those of the Mycenaean period.

In his *Historiai Herodotou* (c. 424 B.C.E.; *The History*, 1709), Herodotus (c. 484-424) recounts the major land and naval battles of the Persian Wars. Likewise, Thucydides (c. 459-402 B.C.E.) narrates the course of the long and agonizing Peloponnesian Wars. Both Herodotus and Thucydides provide useful information on Greek strategies, tactics, and military organization during the fifth century B.C.E.

The works of the Athenian author Xenophon (431-354 B.C.E.) are essential for any understanding of Greek warfare. In addition to a memoir of his experiences as a mercenary commander during 401-399, *Kurou anabasis* (*Anabasis*, 1623; also known as *Expedition of Cyrus* and *March Up Country*), Xenophon composed a history of Greece, *Ellēnika*, also known as *Helenica* (*History of the Affairs of Greece*, 1685), and technical treatises on the cavalry, horsemanship, and hunting. His *Lakedaimoniōn politeia* (*Polity of the Lacedaemonians*, 1832; also known as *Constitution of Sparta*) describes Spartan army organization and training in the fourth century B.C.E.

Finally, the Roman magistrate and writer known as Arrian (c. 86-160 C.E.) produced several texts that furnish important evidence for the organization, equipment, and tactics of the Macedonian army. These texts include a history of the campaigns of Alexander as well as a tactical manual.

FURTHER READING

Anderson, J. K. *Military Theory and Practice in the Age of Xenophon*. Berkeley: University of California Press, 1970.

Anglim, Simon, et al. *Fighting Techniques of the Ancient World, 3000 B.C.-A.D. 500: Equipment, Combat Skills, and Tactics*. London: Greenhill Books, 2002.

Ducrey, Pierre. *Warfare in Ancient Greece*. Translated by Janet Lloyd. New York: Schocken Books, 1986.

Everson, Tim. *Warfare in Ancient Greece: Arms and Armour from the Heroes of Homer to Alexander the Great*. Stroud, England: Sutton, 2004.

Ferrill, Arther. *The Origins of War: From the Stone Age to Alexander the Great*. London: Thames and Hudson, 1985.

Hanson, Victor Davis. *The Western Way of War: Infantry Battle in Classical Greece*. 2d ed. Berkeley: University of California Press, 2000.

Sekunda, Nicholas. *The Greek Hoplite, 480-323 B.C.* Oxford, England: Osprey, 2000.

Snodgrass, A. M. *Arms and Armor of the Greeks*. Rev. ed. Baltimore: Johns Hopkins University Press, 1999.

Spence, I. G. *Historical Dictionary of Ancient Greek Warfare*. Lanham, Md.: Scarecrow Press, 2002.

Wees, Hans van. *Greek Warfare: Myths and Realities*. London: Duckworth, 2004.

Wees, Hans van, and Paul Beston. *War and Violence in Ancient Greece*. London: Duckworth, 2002.

John W. I. Lee

See also: Alexander the Great; Chaeronea, Battle of; Corinthian War; Crete; Epaminondas; Greco-Persian Wars; Herodotus; Homer; Iphicrates; Leuctra, Battle of; Linear B; Macedonia; Marathon, Battle of; Military History of Athens; Mycenaean Greece; Peloponnesian Wars; Phalanx; Philip II of Macedonia; Thermopylae, Battle of; Thucydides; Trireme; Troy; Warfare Following Alexander; Weapons; Xenophon.

Warfare Following Alexander

One of the most important developments in Greek warfare during this period was its evolution as the exclusive province of regularly trained, professional armies.

Date: 336-30 B.C.E.
Category: Wars and battles; science and technology

MILITARY ACHIEVEMENT   The most successful professional armies in Greece consisted of tactically integrated forces derived from a variety of sources. This change in the style of Greek warfare favored large political units with access to significant material resources. Only those cities able to submerge their political identities within a federal system of some sort were able to survive independently. No such attempt worked very well, or for very long, in the classical Greek city-states, such as Athens and Sparta, which were rendered impotent and irrelevant as political players.

The rise of Macedonian king and conqueror Alexander the Great (356-323 B.C.E.) and the reign of his successor kingdoms in the east were the culmination of significant long-term changes in the financing and organization of armies and in the waging of war in the Greek world. The Greek city-states, or poleis—chiefly Athens, Sparta, and Thebes—had been engaged during the fifth and fourth centuries B.C.E. in a series of bitter struggles for the establishment and preservation of political hegemony on the Greek mainland. The series of indecisive and mutually destructive conflicts was not so much the result of attempts to establish domination over each other as it was to dominate the countless smaller cities in the areas between and adjacent to them. For the individual city-states, armed conflict discouraged interlopers from interfering in their ancestral relationships with neighbors. These relationships among supposed protectorates provided regular causes of specific conflict among the major Greek city-states. As might be expected, no such hegemony was ever lasting or even stable.

Athens, for example, had been the most successful of these city-states for the longest period of time because it possessed the largest fleet of ships

Milestones

399 B.C.E.	Dionysius I of Syracuse sponsors catapult research.
338 B.C.E.	Philip II of Macedon defeats united Greek army at Chaeronea.
333 B.C.E.	Alexander defeats main army of Darius III at Issus.
332 B.C.E.	Alexander the Great begins Siege of Tyre.
331 B.C.E.	Alexander defeats main army of Darius III at Gaugamela.
197 B.C.E.	Romans defeat main army of Philip V at Cynoscephalae.

and was therefore both easily able and politically willing to isolate and punish recalcitrant members of its alliance. In fact, Athens initially gained this position of power as the leading naval power in an alliance against an outside force, the Persians. After the Persian threat had receded, Athens failed to give up its leadership position, preferring instead to maintain the leadership of the alliance for its own benefit. This one exception notwithstanding, no single city-state possessed sufficient military power to enforce political compliance for very long. The military forces of the Greek city-states were, in most cases, constituted primarily of citizen soldiers whose interest in wars tended to be relatively short-lived and philosophically defensive. The financing of wars was a duty that fell to those who could afford it. No conflict could therefore be sustained without some short-term prospect of financial return. Absent some extraordinary event, the natural limiting factor in warfare of the fifth and fourth centuries B.C.E. was the cost-benefit ratio, which prevented any real change in the status quo.

Persian subsidies had financed the creation of competing naval forces intended to undermine Athenian supremacy in the seas adjacent to their own borders. The apparent result was a round-robin of competing hegemonies. The substantive result was an overall increase in the human cost of war, even as the financial costs were underwritten by the Persians. Persian gold was available only to some, however, and it suited the Persians to keep the Greeks fighting each other. A growing supply of mercenaries willing to fight for hire met the military demand. The desperate competition for new

sources of cash led one previously unimportant city to seize the treasury of Apollo's Oracle at Delphi and, with that gold, to finance a well-equipped mercenary army that threatened to unbalance the status quo in Greece. The inability of the traditional Greek power brokers to overcome their historically particularist concerns provided a political opportunity for Philip II of Macedonia (382-336 B.C.E.) to intervene decisively. Philip's outside intervention alarmed the Greeks sufficiently that they picked a fight with Philip in 338 B.C.E. This last gasp of classical Greece proved futile when Philip dealt the Greeks a shocking defeat at the Battle of Chaeronea in that year.

In the process of conquering Greece, Philip forever changed its political formula. He did so at the head of a new kind of army, a permanent professional army whose leadership was derived, not from one city, but from a more broadly conceived federal structure that included newly consolidated areas of Thrace and Greece outside Macedonia. He called his aristocratic corps of leaders his Companions, and they acted as senior officers in his government and as elite cavalry in warfare. As such, they were enormously powerful. An inner circle of Philip's Companions formed a council of state without whose support neither Philip nor his charismatic son, Alexander the Great, could have moved.

Perhaps more important to the success of Philip's army was the bullion dug from the ground in newly consolidated areas around Macedonia. This financial advantage allowed Philip to invest in engines of war that his disunited neighbors could not afford. No longer was it possible to wage war effectively within the context of homogenous citizen militias. The political organs of the classical city-states were mirror images of their military structures. A fundamentally new approach to waging war required the creation of a new, more inclusive, political model: a fundamental anathema to the political citizen of the classical city-states of Greece. The cities of Greece, reflecting a fossilized model of military organization, were therefore destined to sink into political obscurity.

Philip's new styles of government and war cost a great deal of money to sustain. He began to look eastward, toward the Persian kingdom whose inherent military weaknesses were made obvious by its hiring of Greek mercenaries for its own army. Philip's last military act was to send the lead elements of an invasion force to Persia in 336 B.C.E. He fell to an assassin's blade a few months later. In 334 B.C.E. his son, Alexander the Great, moved across into Persian territory with about 50,000 men, at the core of which was the 15,000-man Macedonian phalanx. In three major battles over the course of four years, Alexander smashed the Persian army with a combina-

tion of his father's flexible military organization and his own prominent and effective personal leadership, as well as good luck. He took key cities that preferred to hold out against him by siege, usually with terrible consequences for the inhabitants. Other cities more wisely yielded. Alexander employed all the best and latest technologies of artillery and siege engines developed up to that point. The Persians, fighting a defensive war with outdated technology and tactics that depended on numbers, were no match for Alexander's flexible tactics and relentless advances. Whereas civilized Greeks went home in the winter, Alexander did not stop until his army mutinied in 325 B.C.E.

After Alexander died, perhaps from poison, in 323 B.C.E., the leaders among his Companions fell to bickering over his empire. The ensuing period from the death of Alexander in 323 B.C.E. to the death of the final Hellenistic ruler in 30 B.C.E. is commonly termed the Hellenistic period, the cultural hallmarks of which endured until the spread of Islam a thousand years later. The period is associated with the greatest mathematical and engineering advances made before the European Renaissance, although few of these theories were ever applied practically. The exceptions were those with obvious military applications. Alexander's successors were not content merely to rule their respective kingdoms, and they engaged in frequent attacks on each other's possessions. Their conflicts were financed by the enormous reserves of gold and silver the Persian kings had amassed in the preceding period. The Hellenistic period is thus especially noted for systematic research and trials in various sciences of war. In fact, all the most successful designs and techniques of warfare that developed before the early modern period were perfected during this three-hundred-year period. For example, Egyptian rulers Ptolemy Soter (367-283 B.C.E.), Ptolemy Philadelphus (r. c. 283-246 B.C.E.), and their descendants sponsored research in ballistics for their catapults. Many types of elaborate warships were designed and deployed by the various players whose possessions bordered the Mediterranean Sea. Archimedes of Syracuse (287-212 B.C.E.), arguably the greatest mathematician in antiquity, is renowned for, among other things, the ingenious antisiege engines he developed as the Romans surrounded his home city in 212. Despite these advances, however, infantry armament remained relatively moribund and continued to depend on the essential principles laid down by Philip II and Alexander the Great in the fourth century B.C.E.

WEAPONS, UNIFORMS, AND ARMOR The Macedonian pike was the signature weapon of the Macedonian infantry. A 20-foot pike also known as a *sarissa*, it evolved from the shorter spear carried by traditional Greek hoplites, or infantry. The longer pike was useful in projecting contact between forces to a point farther forward of the advancing formation. Naturally this advantage was somewhat nullified if both formations were similarly equipped. The infantrymen advanced in a body called a phalanx. The formation was deeper than the traditional line of hoplites and depended essentially on pinning an enemy formation in advance of some other form of attack, usually by cavalry. Such a formation was practically invulnerable on even ground. The most surprising and distinctly Macedonian innovation might be that of training. There is little evidence to suggest that any of the Greeks before Philip II, with the exception of the Spartans, regularly trained in the art of moving as a formation.

The traditional Greek cavalry units were never decisive as offensive weapons, and few Greek cities placed any emphasis on their maintenance or deployment. Weapons carried by these earlier cavalries were usually restricted to various types of throwing javelins, giving the cavalry a limited role in any sustained action. An exception seems to be the Thessalian cavalry, famous among the Greeks throughout the classical period. No great success can be credited to the Thessalian cavalry by itself, however. It is perhaps no accident that the success of the Macedonian infantry came as a result of its integration with the Thessalian cavalry. The new Macedonian cavalry seemed to feature the use of lances rather than throwing javelins. Tactically, the cavalry was used to attack underdefended flanks of a formation already pressured by an advancing phalanx of pikemen or to exploit openings in enemy formations, created either during the infantry confrontation itself or after clumsy attempts by the opposing force to move laterally. Cavalry tactics were decisive in Alexander the Great's battles with the main Persian army. This sort of action reaffirms the essential maxim of Greek infantry warfare, that success—and survival—depends on the integrity of the formation.

Alexander routinely deployed auxiliary squadrons of lightly armed spearmen and archers in fast-moving columns alongside the cavalry. These units were particularly effective in his later campaigns in Central Asia, which took him on narrow tracks over mountains. Lightly armed troops had always been a part of Greek warfare, but their association with cavalry units was an innovation of Alexander.

The Indians were arguably the first to employ elephants in battle, pri-

marily as moving platforms from which to launch projectiles, and Alexander first encountered elephants in his march to India. Although Alexander himself did not employ elephants actively, his successors routinely did so, with mixed results. In addition to the larger Indian elephants, the Hellenistic rulers used the smaller, now nearly extinct, African elephant, not as a platform, but as a weapon and a shock tactic against infantry formations. Pyrrhus of Epirus (r. 297-272 B.C.E.) brought these elephants to Italy and used them against the Romans, who had never seen them before. At Heraclea in 280 B.C.E., Pyrrhus's elephants drove off the Roman cavalry, whose horses also apparently had not seen elephants previously. In another confrontation at Ausculum in the following year, Pyrrhus deployed elephants successfully as a tactical substitute for Macedonian cavalry. However, after their rough introduction to elephants, the Romans had little trouble with them again. For their own part, the Romans rarely used elephants except for ceremony and ritual slaughter.

Although there are possible antecedents in the Near East, it is generally assumed that catapult technology was decisively advanced around 400 B.C.E., by the dictator Dionysius the Elder (r. 405-367 B.C.E.) in his defense of Sicily against the Carthaginians. One early design was the *gastraphetes*, or belly bow, a powerful bow that required a mechanical device to cock. The operator would lean forward with his abdomen, pinning the weapon against the ground to force a slide backward. These designs were essentially oversized bows designed to launch oversized arrows. By the time of Philip II sixty years later, these catapult designs had been advanced along two lines: one for stones that launched overhead and one for projectiles fired along a track. The latter design was adapted both for regular bolts and for round projectiles made of lead. The most effective of these were powered by torsion created by wrapped bundles of human hair or animal sinew. Alexander brought these weapons on his advance into Persian territory, and they proved decisive in his early sieges along the Mediterranean coastline. In the Roman period, artillery design rested upon that already developed by the Greeks and was lost as a science until the Middle Ages.

The advances made in artillery naturally revolutionized siege warfare. It became possible to sweep battlements clear while attempts were made to undermine city walls. Alexander built rolling towers on which teams armed with various forms of artillery could be deployed against defenders stationed on or near city walls. Similarly, towers and covering sheds could now more effectively shield engineers working against the wall itself. Although similar structures of various sorts had been used previously by many, including the

Athenians, it was not until the development of effective artillery for covering fire that the advantage swung decisively to attackers in siege warfare.

The warships developed during the Hellenistic period were not revolutionary but were, rather, ambitious adaptations made on proven designs. The adaptations generally seemed to increase both the number of rowers and the overall size of the ships. Many of these designs were impressive as engineering feats even if they were usually failures as advancements in warships. The most effective offensive ship remained the trireme, which had been developed in Corinth around the year 500 B.C.E. The trireme was 117 feet long and featured 170 rowers arranged in three tiers per side, a detachable ram of bronze on the front, and a platform from which a detachment of fifteen marines was prepared to attempt boarding of hostile vessels. Two sails could be erected to enhance speed downwind, although these were routinely put aside in battle conditions. A reconstructed trireme exists as a flagged vessel in the modern Greek navy, and teams of college students have tested its capabilities. There is only sketchy information on the exact configurations of the various Hellenistic models mentioned in ancient sources, but there is a consensus that however impressive was their appearance, their great size rendered them generally ineffective.

All these ships were vulnerable to any serious wave action and as many warships were lost in rough waters as were lost in battle. The sheer expense of building and maintaining a serious naval capacity was a limiting factor preventing most cities from accumulating more than a few ships, suitable for controlling piracy. However, the mere existence of a decentralized naval capacity gave many smaller cities on the islands and coasts a bargaining potential that tended to prevent their absorption by their more ambitious neighbors. In essence, these cities loaned or provided ships in return for their protection or independence. It is on this basis that the Romans made their first treaty with the Greek Neapolitans of Italy in 326 B.C.E. One might also argue that a complex of such diplomatic arrangements was a key factor in Rome's first war with Carthage, known as the First Punic War (264-241 B.C.E.), wherein most of the conflict took place at sea. During the long, drawn-out war, both sides lost many hundreds of ships, many to weather. The Carthaginians capitulated essentially because their economy was ruined by competition in shipbuilding.

MILITARY ORGANIZATION   The most characteristic element of the Hellenistic armies was a core phalanx of ten to thirty thousand pikemen, usu-

ally but not necessarily Macedonian, armed and trained in the Macedonian style. This core phalanx was augmented by attached units of various sizes devoted to specialty weapons or beasts, such as bows, slings, cavalry, and elephants. The phalanx was a permanent professional force; the auxiliary units, entirely allied or mercenary, were called upon in campaigns as needed. The amassing of military forces large enough to be credible threats to similarly configured rivals was an expensive proposition that militated against integrated training. Likewise, the resulting short nature of Hellenistic campaigns prevented the sort of successful integrated tactics that are associated with Alexander's long and extremely profitable campaign to conquer and subdue Persia. One of the most debilitating qualities of such armies was the fickle loyalty of mercenaries.

The Hellenistic organization differs both from the classical and Roman military organizations in ways that correspond with the differing political models of each culture. In the case of the classical organization, armies were recruited from citizen ranks of individual communities, and their armament corresponded to their economic class. War was essentially the privilege of those who could afford to equip themselves. The Hellenistic model freed the army from the constraints of a city construct but chained it anew to the finances of a few powerful kings. The later Roman system overcame the limitations of Hellenistic armies by inventing more inclusive political models that fostered the creation of very large armies without having to rely on mercenaries. The Romans did use auxiliary specialty units provided by allies, but these units never represented a numerical majority of the Roman army, whereas they were always the preponderant proportion of Hellenistic armies.

DOCTRINE, STRATEGY, AND TACTICS   Two types of warfare evolved significantly in the Hellenistic period. There were the innovations made in set-piece battle warfare and those made in the techniques of siege warfare. The second of these was largely a function of technology and finance. From the time of Alexander forward, no city could reasonably risk outlasting a well-equipped besieging army. The innovations in set-piece battles were, however, a function of tactics and training. In general, the most successful examples of Hellenistic warfare featured the functional flexibility of well-trained and tactically integrated infantry and cavalry forces deployed against opponents without these advantages. This clear distinction is evident in Alexander's battles against the main Persian army at Issus and Gaugamela.

In 333 B.C.E. Alexander faced the main army of the Persians commanded by King Darius III himself. The battle took place at Issus, where Asia Minor joins the Levantine coast, and a river divided the two forces. Darius, commanding a numerical advantage in troops, took an early lead with a cavalry advance from his left against Alexander's Thessalian cavalry on Alexander's right. The disciplined Thessalians held while Alexander's cavalry crossed through the weak left of the Persian infantry and wheeled against the Persian center. The right side of the Macedonian phalanx crossed over, and the battle was essentially won in that moment, despite Persian success on their own right side of the battle. The Persians could not counter the combined attack.

Two years later, Alexander and Darius faced each other again, this time at Gaugamela, east of the northern Tigris River. Here, once again, Darius seized the initiative with an attempt to stretch his own lines in a flanking move to Alexander's right and with a simultaneous chariot charge through Alexander's center. The chariot attack was easily nullified by lightly armed troops stationed in Alexander's front ranks, thereby frustrating Darius's diversion from his own flanking attempt. Alexander immediately exploited obvious gaps appearing in the Persian center as the Persian infantry attempted to extend to their own left. Alexander charged through that gap, cutting the Persian army in half. The advantage was won because the Persians were unable to make a simple lateral movement in formation.

The Macedonian generals dividing Alexander's empire styled themselves kings and continued to rely on the physical elements of army deployments developed by Philip and Alexander. All continued to rely on Macedonian-style phalanxes as the literal centerpieces of their armies. They augmented these forces from a variety of sources and employed specialist mercenary attachments, as did Alexander.

In most armies of the Hellenistic period, elephants were added. However, Alexander's true military advantages had come from his tactical integration of forces with deliberate flexibility. Nevertheless, the Hellenistic monarchs, to their ultimate peril, increasingly ignored these principles. One can see this clearly in the Battle of Raphia in 217 B.C.E. between the Hellenistic kings Ptolemy Philopator (r. 221-205 B.C.E.) and Antiochus the Great (242-187 B.C.E.). Here, the armies, each including a large number of elephants, were more or less evenly matched. Both kings placed their phalanxes in the center of the lines. From the centers outward, various allied, specialist, and mercenary contingents, then cavalry, then elephants were deployed. Antiochus's elephants, stationed on his own right, charged Ptol-

emy's elephants directly opposite, successfully driving them off and leaving Ptolemy's cavalry holding the left. Antiochus sent his cavalry against Ptolemy's cavalry, then his mercenaries and allies against Ptolemy's. Although Antiochus was initially successful, he never committed his phalanx. Instead, intent upon chasing Ptolemy's left side from the field, he failed to notice that Ptolemy's right had prevailed against his own left, leaving his own phalanx dangerously vulnerable. The ensuing destruction was inevitable; all Antiochus got for this expense was the elephants he captured from Ptolemy. Both sides brought elaborate professional armies to the field; neither side understood integrated tactics.

This fundamental failure of integration was the critical factor in the ultimate demise of the once-dominant Macedonian armies. The Romans later learned the same lessons as had the Macedonians, but the Romans continued to apply those lessons to changing circumstances. The first two major confrontations between the two powers were Cynoscephalae and Pydna. In the Battle of Cynoscephalae (197 B.C.E.) the Roman and the Macedonian armies were marching in the same direction on either side of a series of ridges; the two armies were in contact and skirmishing intermittently. The Macedonian king Philip V (238-179 B.C.E.) attempted to seize the initiative by mounting the heights between the armies. Here, the decisive moment came when the Roman right reacted quickly to the Macedonian move and destroyed the Macedonian left side before the formation was fully deployed. The Romans wheeled immediately behind the Macedonian right and destroyed it as well, despite its success against the Roman left.

At Pydna in 168 B.C.E., Philip V's son Perseus (c. 212-c. 165 B.C.E.) faced the Romans in a similar contest. Here the Macedonians managed to deploy first but were unable to advance in good order over the uneven ground. The smaller detached Roman units, in contrast, were able to advance easily and sliced through the ragged Macedonian formations. They easily smashed the Macedonian left side and destroyed the entire Macedonian army shortly thereafter. In both of these battles, the Romans demonstrated clearly their superior tactical flexibility in the face of changing battlefield exigencies and against obvious advantages in training. Subsequent contests between Romans and Greeks tended to reaffirm these principles. Greek hegemony in the east existed after Pydna only on Roman sufferance.

ANCIENT SOURCES   Information on Alexander the Great comes primarily from the ancient authors Arrian, Curtius Rufus, Diodorus Siculus, and

Plutarch. Arrian, a Greek citizen of Rome, served in the Roman government (c. 120-130 B.C.E.) and wrote in his retirement. His highly detailed and most reliable accounts of Alexander's military campaigns are believed to have come from the campaign notebooks of Alexander's general and friend, Ptolemy Soter, who later became king of Egpyt. Curtius Rufus lived and wrote in the first century C.E.; Diodorus Siculus lived and wrote in the first century B.C.E. and compiled a world history from the earliest times to the reign of Roman emperor Julius Caesar. Only the latter part of his work survives, however, covering Greek history in the fourth and third century B.C.E.

Plutarch (c. 50-125 C.E.), a Greek, is considered the greatest biographer of antiquity. He lived during the early days of the Roman Empire, and his work *Bioi paralleloi* (c. 105-115; *Parallel Lives*, 1579) compares and contrasts various pairs of Greek and Roman leaders. In this work, Alexander the Great is paired with Julius Caesar. Plutarch also provides biographies of some of Alexander's successors, including the colorful Demetrius the City Besieger. Polybius (c. 200-c. 118 B.C.E.) covers some of the Hellenistic conflicts in the years up through the Romans' arrival, as does Diodorus Siculus. Surviving chapters from the Roman writer Livy (59 B.C.E.-17 C.E.) also cover some of this conflict. Several ancient treatises on catapult technology by the authors Ctesibus, Hero of Alexandria, and Philon have survived and are available in English translations.

FURTHER READING

Anglim, Simon, et al. *Fighting Techniques of the Ancient World, 3000 B.C.-A.D. 500: Equipment, Combat Skills, and Tactics*. London: Greenhill Books, 2002.

Billows, Richard A. *Antigonos the One-Eyed and the Creation of the Hellenistic State*. Berkeley: University of California Press, 1990.

Bosworth, A. B. *Conquest and Empire: The Reign of Alexander the Great*. Cambridge, England: Cambridge University Press, 1988.

Buckler, John. *Phillip II and the Sacred War*. New York: E. J. Brill, 1989.

Chaniotis, Angelos. *War in the Hellenistic World: A Social and Cultural History*. Malden, Mass.: Blackwell, 2005.

Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Berkeley: University of California Press, 1990.

Gruen, Erich S. *The Hellenistic World and the Coming of Rome*. Berkeley: University of California Press, 1984.

Morrison, J. S. *Greek and Roman Oared Warships*. Oxford, England: Oxbow Books, 1996.

Shipley, Graham. *The Greek World After Alexander, 323-30 B.C.* New York: Routledge, 2000.

Spence, I. G. *Historical Dictionary of Ancient Greek Warfare*. Lanham, Md.: Scarecrow Press, 2002.

Randall S. Howarth

See also: Alexander the Great; Alexander the Great's Empire; Antiochus the Great; Archimedes; Athens; Chaeronea, Battle of; Cynoscephalae, Battle of; Diadochi, Wars of the; Diodorus Siculus; Dionysius the Elder; Gaugamela, Battle; Greco-Persian Wars; Hellenistic Greece; Issus, Battle of; Military History of Athens; Phalanx; Philip II of Macedonia; Philip V; Polybius; Ptolemy Soter; Pyrrhus; Technology; Trireme; Warfare Before Alexander; Weapons.

Weapons

War in ancient Greece was based on the spears and shields of the phalanx on land and the trireme at sea.

Date: c. 800-31 B.C.E.
Category: Wars and battles; science and technology

GREECE   The beginning of Greek history is generally considered to have begun with Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611), the legendary story of the fall of Troy. The favorite epic of the Greeks, it served as a kind of handbook on how an individual could gain glory in war by fighting with courage and skill. The Greek people, an amalgam of various migrant groups, turned to seafaring and colonizing in an effort to make up for poor farming conditions, both of which gave them a cosmopolitan background and an understanding of other people that stood them in good stead militarily.

One of the several city-states into which Greece developed, Sparta developed a society based on the inevitability of war, with the army and the state being essentially one. At the age of seven, boys of all classes were taken from their homes and put into barracks for highly disciplined military training that was both harsh and exhaustive. The result was a professional army that with its red coats, oiled hair, and polished weapons was a most frightening sight to any enemy. By 600 B.C.E., Sparta was the strongest city-state in Greece. Although the Spartans fought with the Athenians against the Persians, the growing rivalry between the two eventually resulted in the Peloponnesian War (431-404 B.C.E.), in which Sparta defeated Athens.

Instead of the expensive chariots and cavalry that could not function well on much of Greek terrain, the phalanx became the dominant fighting force. This well-trained and disciplined infantry militia, made up primarily from the middle and upper classes, was armed with spears in the right hand and shields in the left and fought as a tightly massed formation with practically no maneuverability. Battles between phalanxes required at least a
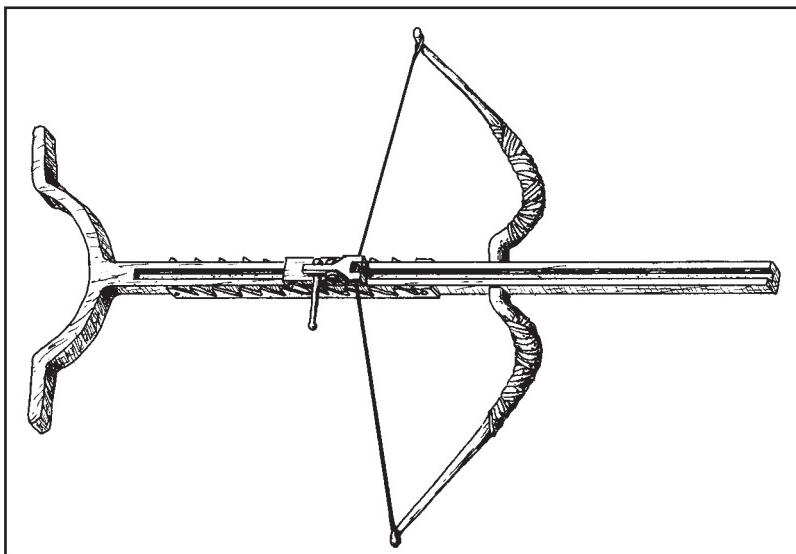
The gastraphetes, or belly bow, was developed by the Greeks around 400 B.C.E. The operator would lean forward with his abdomen, pinning the weapon against the ground to force a slide backward. (Kimberly L. Dawson Kurnizki)

semblance of level ground and were really great shoving matches in which one major effort usually forced one side to give way and leave the field in defeat. The fact that the shield was carried in the left hand caused the whole phalanx to move to the right, as soldiers sought protection from their comrades' shields. The strongest individuals were put on the right flank to counter this shifting.

Over the centuries, the use of ships for war as well as for commerce was common among those living along the Mediterranean and Aegean Seas. The Greeks, however, particularly the Athenians, developed naval warfare to a high degree with the use of the trireme—a long, narrow craft using three levels of oarsmen as well as some sails. Although boarding an enemy vessel in battle was practiced occasionally, the basic Athenian tactic was to ram the opponent with the trireme's deadly metal beak. The Athenians also used amphibious-landing tactics in their attack against Sicily in 415 B.C.E. When Athens and Sparta clashed in the Peloponnesian War, however, it was Athens' naval and military disaster at Syracuse that provided victory for Sparta. The Athenian trireme, nevertheless, was copied widely during this and later periods by various groups vying for military advantage on the sea.

WEAPONS

MACEDONIA The Macedonians from northern Greece were generally thought of by the rest of Greece as an inferior people. Under Philip II, however, they became an innovative and dominant military power. With Philip's assassination in 336 B.C.E., his son Alexander the Great, destined to become one of the world's great military leaders, assumed power at the age of twenty and soon had control over all Greece.

Because numerous Greeks in various places still lived under Persian rule, many in Greece wanted to go to war once again against Persia. Alexander, with great confidence in his capabilities and those of his army, led an allied Greek force into Asia Minor and defeated the Persians at Granicus (334 B.C.E.) and at Issus the next year. A year later, he was in Egypt, where he founded the city of Alexandria. From there, he moved to Mesopotamia to overthrow the Persian Empire of Darius III (331 B.C.E.). His thirst for power and conquest led him through Asia to northern India (326 B.C.E.), but the weather, the terrain, and particularly the Gedrosian Desert proved too much for an army that was more interested in going home than in any further conquests. War was in Alexander's blood, and without it, he was lost in depression and alcohol. He died from a fever, poisoning, or excessive drinking in 323 B.C.E. Whatever his end, his accomplishments speak for themselves.

Alexander's generalship was based on flexibility in both leadership and organization. Featuring the formidable and highly mobile base of a phalanx that could charge on the run and the speed and shock of cavalry, Alexander's army on numerous occasions was able to seize opportunities and surprise the enemy. His oblique order of attack in which his troops would fall back in one place in order to hit the enemy with superior forces in another and then to roll them up in a flanking movement became a hallmark in military theory. He followed a strict logistical system of movement and attack in which nothing was overlooked. Organized for speed, his army marched an average of 10 to 15 miles (16 to 24 kilometers) per day, with each soldier carrying 80 pounds (36 kilograms) of weight. Like his father, Alexander was a pioneer in siege warfare, using new lighter versions of catapults and ballistae that could be carried by pack trains and expeditiously set up as needed.

FURTHER READING

Everson, Tim. *Warfare in Ancient Greece: Arms and Armour from the Heroes of Homer to Alexander the Great*. Stroud, England: Sutton, 2004.

Feest, Christian. *The Art of War*. London: John Calmann and Cooper, 1980.

Ferrill, Arthur. *The Origins of War*. New York: Thames and Hudson, 1985.

Fox, Robin. *Alexander the Great*. New York: Penguin, 1994.

Keegan, John. *A History of Warfare*. New York: Vintage Books, 1993.

Mayor, Adrienne. *Greek Fire, Poison, Arrows, and Scorpion Bombs: Biological and Chemical Warfare in the Ancient World*. Woodstock, N.Y.: Overlook Press, 2004.

Wilton Eckley

See also: Alexander the Great; Athens; Granicus, Battle of; Homer; Issus, Battle of; Macedonia; Phalanx; Technology; Trireme; Troy; Warfare Before Alexander; Warfare Following Alexander.

Women's Life

Conditions for Greek women varied with time and place, though generally they enjoyed few, if any, political rights and were limited to domestic affairs, child rearing,u and duties of cult.

Date: To 31 B.C.E.
Category: Daily life; women

PRE-GREEK AEGEAN SOCIETIES   Aegean peoples of the Neolithic Age (c. 9000-4500 B.C.E.) revered feminine deities associated with fertility and reproduction. The Minoan civilization of Crete (c. 3500-1100 B.C.E.) also placed special emphasis on female divinities, and women served important roles in the cult and as priestesses. It is possible, based on Sir Arthur Evans's reconstruction of the palace at Knossos, that the Minoans were not as sexually segregated as later Greeks and that, subsequently, Minoan women were to some degree active in civic life. Though the picture is still dim, this pattern seems to continue into the Mycenaean period (c. 1450-1050 B.C.E.).

THE ARCHAIC PERIOD   During the Archaic period (c. 800-500 B.C.E.), the political, social, and religious institutions of the polis solidified, and whatever freedoms women may have enjoyed in earlier ages were abolished. Since land ownership was the truest measure of a man's wealth—and wealth the prerequisite for participation in an oligarchic system of government—wealthy men isolated women legally and socially to insure the legitimacy of their heirs. Women participated actively in cult activities and played an especially visible and invaluable role in funerary rituals. One exception to the dearth of female voices in antiquity is the poet Sappho of Lesbos (c. 630-c. 580 B.C.E.), whose poetry suggests that aristocratic girls were educated in groups by older women and practiced institutionalized homoeroticism, as did boys and men elsewhere in the Greek world.

From Homer's *Iliad* (c. 750 B.C.E.; English translation, 1611) and *Odyssey* (c. 725 B.C.E.; English translation, 1614), one can catch a glimpse of

idealized Archaic Greek cultural values as they pertained to women. The ideal wives of Homer's warrior chieftains were active participants in religious life, rigorously devoted to their domestic activities, and respected by their male kinsfolk. They had freedom to move freely and could converse openly with men. On the other hand, female war captives were kept as prizes of honor, used as domestic help and for sexual pleasure and as attendants for the captor's own female kinsfolk.

THE CLASSICAL PERIOD The overwhelming majority of evidence for the lives of women in the Classical period (c. 500-338 B.C.E.) comes from Athens and, to a lesser degree, Sparta. Since both cities were unique among poleis, it would be safe to assume that life for women in the rest of the Greek world followed a middle course between these two cultural extremes.

In Athens, to ensure the legitimacy of their heirs and to limit the rights of citizenship to native Athenians, men maintained a rigorously sexually segregated society. Athenian women were legal minors their entire lives and were always under the protection of a legal guardian, a *kyrios*, usually their fathers and then, after marriage, their husbands. Women were barred from

The poet Sappho is surrounded by her students. She is one of few women in ancient Greece accorded equal respect with men in her field. (F. R. Niglutsch)

the Assembly and from the law courts. Evidence to be introduced by a woman in a court of law was usually presented by that woman's *kyrios*. Dowries were customary, but women could not own property apart from some personal objects. An Athenian widow could inherit only when her deceased husband had no male heirs or next-of-kin. Married women were absolutely forbidden any sexual contact with men other than their husbands, but their husbands were not limited in this way. It was common for upper-class men to visit prostitutes and to have concubines, either slaves or dowerless women.

In Sparta, young women were encouraged to exercise in order to become strong mothers. (F. R. Niglutsch)

Domestic architecture suggests that Athenian women were kept in seclusion within the second story of the home and in enclosed courtyards. It was considered undignified for an upper-class woman to venture out of her home except on religious occasions which were relatively frequent and provided women with opportunities for social interaction. Thucydides (c. 424 B.C.E.) has Pericles say that the greatest glory for an Athenian woman is to be least talked about by men in either praise or blame. She was to spend her days managing her household, managing the activities of domestic slaves, and spinning wool. Such restrictions could not have been

practical for women from less wealthy families, and nonelite women probably ventured out to attend to household business or to work in the agora (marketplace), shops, or fields. Vase paintings from the sixth and fifth centuries depict upper-class girls being educated in *mousikē*, the memorization of lyric poetry. They were also taught arithmetic, reading, and writing in order to prepare them for managing their households.

Because the Spartan constitution deemphasized familial affection and authority and channeled men's energies into state affairs, Spartan women were less oppressed than their Athenian sisters. Girls received an education in peer groups from young women. The girls were also kept physically fit because of the widely held belief that strong mothers produced strong babies. At various religious festivals, most notably the festival of Artemis Orthia, Spartan girls competed in sporting events and joined together for ritual song and dance. Homoerotic relationships may have existed between girls and their teachers. Since husbands did not leave the barracks until age thirty and were frequently absent on state business, women reigned supreme over their household affairs. Spartan women were not granted any political rights, but they exerted considerable influence through men. Spartan women did own land, and daughters and sons alike could inherit.

THE HELLENISTIC PERIOD The breakdown of the polis system and major political changes of the Hellenistic period (338-31 B.C.E.) in some cases improved the lives of women. Some Greek cities allowed wealthy women to hold minor public posts. Education among upper-class women became fashionable, and a few attained careers, such as the philosopher Hipparchia and the musician Polygnota of Thebes. Papyri from the Macedonian kingdoms reveal that women managed their own finances, and some sought redress for ill treatment by their husbands. Nevertheless, it would be wrong to suggest that there was any form of gender equality in this period or any other in antiquity.

FURTHER READING

Blundell, Sue. *Women in Ancient Greece*. Cambridge. Mass.: Harvard University Press, 1995

Fantham, Elaine, et al. *Women in the Classical World: Image and Text*. New York: Oxford University Press, 1994

Lefkowitz, Mary, and Maureen Fant. *Women's Lives in Greece and Rome*. London: Duckworth, 1982.

Pomeroy, Sarah B. *Goddesses, Whores, Wives, and Slaves: Women in Classical Antiquity*. New York: Schocken Books, 1975

Joseph R. O'Neill

See also: Archaic Greece; Athens; Classical Greece; Crete; Daily Life and Customs; Education and Training; Hellenistic Greece; Homer; Sappho; Sports and Entertainment.

Writing Systems

What is considered the first complete alphabet was developed in ancient Greece, and writing took place on stone, clay, papyrus, wax tablets, and parchment.

Date: c. 3000-31 B.C.E.
Category: Language

BACKGROUND The earliest writing systems were not phonetic; the symbols used did not directly reflect the speech sounds of the language. Rather, the first writing was pictographic, consisting of simplified drawings of objects and animals. This limited system gradually began to include ideographic signs, which symbolized more abstract concepts relating to the original pictograph. For example, a pictograph of the Sun might also come to mean "day" or "light." Eventually, logographic signs were added. These were signs invented to symbolize words but no longer had a direct pictorial connection.

Truly phonetic writing systems are those in which there is a direct connection between each symbol and a speech sound. A syllabary has a sign for each syllable in a language. A consonantal script has a sign for all consonants with little emphasis on vowel sounds. An alphabet has a sign for each individual sound.

CRETE AND CYPRUS The ancient Cretans developed a writing system between the second and third millennia B.C.E. Their Minoan script started out pictographic and developed into a logographic system. By 1700 B.C.E., two cursive scripts, called Linear A and Linear B, were in existence. They employed characters that were made of lines, rather than pictures, and they were largely phonetic. Only Linear B has been deciphered. About a thousand years later, a syllabic Cypriot script was in existence on the island of Cyprus. Because it represented the Greek language, it could be deciphered and was instrumental in the decipherment of Linear B.

GREECE   With the Dorian invasion of Greece about 1100 B.C.E., the use of the early Linear B script ceased. The earliest use of a new script using the consonantal Phoenician alphabet occurs in 850 B.C.E. This alphabet was somewhat inadequate for the Greek language, which had many vowel sounds compared with the Semitic languages for which it had been used. The Greeks adapted the alphabet by borrowing signs for consonant sounds that did not exist in their language and using them instead to transcribe their vowels. By 403 B.C.E., Ionic script existed. It had twenty-four signs, with seventeen consonants and seven vowels. This is considered the first complete alphabet. Greek was at first written right to left, as were many of the ancient scripts. This phenomenon is not fully understood. Over time, Greek writing changed direction, first to the transitional boustrophedon phase and eventually left to right. This change may be attributable to the introduction of the split-reed pen, cut from a hollow-stemmed reed in which ink could be stored. It had a hard tip, which may have resisted being pushed backward across the page compared with the soft reed brush. The Greeks produced a great body of literature using their new alphabet.

A large uppercase was used mainly for inscriptions on stone, and a cursive variation was used for writing on papyrus or wax tablets. Wax tablets were convenient for everyday use. They were slates covered with a layer of wax, and writing could be erased by smoothing over the soft wax surface. A cheaper material was *ostraca*, clay potshards on which writing was painted. Around the second century B.C.E., shortages in papyrus began to occur. Parchment, made from animal skins, came into use. Preparation techniques were much improved from earlier times. True parchment was of sheepskin, but cattle, goatskin, gazelle, and antelope were also used. Only the hair side was written on. Vellum was the finest form made of calfskin, on which both sides were written.

FURTHER READING

Claiborne, Robert. *The Birth of Writing*. New York: Time-Life Books, 1974.

Daniels, Peter T., and William Bright. *The World's Writing Systems*. New York: Oxford University Press, 1996.

Diringer, David. *The Alphabet: A Key to the History of Mankind*. 3d ed. New York: Funk & Wagnalls, 1968.

_____. *Writing*. New York: Praeger, 1962.

Jackson, Donald. *The Story of Writing*. New York: Taplinger, 1981.

Jean, Georges. *Writing: The Story of Alphabets and Scripts*. New York: Harry N. Abrams, 1992.

Powell, Barry B. *Writing and the Origins of Greek Literature*. New York: Cambridge University Press, 2002.

Robinson, Andrew. *The Story of Writing*. New York: Thames and Hudson, 1995.

Vervliet, Hendrik D. L., ed. *The Book Through Five Thousand Years*. New York: Phaidon, 1972.

Worthington, Ian, and John Miles Foley, eds. *Epea and Grammata: Oral and Written Communication in Ancient Greece*. Boston: Brill, 2002.

Yunis, Harvey, ed. *Written Texts and the Rise of Literature Culture in Ancient Greece.* New York: Cambridge University Press, 2003.

Barbara C. Beattie

See also: Crete; Cyprus; Inscriptions; Language and Dialects; Linear B; Literary Papyri; Literature.

Xanthippe

Born: c. 445 B.C.E.; Athens, Greece
Died: Early to middle fourth century B.C.E.; probably Athens, Greece
Category: Philosophy; women

LIFE   Xanthippe (zan-THIHP-ee) is known not as a mere name discovered through archaeological research but as a meaningful figure in ancient literature. Since almost no contemporary Athenian women thus are recognized, the implication is that Xanthippe was unusual. Her voice helped to create philosophical echoes across the centuries.

Nothing certain is known of Xanthippe's childhood and youth. Her date of birth can be estimated as 445 B.C.E., since she was the mother of one son in his late teens and two much younger sons when her husband, the Athenian political philosopher Socrates (469-399 B.C.E.), was executed. Several pieces of circumstantial evidence suggest that Xanthippe was born into a noble, or at least wealthy, Athenian family. Her name, meaning "Golden Horse," was of the sort traditionally favored by the aristocracy. The biographer Diogenes Laertius (late second-early third century C.E.) mentions that Xanthippe brought a dowry into her marriage.

Xanthippe was an exception to the rule that Athenian daughters, especially those of aristocratic lineage, married very young, often in their midteens. Socrates' eldest son Lamprocles was born when the philosopher was in his early fifties, his youngest when Socrates was about sixty-five. If Xanthippe was twenty-four years younger than Socrates, she would have borne Lamprocles at twenty-eight and her youngest son at about forty-one. These figures suggest that Xanthippe married about ten years later than was customary. There are two probable reasons that Xanthippe married late, perhaps below her social status, and to a notoriously ugly and unproductive man: She was difficult temperamentally, and she was physically unattractive. Her looks may be inferred from Socrates' advice to his companions to restrict sexual activity to those who would be shunned unless an overwhelming physical need existed.

The marriage of Xanthippe and Socrates would seem to be a match made in hell: Socrates was put to death for his disturbing activities, and Xanthippe's name became synonymous with "shrew." This view, however, ignores the deep moral bond between the two. Their activities were both orthodox and unorthodox. Each was a conventional Athenian of the time: Xanthippe married, reared children, managed a household, and stayed clear of political life; Socrates established a family, served in military campaigns, and took his turn in holding public office. Yet, this extraordinary couple challenged authority verbally. Socrates questioned and criticized powerful Athenians. Antagonizing many, he was indicted for impiety, tried, convicted, and executed. In the process, he became a hero of free speech and moral integrity. Xanthippe's life may be understood in roughly the same terms.

Athenian men ruled the city, and Athenian women were secluded and segregated from them. Xanthippe appears to have had a complex response to these restrictions. On one hand, she "stung" most frequently members of her own family. Xenophon tells the story of Socrates arguing Lamprocles out of his anger with his mother. Xanthippe has been abusing her son, not physically but verbally. Socrates induces his son to acknowledge that Xanthippe's scolding is motivated by concern for Lamprocles. Xanthippe's activities, however, probably were not confined to the household. In her house, in the streets, in the marketplace, in Socrates' jail cell, Xanthippe was a presence. She was not silent; she did not defer to or flatter men; she did not conceal her anger. In short, she frequently behaved like a man. This presumption of equality amused but also unnerved Socrates' companions, to whom any outspoken, critical woman was abnormal and therefore a "shrew."

Xanthippe's attitude toward Socrates was straightforward. Anecdotes about her verbal and physical abuse of him have become legendary. Socrates must have been a better philosopher than husband, father, and provider. Yet Xanthippe is also shown to have admired him and to have been considerably more accepting of his friends than they were of her. Overall, she seems to have had few illusions about, but considerable affection for, Socrates. It is Plato, not Xanthippe, who portrays Socrates as "young and fair."

Socrates' experience with Xanthippe may have been of major importance for his political philosophy. Contemporary scholars have noted that Socrates was unusually well-disposed toward women. This seems paradoxical, given the horrific reputation of the woman to whom he was closest. Yet Xenophon makes it clear that Socrates very much appreciated Xanthippe. In part, this was because he believed her to be a very good mother,

painstaking and selfless, if not especially patient, with her sons.

Beyond this, however, Socrates was clear-eyed about Xanthippe's nature. He understood that Xanthippe was high-spirited; perhaps punning on her name, he compared her to a horse. He was not interested in changing her nature by attempting to break her. Instead of forcing Xanthippe to conform to convention, Socrates conformed to her, believing that learning to live with Xanthippe would be excellent training for getting along with all others. Socrates' acknowledgment of Xanthippe's active, high-spirited nature is reflected in the imaginary "best city" of Plato's *Politeia* (388-368 B.C.E.; *Republic*, 1701). There, Socrates proposes that naturally gifted women as well as men be educated as the guardian-rulers of the city.

INFLUENCE   Xanthippe disappeared from historical view following Socrates' execution in 399 B.C.E. It is easy to believe that her notoriety depended entirely on her relationship with a famous man—that she was a "mere appendage" to him, and an obnoxious one at that. Yet to believe this is to misunderstand the historical significance of both Socrates and Xanthippe.

It is clear that Xanthippe had an unusual degree of freedom in her relationship with Socrates. Xanthippe had a nobly rambunctious soul, and Socrates accorded it due respect. Very likely, Xanthippe recognized the independence of mind and sense of justice in Socrates. Nevertheless, Athenian conventions and Socrates' nature made it impossible for Xanthippe to be simply his equal and companion. Socrates and Xanthippe were not fellow guardians in his imagined city. Xanthippe, acutely attuned to justice by nature and circumstances, likely felt the injustice in both her situation and that of Athenian women generally. According to Socratic doctrine, the response of the high-spirited person to injustice is anger.

Xanthippe's "shrewishness," then, may be seen in two sympathetic ways. First, to view a woman as a shrew was the common male reaction to any female who was not sufficiently deferential. Second, shrewishness was the only form contextually available to Xanthippe to express her sense of injustice. Xanthippe was in a classic double-bind: She could not remain silent, but neither could she join her husband's circle of refined, sustained moral discourse. Xanthippe was too busy rearing Socrates' children and keeping his house. Instead, she shouted occasionally about virtue. Xanthippe's life thus serves as a reminder of both the demands of and constraints on perfect justice.

FURTHER READING

Blundell, Sue. *Women in Ancient Greece*. Cambridge, Mass.: Harvard University Press, 1995.

Cantarella, Eva. *Pandora's Daughters: The Role and Status of Women in Greek and Roman Antiquity*. Translated by Maureen B. Fant. Baltimore: Johns Hopkins University Press, 1987.

Caputi, Jane. *Gossips, Gorgons, and Crones: The Fates of the Earth*. Santa Fe, N.Mex.: Bear, 1993.

Diogenes Laertius. *Lives of Eminent Philosophers*. Vol. 1. Translated by R. D. Hicks. Cambridge, Mass.: Harvard University Press, 1991.

Gardner, John. *The Wreckage of Agathon*. New York: Ballantine Books, 1972.

Lightman, Marjorie, and Benjamin Lightman. *Biographical Dictionary of Ancient Greek and Roman Women: Notable Women from Sappho to Helena*. New York: Facts On File, 2000.

Plato. *Phaedo*. In *The Collected Dialogues of Plato*, edited by Edith Hamilton and Huntington Cairns. Princeton, N.J.: Princeton University Press, 1963.

Scruton, Roger. *Xanthippic Dialogues*. South Bend, Ind.: St. Augustine's Press, 1998.

Xenophon. *Conversations of Socrates*. Translated by Hugh Tredennick and Robin Waterfield. London: Penguin Books, 1990.

John F. Wilson

See also: Athens; Plato; Socrates; Women's Life.

Xanthippus

Military leader

Born: Sixth century B.C.E.; place unknown
Died: Fifth century B.C.E.; place unknown
Category: Military

LIFE   A member of the aristocracy with strong democratic tendencies, Xanthippus (zan-THIHP-uhs) married Agariste, the niece of the Athenian reformer Cleisthenes. About five years before the Greeks' first victory over the Persians at Marathon (490 B.C.E.), Xanthippus and Agariste had a son destined to become one of the most important figures in Athenian history—Pericles.

Xanthippus, a political ally of Cleisthenes, secured the impeachment of Miltiades the Younger, the hero of Marathon, shortly after the latter's ill-conceived and catastrophic attack on Paros (489 B.C.E.), charging the general with defrauding the Athenian people. Ironically, although Xanthippus opposed the return of the oligarchs and desired to protect the state from the danger of tyranny, he was banished as an enemy of democracy (485/484 B.C.E.). Four years later, the Athenians recalled Xanthippus because the Persian king Xerxes I was invading and the Athenians had abandoned their city to take refuge on Salamis, Aegina, and Troezen.

In 479 B.C.E., Xanthippus was elected *strategos*, or general, succeeding Themistocles as the commander of the Athenian fleet that fought at the Battle of Mycale—a decisive encounter that liberated the Asiatic Greeks from Persian rule. In the spring of 478 B.C.E., Xanthippus stormed the fortress of Sestos on the Hellespont, while the Spartans, content with their part in the victory at Mycale, sailed home to Greece. The Persian army scattered. Xanthippus captured Sestos and slaughtered many of the Persians at Aegospotami. He nailed their leader, Artayctes, to a plank for the atrocities he had committed, especially against Greek women, when he was governor of Sestos. Later, Xanthippus carried back to Athens as trophies two cables—one of flax, the other of papyrus—that had supported the bridge that Xerxes had had constructed across the Hellespont joining Asia to Europe.

INFLUENCE   Xanthippus, as commander of the Athenian fleet, led the Greeks in a battle that won the Asiatic Greeks liberation from Persian rule.

FURTHER READING

Burn, Andrew R. *Persia and the Greeks: The Defense of the West, 546-478 B.C.* Stanford, Calif.: Stanford University Press, 1984.

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Herodotus. *The Histories*. Translated by Aubrey De Sélincourt. Rev. ed. New York: Penguin Books, 2003.

Podlecki, Anthony J. *Pericles and His Circle*. New York: Routledge, 1998.

Robert J. White

See also: Aegospotami, Battle of; Cleisthenes of Athens; Greco-Persian Wars; Marathon, Battle of; Miltiades the Younger; Pericles; Themistocles; Xerxes I.

Xenophanes

LIFE   Xenophanes (zih-NAHF-uh-neez), a son of Dexius (Orthomenus), lived an extraordinarily long life, reaching the age of ninety-two. He was driven to Sicily by the Persian invasion of Colophon in 545 B.C.E. and spent the rest of his life traveling around the Greek colonies of Zancle (Messina), Catana (Catania), Elea (Velia), and Syracuse. He condemned the luxury and degeneration of his contemporaries in the *Silloi* (satires), the first ancient Greek collection of satirical verses. Traditionally, he is said to have written epic poems dedicated to Colophon and Elea, and the poem "On Nature" (fragment, published in English in 1898), which presents his philosophical views on nature: All things come from earth and water, and water is the primary constituent of the Sun, clouds, winds, and rivers.

INFLUENCE   Rejecting the conventional beliefs of Homer and Hesiod that gods resemble men in body and character, Xenophanes proclaimed that there is one supreme divine being governing the universe with "the shaking of his thought." Distinguishing true knowledge from speculative opinion, he foreshadowed Parmenides' monism and the theory of knowledge of Plato, Aristotle, the Stoics, and the skeptics.

FURTHER READING
Brunschwig, Jacques, and G. E. R. Lloyd, eds. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.
Guthrie, W. K. C. *A History of Greek Philosophy*. 6 vols. New York: Cambridge University Press, 1978-1990.
Hermann, Arnold. *To Think Like God: Pythagorus and Parmenides, the*

Origins of Philosophy. Las Vegas: Parmenides Publishing, 2004.

Kirk, G. S., J. E. Raven, and M. Schofield. *The Presocratic Philosophers*. 2d ed. Cambridge, England: Cambridge University Press, 1995.

Lesher, J. H. *Xenophanes of Colophon*. Toronto: University of Toronto Press, 1992.

Long, A. A. *The Cambridge Companion to Early Greek Philosophy*. Cambridge, England: Cambridge University Press, 1999.

Svetla Slaveva-Griffin

See also: Aristotle; Hesiod; Homer; Literature; Parmenides; Philosophy; Plato; Stoicism.

Xenophon

Born: c. 431 B.C.E.; Athens, Greece
Died: c. 354 B.C.E.; Corinth, Greece
Category: Historiography

LIFE   Born in Athens about 431 B.C.E., Xenophon (ZEHN-uh-fuhn), son of Gryllus of the Attic deme Erchia, belonged to a well-to-do family and was a disciple of Socrates, though not a member of his intimate circle. He grew up at a time of oligarchic revolution in Athens, and he probably left Athens in 401 B.C.E. because of political precariousness. That same year, he joined in an adventurous expedition to overthrow the king of Persia. He then spent a few years in Asia Minor with mercenary troops under Spartan command. Exiled from Athens around 399, he eventually settled in the Peloponnese, where he lived with his two sons and wife, Philesia, as a country gentleman on an estate granted him by the Spartans at Scillus near Olympia. He lost this estate around 371 when the Eleans recovered Scillus from the Spartans. In 368 the decree of exile was rescinded, after Athens entered into an alliance with Sparta. Thereafter he occasionally visited Athens and sent his sons to serve in the Athenian cavalry. In 366-365 Athenians were expelled from Corinth, so Xenophon returned to Athens permanently. He died about 354 B.C.E. while on a visit to Corinth.

Xenophon's most famous work is the *Kyrou anabasis* (*Anabasis*, 1623), an account of the expedition of ten thousand mercenaries hired by Cyrus, the younger brother of King Artaxerxes, to win for himself the throne of Persia. Though Cyrus's army defeated the king's, Cyrus was killed. The Greek generals having been treacherously captured and slain, Xenophon found himself in command of the hazardous retreat of the mercenaries to Trebizond on the Black Sea. After making contact with the Spartan general Thibron, Xenophon turned the mercenaries over to him and remained in Asia with the Spartans for some years. The *Anabasis* is a thrilling adventure story, written in good, if somewhat uninspired, Greek.

In the *Ellēnika* (*History of the Affairs of Greece*, 1685), Xenophon com-

pleted the unfinished *Historia tou Peloponnesiacou polemou* (431-404 B.C.E.; *History of the Peloponnesian War*, 1550) of Thucydides and continued the history of Greek war and politics down to the Battle of Mantinea in 362 B.C.E. The work is inferior to that of Thucydides both in style and in historical understanding, but it is a primary source for the history of the period it covers.

Association with Socrates supplied the material and motive for several works: The *Apomnēmoneumata* (*Xenophon's Memorable Things of Socrates*, 1712; also known as *Memorabilia of Socrates*) is a defense of Socrates, with illustrative anecdotes and many short dialogues between Socrates and his friends, usually on moral questions. Xenophon lacked Plato's interest in speculative philosophy. The *Apologia Sōkratous* (*Apology of Socrates*, 1762) purports to explain why Socrates did not defend himself any better than he did.

The *Symposion* (*Symposium*, 1710; also known as *The Banquet of Xenophon*) consists of an imagined dinner party conversation at the house of
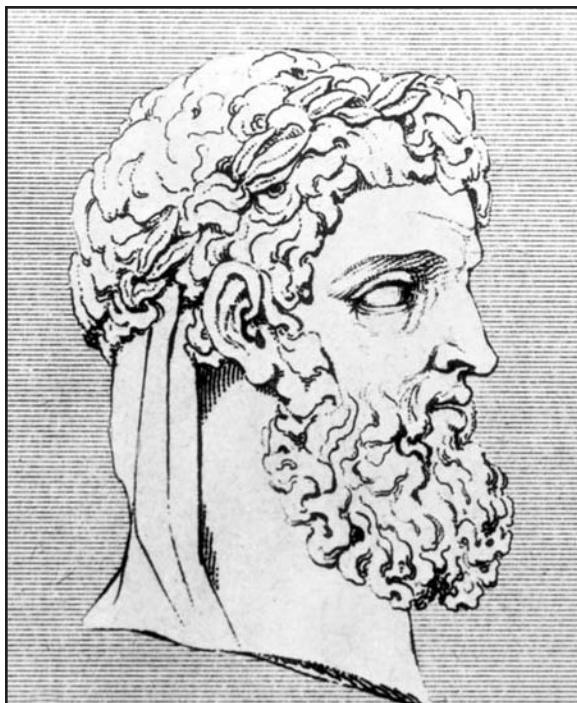
Xenophon.
(Library of Congress)

905

Principal Works of Xenophon

Logos eis Agēsilaon Basilea (*Agesilaus*, 1832)
Kyrou anabasis (*Anabasis*, 1623; also known as *Expedition of Cyrus* and *The March Up Country*)
Apologia Sōkratous, (*Apology of Socrates*, 1762)
Kynēgetikos (also known as *Cynegeticus*; *On Hunting*, 1832)
Poroi, (*On Ways and Means*, 1832)
Ellēnika (also known as *Helenica*; *History of the Affairs of Greece*, 1685)
Hipparchikos (*On the Cavalry General*, 1832)
Peri hippikēs (*The Art of Riding*, 1584; also known as *On Horsemanship*)
Apomnēmoneumata (*Xenophon's Memorable Things of Socrates*, 1712; also known as *Memorabilia of Socrates*)
Oikonomikos (*Xenophon's Treatise of Household*, 1532)
Lakedaimoniōn politeia (*Polity of the Lacedaemonians*, 1832; also known as *Constitution of Sparta*)
Hierōn ē tyrannikos (*Hiero*, 1713; also known as *On Tyranny*)
Symposion (*Symposium*, 1710; also known as *The Banquet of Xenophon*)
Kyrou paideia (*The Cyropaedia: Or, Education of Cyrus*, 1560-1567)

Callias, with some serious philosophizing by Socrates. In general these works portray a more matter-of-fact Socrates than the protagonist of Plato's dialogues but one probably no nearer the historical truth. Another dialogue, *Oikonomikos* (*Xenophon's Treatise of Household*, 1532), between Socrates and Critobulos, sets forth Xenophon's views on the management of an estate. It reflects the life at Scillus and is a valuable document for the economy of the period.

A work of a different sort, *Kyrou paideia* (*The Cyropaedia*, 1560-1567)

is a romanticized account of the youth and education of Cyrus the Great of Persia. It is intended to lay down the ideals of education for political leadership. It is unfavorably remarked on by Plato in *Politeia* (c. 388-368 B.C.E.; *Republic*, 1701). Xenophon's political interests were also expressed in the laudatory *Lakedaimoniōn politeia* (*Polity of the Lacedaemonians*, 1832; also known as *Constitution of Sparta*) and in *Hierōn ē tyrannikos* (*Hiero*, 1713; also known as *On Tyranny*). The latter is a dialogue between the king of Syracuse and the poet Simonides, dealing with the relative happiness of the despot and the private citizen and with the question of how a despot should rule in order to win the affection of his people.

Four technical treatises were also written by Xenophon: *Hipparchikos* (*On the Cavalry General*, 1832), on the duties of a cavalry commander; *Peri hippikēs* (*The Art of Riding*, 1584; also known as *On Horsemanship*), an authoritative manual, the first of its kind to come down to us from antiquity; *Poroi* (*On Ways and Means*, 1832), suggestions for improving the finances of Athens; and *Kynēgetikos* (*On Hunting*, 1832), a treatise that includes, oddly enough, an attack on the Sophists.

INFLUENCE It is as a writer that Xenophon is best known. He wrote history, romance, and essays of practical and moral import. As a man of affairs, with intelligence and wide interests, Xenophon wrote plainly and with a taste for platitude. His works reflect the attitudes of a Greek gentleman of his time.

FURTHER READING

Dillery, John. *Xenophon and the History of His Times*. New York: Routledge, 1995.

Fox, Robin Lane. *The Long March: Xenophon and the Ten Thousand*. New Haven, Conn.: Yale University Press, 2004.

Nadon, Christopher. *Xenophon's Prince: Republic and Empire in the "Cyropaedia."* Berkeley: University of California Press, 2001.

O'Sullivan, James N. *Xenophon of Ephesus: His Compositional Technique and the Birth of the Novel*. New York: Walter de Gruyter, 1995.

Pomeroy, Sarah B. *Xenophon "Oeconomicus": A Social and Historical Commentary*. New York: Oxford University Press, 1994.

Prevas, John. *Xenophon's March: Into the Lair of the Persian Lion*. Cambridge, Mass.: Da Capo Press, 2002.

Schmeling, Gareth L. *Xenophon of Ephesus*. Boston: Twayne, 1980.

Strauss, Leo. *On Tyranny: Including the Strauss-Kojève Correspondence*. Rev. and expanded ed. Chicago: University of Chicago Press, 2000.

_____. *Xenophon's Socratic Discourse: An Interpretation of the Oeconomicus*. 1970. Reprint. South Bend, Ind.: St. Augustine's Press, 1998.

Alan Cottrell

See also: Historiography; Literature; Mantinea, Battles of; Plato; Simonides; Socrates; Thucydides.

Xerxes I

King of Persia (r. 486-465 b.c.e.)

Born: c. 519 b.c.e.; place unknown
Died: 465 b.c.e.; Persepolis (now in Iran)
Also known as: Xerxes the Great; Ahasuerus (biblical); Iksersa; Khsa-yarsan (Persian); Khshayārshā
Category: Government and politics

Life   Son of Darius the Great, Xerxes (ZURK-seez) served as viceroy of Babylon until his father's death. Upon ascension to the throne, Xerxes I put down rebellions in Bactria (486 b.c.e.) and Egypt (485-484 b.c.e.), the latter of which delayed preparations to avenge Darius's defeat at the hands of the Greeks at Marathon (490 b.c.e.).
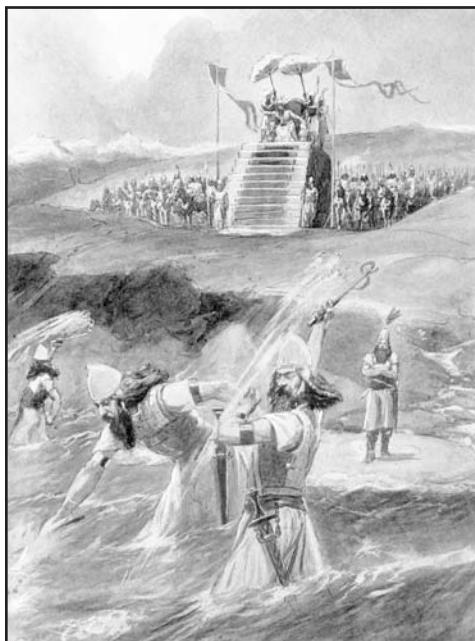
Xerxes I, seated on a throne, commands the punishment of the sea. (F. R. Niglutsch)

In 481 B.C.E., he ordered preparations to put down the Ionian Revolt and invade Greece. To cross the Hellespont, he ordered the construction of a pontoon bridge, but when a storm destroyed the bridge, he executed the architect and symbolically whipped the waters with chains. The second bridge was completed without mishap, and the Persian army continued, winning victories at Thermopylae and Artemisium (480 B.C.E.). After a naval defeat at Salamis (480 B.C.E.), however, fearing that the news would spark rebellion in the empire, he returned home. Xerxes never attempted military conquest afterward, retiring to his palace and concentrating on architectural pursuits.

INFLUENCE   In 480 B.C.E., Xerxes mobilized the largest Persian army and navy to date and invaded Greece but suffered a naval disaster at Salamis, curtailing Persian military expansion.

FURTHER READING

Green, Peter. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

_____. *Xerxes at Salamis*. London: Weidenfeld and Nicolson, 1970.

Olmstead, A. T. *History of the Persian Empire*. Chicago: University of Chicago, 1959.

Porter, Barry. "Xerxes' Greek Campaign." *Military History* 22, no. 4 (July, 2005): 22-72.

Strauss, Barry. *The Battle of Salamis: The Naval Encounter That Saved Greece—and Western Civilization*. New York: Simon & Schuster, 2004.

Szemler, G. J., W. J. Dherf, and J. C. Kraft. *Termopolylai: Myth and Reality in 480 B.C.* Chicago: Ares, 1996.

Wallinga, H. T. *Xerxes' Greek Adventure: The Naval Perspective*. Boston: Brill, 2005.

Todd William Ewing

See also: Athens; Greco-Persian Wars; Ionian Revolt; Salamis, Battle of; Thermopylae, Battle of.

Zeno of Citium

Philosopher

Born: c. 335 B.C.E.; Citium (now Larnaca), Cyprus
Died: c. 263 B.C.E.; Athens, Greece
Also known as: Zeno the Stoic
Category: Philosophy

Life According to traditions recorded by historian Diogenes Laertius in the third century C.E., Zeno of Citium (ZEE-noh of SISH-ee-uhm) was the son of a Phoenician merchant. Shipwrecked near Athens about 312 B.C.E., he settled there and became the student of Crates the Cynic. At that time, the two major schools of Greek philosophy were the Cynics, who held to a strict morality, and the Cyrenaics, who sought the pleasure of the senses. Zeno admired Cynicism for its emphasis on virtue but opposed its distrust of reason and its pessimism. About 300 B.C.E., he began giving lectures on the Painted Porch (Stoa Poecile) in the Agora of Athens. He and his students became known as "Stoics," named after the porch. He taught there for the rest of his life and apparently wrote several books, but none of his writings survive.

Zeno taught that the universe is rationally ordered by a providential god. The duty of the people is to understood this order, which appears as fate, and to live in calm acceptance of it. To do so entails hard work. God obligates people to a threefold diligence: physics (the study of nature), logic (the study of reason), and ethics (the study of how to live properly), each equally important. Unlike the rival Epicurean school, which arose about the same time and recommended withdrawal from society for a life of quiet contemplation and refined pleasures, the Stoic school expected its adherents to be politically involved and useful in their communities, despite the pain and sacrifice. There is more pain than pleasure in life, but that fact should not bother Stoics. Accepting pain is just part of accepting fate.

Zeno of Citium, the founder of Stoicism, is not to be confused with Zeno of Elea, the discoverer of the four paradoxes of space, time, and motion.
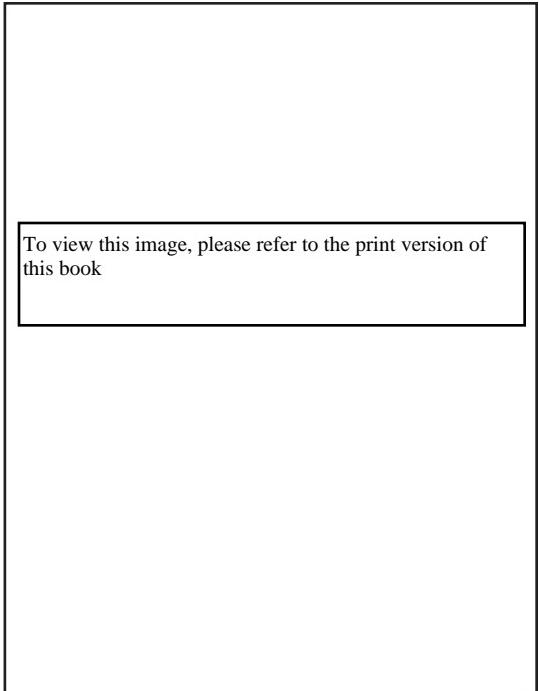
To view this image, please refer to the print version of this book

Zeno of Citium. (© Archivo Iconografico, S.A./Corbis)

INFLUENCE   Cleanthes succeeded Zeno as head of the Stoic school and was in turn succeeded by Chrysippus. These three thinkers are known collectively as the Early Stoics. The Middle Stoics were Panaetius and Posidonius, who taught on the Greek island of Rhodes in the second and first centuries B.C.E. Out of these two varieties of Greek Stoicism grew Roman Stoicism, eloquently stated by Cicero, Seneca the Younger, Epictetus, and Marcus Aurelius. Roman Stoicism influenced the early Christians, especially Saint Paul. The pagan Roman Stoics together with the earliest Christian Stoics are sometimes known as the Later Stoics.

FURTHER READING

Brunschwig, Jacques and G. E. R. Lloyd, eds. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.

Colish, Marcia L. *The Stoic Tradition from Antiquity to the Early Middle Ages*. Leiden, Netherlands: E. J. Brill, 1985.

Diogenes Laertius. *Lives of Eminent Philosophers*. Translated by R. D. Hicks. Cambridge, Mass.: Harvard University Press, 1991.

Inwood, Brad. *Ethics and Human Action in Early Stoicism*. Oxford, England: Clarendon Press, 1985.

_____, ed. *The Cambridge Companion to the Stoics*. New York: Cambridge University Press, 2003.

Long, A. A. *Stoic Studies*. Cambridge, England: Cambridge University Press, 1996.

Reesor, Margaret E. *The Nature of Man in Early Stoic Philosophy*. New York: St. Martin's Press, 1989.

Strange, Steven K., and Jack Zupko, eds. *Stoicism: Traditions and Transformations*. New York: Cambridge University Press, 2004.

Eric v.d. Luft

See also: Cynicism; Epicurus; Panaetius of Rhodes; Philosophy; Posidonius; Stoicism.

Zeno of Elea

Philosopher

Born: c. 490 B.C.E.; Elea (now Velia, Italy)
Died: c. 440 B.C.E.; Elea (now Velia, Italy)
Category: Philosophy

Life   Zeno of Elea (ZEE-noh of EE-lee-uh) was a follower and defender of the "one and indivisible" philosophy of Parmenides, which directly opposed the atomists' idea of "being" composed of smaller and smaller parts. Zeno's book (now lost) used what has come to be called the *reductio ad absurdum* method of argument. Zeno began his defense by representing the atomists' idea as an extreme of multiplicity that led to contradictory conclusions and created a paradox that he believed proved the invalidity of "being" as multiple and many. His argument, however, was so confusing that it would take other philosophers in the Eleatic school to counter the atomist theory in the last half of the fifth century B.C.E.

Influence   Aristotle credited Zeno with the creation of the dialectic method of philosophical discussion, which Socrates used widely and which Aristotle disliked. Zeno and the Eleatic school's support for the "one and indivisible" theory never regained popularity after the end of the fifth century B.C.E. He is most famous for his "paradoxes," which are often studied out of their original context by philosophers, folklorists, historians, and mathematicians.

Further Reading
Brunschwig, Jacques, and G. E. R. Lloyd, eds. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.
Fans, J. A. *The Paradoxes of Zeno*. Brookfield, Vt.: Avebury, 1996.
Freeman, Kathleen. *Ancilla to the Pre-Socratic Philosophers*. Cambridge, Mass.: Harvard University Press, 1983.

Plato. *Plato's Parmenides*. Translated with introduction and commentary by Samuel Scolnicov. Berkeley: University of California Press, 2003.

Salmon, Wesley C., ed. *Zeno's Paradoxes*. Indianapolis, Ind.: Hackett, 2001.

Tejera, V. *Rewriting the History of Ancient Greek Philosophy*. Westport, Conn.: Greenwood Press, 1997.

Tammy Jo Eckhart

See also: Aristotle; Parmenides; Philosophy; Socrates.

Great Altar of Zeus at Pergamum

This colossal masterpiece was erected to glorify the victories of Pergamum against the Gauls.

Date: Constructed c. 180-175 B.C.E.
Category: Architecture; religion and mythology
Locale: Pergamum, in Asia Minor

SUMMARY   The powerful city of Pergamum enjoyed a commanding position on the northwest coast of Asia Minor and served as the capital and showcase of the Attalid rulers, who gained royal status in the third century B.C.E. King Eumenes II (r. 197-159 B.C.E.) erected the Great Altar on the Pergamene Acropolis to glorify the victories of his father Attalus I (r. 241-197 B.C.E.) against marauding Celtic-speaking Gauls (or Galatians), who had crossed from Europe to terrorize Asia Minor.

The altar proper stood on a high base and was surrounded by an Ionic colonnade with projecting wings that flanked a broad staircase. The base below the surmounting colonnade carried a 400-foot (122-meter) encircling marble frieze called *Battle of Gods and Giants*, a battle in which the gods successfully fought for civilization against the violent forces unleashed by the monstrous giants. The sculptural ensemble suggests a paral-
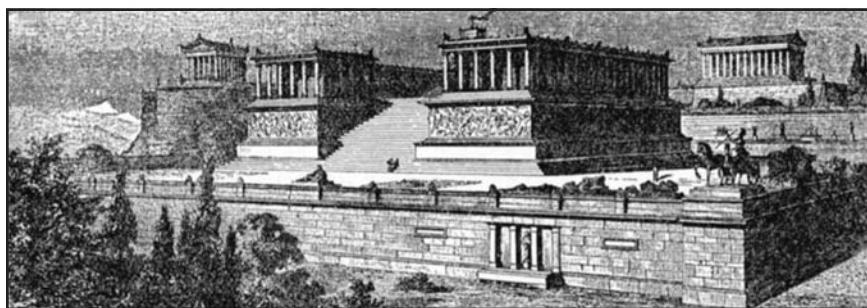
The Great Altar of Zeus at Pergamum. (F. R. Niglutsch)

lel between the triumph of the gods and the victories of the Attalids, who saw themselves as preservers of Greek civilization against barbarism. Reflecting the dramatic compositions favored in Pergamene sculptors, the extravagant encircling frieze features larger-than-life figures, carved in high relief, who twist and turn with extraordinary vigor, the dramatic effect being further intensified by violent postures, anguished faces, and unruly hair.

SIGNIFICANCE The Great Altar of Zeus at Pergamum is the most famous of all Hellenistic sculptural monuments.

FURTHER READING

Grummond, Nancy T. de, and Brunilde S. Ridgway. *From Pergamum to Sperlonga: Sculpture and Context*. Berkeley: University of California Press, 2000.

Pollitt, J. J. *Art in the Hellenistic Age*. Cambridge, England: Cambridge University Press, 1986.

Stewart, Andrew. *Greek Sculpture: An Exploration*. 2 vols. New Haven, Conn.: Yale University Press, 1990.

William E. Dunstan

See also: Art and Architecture; Attalid Dynasty; Eumenes II.

Zeuxis of Heraclea

ARTIST

Flourished: Late fifth century B.C.E.; Heraclea, Lucania, Italy
Category: Art and architecture

LIFE   All that is known about the early life of Zeuxis of Heraclea (ZEWK-suhs of hehr-uh-KLEE-uh) is that he was the pupil of either Damophilus of Himera or Neseus of Thasos, who were both active in Athens during the Peloponnesian War (431-404 B.C.E.). It was around this time that Zeuxis achieved wealth and fame as a painter. He was a follower of Apollodorus of Athens, the inventor of shading, although Zeuxis pioneered a more painterly style and became known for remarkable illusionism and novel subject matter. Once, he competed with his rival Parrhasius, painting some grapes that fooled the birds; however, a curtain painted by Parrhasius fooled Zeuxis himself, and he was forced to admit defeat. Other well-known works by Zeuxis included a painting of Helen that reproduced the features of five beautiful virgins, and a painting of a female centaur nursing twins, one at her human breast and the other at her teat. No paintings by Zeuxis survive today.

INFLUENCE   Zeuxis was one of the most influential painters of ancient Greece. His innovative style was criticized by Plato and Aristotle and was discussed for generations afterward. The life and art of Zeuxis were a special inspiration for Renaissance and Neoclassical artists.

FURTHER READING

Bruno, Vincent J. *Form and Color in Greek Painting*. New York: W. W. Norton, 1977.

Matheson, Susan B. "Zeuxis." *The Dictionary of Art*. Vol. 33. New York: Macmillan, 1996.

Pollitt, J. J. *The Art of Greece, 1400-31 B.C.: Sources and Documents*. Rev. ed. New York: Cambridge University Press, 1990.

Ann M. Nicgorski

See also: Apollodorus of Athens (artist); Aristotle; Art and Architecture; Plato.

Glossary

Although most of the unfamiliar and foreign words are explained within the text of this encyclopedia, this glossary serves to highlight some of the more important terms. This glossary consists of words that appear within the text of the encyclopedia and is not a comprehensive lexicon of the ancient Greek world.

T.J.S.

Academy: school of philosophy established by Plato and located in Athens

Achaea: Homeric word for Greece

Achaean: Homeric word for Greek

acropolis: hill on which a citadel was built and around which a Greek city often was built; the Acropolis of Athens is the most famous example

aegis: breastplate of the goddess Athena, made of a goatskin and decorated with a Gorgon head

agogē: Spartan educational system

agon: contest or competition, often athletic or poetic in nature

agora: religious, commercial, and political center of a Greek city

Amazons: mythological society of female warriors

ambrosia: food of the gods

amphora: two-handled Greek jar with a narrow neck, a wide mouth, and a large belly usually made of clay and used for storage and transport, especially for oil or wine

anagnorisis: recognition, especially a scene in a Greek drama in which a character learns the truth or his or her true identity

andron: public room of a Greek house in which males gathered

Aphrodite: Greek goddess of love

Apollo: god known for healing, purification, prophecy, care for the young, poetry, and music; portrayed as a young, handsome athletic man; many cults arose around him

archon: one of the nine members of the Athenian democracy; the chief archon served as chief executive

Ares: Greek god of war

arête: Greek ideal of excellence and virtue

aristocracy: rule by the best families

Artemis: Greek goddess of chastity and the hunt

aryballos: small oil flask

asceticism: a simple way of life, usually involving self-denial, that is often followed by religious figures, who renounce materialism and sensualism to pursue a higher level of spirituality

Asclepius: god of healing, often depicted as a mature, bearded man holding a staff with a snake coiled around it

ataraxia: tranquillity, the Epicurean concept of avoidance of pain by leading a quiet life

Athena: goddess of war and crafts, known for patronage of crafts including carpentry and metalworking as well as for helping heroes

Attic orators: ten Athenian orators given classic status by the second century C.E.: Lysias, Isaeus, Hyperides, Isocrates, Dinarchus, Aeschines, Antiphon, Lycurgus, Andocides, and Demosthenes

aulos: flutelike musical instrument

bacchant: female follower of Dionysus; also called a maenad

Bacchus: another name for Dionysus, the Greek god of wine; probably from the Greek word "to shout"

barbaros: anyone who was not Greek or did not speak Greek

bas-relief: sculptural relief; the raised part of the sculpture is shallow, without undercutting

basileus: king

boule: Greek council

bouleuterion: Greek council chamber

boustrophedon: writing technique in which alternate lines are written in different directions

Bronze Age: period between 4000 and 3000 B.C.E. and the start of the Iron Age in which human cultures used bronze for tools and other objects

caduceus: staff carried by the Greek god Hermes

catharsis: cleansing or purgation

Charon: ferryman who carried the dead across the river Styx into the Underworld

chiton: tunic worn by both men and women in ancient Greece

chorus: group of performers who sing and dance together

cithara: stringed musical instrument

city-state: independent state consisting of a city and its environs

comedy: a Greek drama usually based on contemporary issues in a humorous theme

Corinthian order: Greek architectural style characterized especially by ornate, flowery capitals

cremation: burning of a body after death

Cynicism: school of philosophy founded by Antisthenes of Athens in the fourth century B.C.E., based upon the principle that human behavior is motivated by self-interest

dactylic hexameter: meter of Greek epic poetry consisting of six metric units based upon a dactyl (long, short, short)

deme: a village; the organizational unit of Athenian democracy

Demeter: Greek goddess of grain

democracy: a government ruled by the people, usually through majority rule

despotism: rule by a despot, or autocrat, a rule with absolute power

Dionysus: Greek god of wine and intoxication, also ritual madness, ecstasy, the mask (theater), realm of the dead; object of many cults

dithyramb: song sung by a chorus to honor Dionysus; performed in contests at festivals such as the City Dionysia

Doric order: Greek architectural style characterized especially by simple, curved capitals

drachma: unit of currency roughly equivalent to a day's pay for a worker in fifth century B.C.E. Athens

drama: a play, usually a tragedy or a comedy, performed by actors and a chorus, often in honor of the god Dionysus

Ecclesia: the Assembly of citizens at Athens

ecstasy: literally "the state of standing out"; a state of being beyond all reason and self-control or a mystic, prophetic, or poetic trance, especially associated with the god Dionysus

elegy: form of poetry written in couplets consisting of one line of dactylic hexameter and one line of dactylic pentameter and sung to the accompaniment of a flute

enthusiasm: literally "the state of a god in"; the state of being possessed by a god, especially Dionysus

ephor: one of five Spartan magistrates who served as chief executives of the government

epic: long oral narrative poem about a hero

Epicureanism: school of philosophy founded by Epicurus of Samos in the fourth century B.C.E., based upon an atomistic vision of the universe and upon the principle that the goal of life is pleasure (the avoidance of pain)

epinician ode: *epinicia*; victory odes, choral songs usually performed after an athlete's victory, either at the festival or upon his return home

Erinyes: goddesses of vengeance and retribution

Eros: Greek god of falling in and out of love; also called Cupid

frieze: highly ornamented or sculpted band, usually on a structure or furnishings

gymnasium: Greek athletic facility where males trained and competed in the nude

Hades: Greek god of the underworld; also the underworld itself

hamartia: Greek for "mistake or sin," a term used by Aristotle to describe the cause of the downfall of a tragic hero

harmost: title of Spartan garrison commanders or military governors when abroad

Hellas: Greek word for Greece

Hellene: Greek word for a Greek

helots: *heilōtai*, state-owned serfs; believed to be between free men and slaves in status

Hera: Greek goddess of women and married life; wife of Zeus

herme: stone or stele erected as a boundary marker, often in honor of the god Hermes

Hermes: Greek messenger god

hero: human being with special status and powers, usually the offspring of a deity and a mortal

hetaira: courtesan or prostitute

hippodrome: Greek horse-racing course

hoplite: heavily armed Greek foot soldier

humor: one of the four elements of the human body (blood, phlegm, bile, black bile) based on the four primal elements (earth, air, fire, water)

iconography: traditional symbols or pictures associated with a religious or legendary subject; also pictorial material illustrating a subject

ideograms: pictures or symbols used in a writing script to represent a concept or object but not the word used for that concept or object

inhumation: burial in the ground

inscription: writing carved in stone

Ionic column: column produced by ancient Greek architectural order in Ionia; fluted column with scroll-like ornamentation at its top

Ionic order: Greek architectural style characterized especially by capitals with volutes

Iron Age: historical period beginning in about 1000 B.C.E. in western Asia and Egypt in which people smelted iron and used it in industry; followed Bronze Age

Isis: Egyptian goddess who was the exemplary wife and mother, the healer, the bestower of fertility and prosperity, the patroness of the dead, and the great magician; a large cult developed around her and spread to Greece

kore: an unmarried Greek girl; the goddess Persephone; a statue of a fully clothed Greek female

kosmos: Greek word for "order" or "universe"

kouros: a Greek youth; a statue of a naked Greek male

lekythos, lekythoi (plural): Greek vessel with a narrow neck and single handle, usually made of clay and highly decorated, used to hold oil as a grave gift

libation: portion of food and drink given to the dead or to the gods

Lyceum: Athenian school founded by the philosopher Aristotle

lyre: stringed instrument often associated with the god Apollo

maenad: female follower of Dionysus, also called a bacchant

megaron: the great hall, the central room of an early Greek palace; the palace itself

metamorphosis: change of shape

monarchy: absolute rule by a single individual

monotheism: worship of a single god, admitting of no other gods

Muse: Greek goddess of inspiration

mystery religion: any religion based upon wisdom or ceremonies shared only by adherents or initiates

necropolis: literally "city of the dead"; expansive and elaborate ancient cemetery

nectar: drink of the gods

Neolithic Age: late Stone Age; historical period of time in which people used polished stone implements

New Comedy: comic plays or poems using situation comedy; many examine relationships, love, and family life

obol: Greek monetary unit worth one-sixth of a drachma

Old Comedy: carnivalesque form of poetry/drama that made fun of topical people, institutions, and issues; its origins were in rituals of fertility and verbal abuse and its defining features were grotesque costumes, obscene language, and fantastic plots

oligarchy: rule by a small group, often for selfish or corrupt purposes

omophagy: ritual eating of raw flesh, in honor of Dionysus

omphalos: Greek for "navel"; used in reference to Delphi as the center of the universe

oracle: religious shrine where a deity gave answers to difficult questions; the reply of such a god was often a riddle

orchestra: usually circular area in a Greek theater where the chorus danced

orgia: sacred rites, often secret in nature

orgy, orgiastic (adjective): exoteric religious ritual performed in honor of a god or a goddess and characterized by wild singing, dancing, and drinking; later, wild, drunken, licentious revelry of festivity

paean: hymn to the gods, especially Apollo

palaestrum: Greek athletic facility used especially for wrestling and boxing

Panathenaic festival: annual festival in honor of the goddess Athena in Athens

pantheon: a grouping of all the major Greek gods

papyrus: writing material made from the pith of the papyrus plant, a tall sedge

Parthenon: temple of Athena in Athens

pediment: triangular gable end found on many Greek buildings

penteconter: fifty-oared warship replaced by the trireme

peplos: woolen dress worn by Greek women; the garment presented to the goddess Athena annually at the Panatheneic festival

perioikos, perioikoi (plural): free inhabitants of Laconia who were not citizens of Sparta

peripeteia: Aristotelian term for the transition of a character from good to bad or bad to good in Greek tragedy

Persephone: divine queen of the underworld, wife of Hades and daughter of Demeter

phalanx: battleline or formation of Greek foot soldiers

pictograms: drawings or pictures used to represent words or parts of words

polis, poleis (plural): Greek city-state

polytheism: worship of more than one god

Poseidon: Greek god of the sea

rhapsode: singer of Greek songs, often in competition

River Styx: river in the underworld by which the Greek gods were said to swear

satrap: provincial governor in ancient Persia

shrine: place hallowed by its religious associations, often where a deity or religious figure is worshipped

skene: Greek word for "tent" that came to mean the prop building in a Greek theater which was painted to represent the setting of the drama

Sophists: itinerant teachers giving lectures throughout Greece

sparagmos: ritual tearing apart of sacrificial animal (usually a goat) in honor of Dionysus

stade: unit of linear measure equal to one stride of a human male; a running race covering 100 stades, approximately equivalent to the modern sprint

stadion or stadium: area or building where foot races and other athletic competitions were held; named after the "stade."

stele, stelai (plural): a rectangular stone on which writing or a design has been carved

stoa: long, rectangular-shaped building with a series of rooms and a colonnaded front, usually used for commercial or administrative purposes

Stoicism: school of philosophy founded by Zeno of Citium in the early third century B.C.E., based upon the principles that the only knowledge is based upon the senses and that virtue is the sole good

Stone Age: historical period preceding the Bronze Age; distinguished by people's use of tools and weapons made of stone

strategos: military commander or general; in fifth century C.E. Athens, they also had political importance

strigil: instrument used to scrape down skin in Greek baths or gymnansia

symposium: drinking party

talent: Greek monetary unit worth 6,000 drachmas

telesterion: room of mysteries in a Greek religious shrine, like that in honor of Demeter at Eleusis

temple: building in which religious exercises take place

theogony: birth of the gods, especially a poem by Hesiod of that name

thiasos: band or company marching through the streets with dance and song

tholos: round Greek building used especially as a tomb or a temple

thyrsus: staff consisting of a pole topped by a pinecone carried by the Greek god Dionysus and his worshippers

tragedy: a Greek drama with a serious theme, usually based upon mythological themes

trireme: galley (ship) with three banks of oars

tyrannicides: killers of tyrants; often used to refer to those who killed Hipparchus of Athens

tyranny: monarchy set up by those who seized power (usually fringe members of the ruling aristocracy) in the city-states of the seventh-sixth century B.C.E.

tyrant: ruler who seized power rather than obtaining it by hereditary right

xenia: Greek law of hospitality or guest-friendship

Zeus: chief god of the Greek pantheon; father of the gods who rules from Mount Olympus

Historic Sites

All dates and centuries are B.C.E. unless otherwise indicated.

Abdera
Thrace, Greece
http://www.culture.gr/2/21/211/21119a/e211sa05.html
   This city, colonized by Clazomenae and Teos, was the birthplace of the fifth century philosophers Democritus and Pythagoras.

Actium
Archarnania, Greece
http://www.livius.org/a/battlefields/actium/actium.html
   Near this promontory, the site of an important temple of Apollo, Octavian (later the Roman emperor Augustus) won a definitive naval battle against Marc Antony and Cleopatra VII in 31.

Aegae (Aigi, Vergina)
Macedonia, Greece
http://www.greecetaxi.gr/index/vergina%20aegae.html
   The ancient capital of the kingdom of Macedonia, Aegae continued to be the burial site of Macedonian kings after the capital was moved to Pella c. 410. Here Philip II was assassinated and his son Alexander proclaimed king in 336. Several of these royal tombs were excavated in the twentieth century C.E.

Aegina (Egina)
An island in the Saronic Gulf, Greece
http://www.greeka.com/saronic/aegina/aegina-history.htm
   Aegina was a great naval and commercial power in the early part of the first millennium, but its history in the middle of the millennium is marked by a difficult relationship with the nearby city of Athens, which had a conclusive victory over Aegina in 458. The island is best known for its early fifth century temple of Aphaia.

Aegospotami (Aigospotamoi, Aegospotamos, Egos Potami)

Thracan Chersonese, Turkey

http://www.livius.org/pb-pem/peloponnesian_war/war_t06.html

At this site on the Hellespont, the Spartan admiral Lysander destroyed the Athenian navy in 405 and ended the Peloponnesian War. The name means "goat river."

Aghia Triada

Heraklion, Crete

http://www.culture.gr/2/21/211/21123a/e211wa06.html

A royal villa with a megaron, or great hall, of the Mycenaean type was built here in the sixteenth century and destroyed in the following century. The archaeological site was excavated in the early twentieth century C.E.

Akrotiri

Aegean island of Thera, Greece

http://www.culture.gr/2/21/211/21121a/e211ua08.html

This town, the ancient name of which is unknown, is often called the Aegean Pompeii. It was founded in the third millennium, abandoned because of earthquakes in the seventeenth century, and buried in the eruption of the island's volcano in the fifteenth century. The remains of the town were excavated in the twentieth century C.E. and represent some of the most important Bronze Age finds.

Alexandria (al-Iskandariyyah)

Mediterranean coast of Egypt at the mouth of the Nile River

http://ce.eng.usf.edu/pharos/Alexandria/index.html

Founded by Alexander the Great in 334, this city became the capital of Ptolemaic Egypt. Under the Ptolemies, Alexandria was a political and cultural center and the location of a famous library, as well as the lighthouse that was one of the Seven Wonders of the Ancient World.

Amphipolis (Ennea Hodoi)

Thrace, Greece

http://www.livius.org/am-ao/amphipolis/amphipolis.html

Originally called Ennea Hodoi (nine roads), this city proved of such strategic importance during the Greco-Persian Wars (500-479) that the Athenians eventually seized the territory and founded the colony of Amphipolis. The Athenian historian Thucydides lost the city to the Spartan

general Brasidas in 431. For the next one hundred years, the Athenians tried unsuccessfully to regain the city, which eventually came under the control of Macedonia.

Antioch on the Orontes (Antakya)
On the east bank of the Orontes, Syria
http://www.encyclopedia.com/html/section/AntiocTur_History.asp
    Founded c. 300 by Seleucus I Nicator, the city became the capital of the Seleucid Empire and a major commercial center in the Hellenistic and Roman periods.

Argos
Peloponessus, Greece
http://www.sikyon.com/Argos/argos_eg.html
    An ancient Mycenaean city, Argos was caught in the rivalry between Athens and Sparta in the fifth century. From 229 to 146, it was a member of the Achaean League. After the Roman destruction of nearby Corinth in 146, Argos became an important city in the Roman province of Achaea.

Artemisium
Euboea, Greece
http://www.livius.org/a/battlefields/artemisium/artemisium.html
    The Persian fleet defeated a Greek fleet here in 480 but lost so many ships that the Greeks were able to defeat the Persians at the Battle of Salamis later the same year.

Athens (Athenai, Athinai)
Attica, Greece
http://www.sikyon.com/Athens/athens_eg.html
    The intellectual center of the Greek world in the fifth and fourth centuries, the city-state of Athens gave birth to Greek democracy and drama and was the place where the historians Herodotus and Thucydides; the playwrights Aeschylus, Sophocles, and Euripides; and the philosophers Plato and Aristotle lived and wrote.

Bactria (Balkh)
Central Asia (modern Afghanistan, southern Uzbekistan, and Tajikistan)
http://www.bookrags.com/history/worldhistory/bactria-ema-01
    Following the conquest of the Persian Empire by Alexander the Great,

Bactria became an independent Greek-speaking kingdom which advanced far into India under Demetrius Poliorcetes.

Brauron (Vravrona or Vravronas)
Attica, Greece
http://www.stoa.org/athens/sites/brauron.html
　　A sanctuary dedicated to the goddess Artemis was located here from at least the ninth century. Athenian women celebrated the Brauronia festival here every four years.

Byzantium (later Constantinople, Istanbul)
At the Golden Horn where the Sea of Marmara meets the Bosporus, Turkey
http://en.wikipedia.org/wiki/Byzantium
　　Despite its strategic location on the Hellespont, Byzantium, founded by colonists from the Greek city-state Megara in 667, was of little historical significance until it was refounded in 330 C.E. as Nova Roma or Constantinople and replaced Rome as the capital of the Roman Empire.

Chaeronea
Boeotia, Greece
http://www.livius.org/aj-al/alexander/alexander_t42.html
　　It was on the plain here that Philip II of Macedonia defeated the armies of Athens and Thebes and ended Greek independence in 338.

Chalcis (Chalkida or Halkida, Halkis or Chalkis)
Euboea, Greece
http://en.wikipedia.org/wiki/Chalcis
　　Inhabited as early as the Bronze Age, Chalcis became the chief city on the island of Euboea. In the eighth and seventh centuries, Chalcis was a major colonizer of the Chalcidice in northern Greece and of several cities in Sicily during the Archaic period, and its metal and pottery was sold all over the Mediterranean world.

Colophon (Colofon)
West coast of Turkey
http://en.wikipedia.org/wiki/Colophon
　　This Ionian city was captured by Gyges of Sardis in the early seventh century. It was the birthplace of the late seventh century poet Mimnermus and the late sixth and early fifth century philosopher Xenophanes.

Corcyra (Kérkyra, Corfu)
Greek island in the Ionian Sea off the coast of Albania
http://www.corfu-greece.biz/corfu-history.htm

Probably founded by settlers from Corinth, the colony on this island was a commercial and mercantile power in western Greece during the eighth and seventh centuries.

Corinth (Korinth, Korinthos)
Isthmus of Corinth, Greece
http://www.sikyon.com/Korinth/history_eg.html

Corinth was settled as early as 6000, and its important geographic position made it a major commercial and political power in the seventh and sixth centuries, when its black-figure pottery was marketed around the Mediterranean. The city was the home of Periander, one of the Seven Sages of Greece, and played a major role in the defeat of Xerxes' fleet at Salamis in 480. The important Isthmian games were held here in honor of the god Poseidon. Corinth was destroyed by the Roman general Lucius Mummius in 146 and refounded by Julius Caesar in 44.

Crete (Creta)
In the Aegean Sea south of Greece
http://www.greeka.com/crete/crete-history.htm

The palace-building Minoan civilization flourished here from 2600 to 1150. Greek-speakers took control of the island sometime after the volcanic eruption on the island of Thera (Santorini) in the fifteenth century.

Croton (Kroton, Crotona, Crotone)
Calabria, Italy
http://en.wikipedia.org/wiki/Croton

This Greek colony, founded c. 708, became home to the school of the philosopher Pythagoras. The city was famous for its athletes, especially the Olympian wrestler Milo, who helped his city defeat its rival town of Sybaris in 510.

Cyclades
Group of thirty-nine islands in the middle of the Aegean Sea between
    Greece and Turkey
http://www.greeka.com/cyclades/cyclades-history.htm

Flourishing in the Early Bronze Age (3200-3000), the Cycladic culture

of these islands (including Paros, Amorgos, and Naxos) produced distinctive pottery, silver jewelry, and two-dimensional marble sculpture (Cycladic idols).

Cyprus (Kypros)
Large island in the western Mediterranean south of Turkey
http://www.metmuseum.org/toah/hd/cyco/hd_cyco.htm
Cyprus is so rich in copper that the word for the metal is derived from its name. Its copper mines made the island especially important from the second millennium, when various powers, including the Hittites, Egyptians, Assyrians, Persians, Greeks, and Romans, vied in succession for control of it. The island was an important center for the worship of Aphrodite.

Cyrene (Shahhat)
Libya
http://www.livius.org/ct-cz/cyrenaica/cyrenaica.html
The Greek city, founded by Theran colonists c. 630, was ruled by Greek kings until at least the late fifth century. Under Ptolemy Soter, the city came under Egyptian control and was one of five towns called the Pentapolis. The third century poet and scholar Callimachus and his student the mathematician Eratosthenes were both born here.

Delos
Cyclades islands, Greece
http://www.mykonos-web.com/mykonos/delos_history.htm
Believed to be the birthplace of the gods Apollo and Artemis, Delos was a major religious and commercial center throughout much of the ancient Greek period. The fifth century Athenian alliance called the Delian League was organized here.

Delphi (Delphoi, Delfi)
Phocis, Greece
http://www.culture.gr/2/21/211/21110a/e211ja01.html
Delphi was a major Panhellenic cult center. In the Mycenaean period, the goddess Gaia (Earth) was worshipped here. By the eighth century, the worship of Apollo was established in Delphi, and Greeks came to the shrine for the god's oracles and for the quadrennial Pythian games. Apollo also shared this site with the god Dionysus.

Didyma (Yenihisar)
Aydýn, in Anatolia, Turkey
http://www.turizm.net/cities/didyma
   The temple and oracle of Apollo at Didyma offered an important Greek religious site from early in the first millennium. The neighboring Milesians controlled the shrine for much of its history, and remains of both an Archaic and a Hellenistic temple can be found on the site. In 331, Alexander the Great was declared to be "the son of Zeus" by the oracle.

Dodona (Dodoni)
Epirus, Greece
http://www.mfa.gr/english/greece/through_time/archaeology/
   ancient_sites/dodoni.html
   This important sanctuary of the god Zeus, dating from c. 1000, is said to be the oldest oracle in ancient Greece. Games were held in his honor annually.

Eleusis (Eleusina)
Attica, Greece
http://www.culture.gr/2/21/211/21103a/e211ca04.html
   A sanctuary of the goddess Demeter was located here from early in the second millennium. In the late sixth century, it came under Athenian control, and the Eleusinian Mysteries held here became a Panhellenic event. The tragedian Aeschylus was born here in 525.

Ephesus (Efes)
Aegean region, Turkey
http://www.turkishodyssey.com/places/aegean/aegean3.htm
   A major commercial and religious city of the ancient Greek world, Ephesus was the site of the Temple of Artemis, one of the Seven Wonders of the Ancient World. It is also said to have been the birthplace of the philosopher Heraclitus.

Epidaurus (Epidauros, Epidavros, Epidavrus)
Argolid, Greece
http://www.culture.gr/2/21/211/21104a/e211da03.html
   A sanctuary dedicated to the healing god Asclepius was located here as early as the beginning of the sixth century. At this shrine was built in the fourth century one of the best-preserved Greek theatres.

Eurymedon (Köprü Çayi)

Pamphylia, Turkey

http://www.livius.org/a/turkey/eurymedon/eurymedon.html

At this river, the Athenian admiral Cimon defeated the Persians in both naval and land battles in 465 and a Roman fleet defeated Seleucid forces led by the Carthaginian general Hannibal in 190.

Gaugamela

Al Mawsil, Iraq

http://www.lbdb.com/TMDisplayBattle.cfm?BID=94&WID=46

At this site in 331, Alexander III of Macedonia (later called Alexander the Great) defeated the Persian king Darius III and became master of Asia.

Gla

Boeotia, Greece

http://www.livius.org/a/greece/gla/gla.html

An important Mycenaean palace was built here on an island in the Copaic Lake in the middle of the second millennium.

Gortyn (Gortys, Gortun, Gortuna)

Herakleion, Crete

http://www.culture.gr/2/21/211/21123a/e211wa09.html

At this city in 1884 C.E. were found the fragments of a monumental inscription, dating from between 480 and 460, describing one of the earliest written law codes in Europe.

Halicarnassus (Bodrum)

Southwest coast of Anatolia, Turkey

http://www.livius.org/ha-hd/halicarnassus/halicarnassus.html

In antiquity, this city had a mixed Greek-Carian population. In 353, its king Mausolus died, and his queen and sister Artemisia II built his tomb, called the mausoleum after him. This structure was one of the Seven Wonders of the Ancient World. The fifth century historian Herodotus was born here.

Hellespont (Dardanelles)
Strait between the Aegean Sea and the Sea of Marmorra, between Europe and Asia
http://www.livius.org/a/turkey/hellespont/hellespont.html
Named after Helle, a girl who fell off the golden ram here in Greek mythology, this strategic body of water is especially associated with the Trojan War, the Persian king Xerxes' crossing of the Hellespont in 480 to invade Greece, and the Battle of Aegospotami in 404.

Himera
Sicily, Italy
http://www.livius.org/a/battlefields/himera/himera.html
On this battlefield, the Greek tyrant Gelon of Syracuse defeated the Carthaginian general Hamilcar in 480.

Hydaspes (Jhelum)
Northern Pakistan
http://www.livius.org/a/pakistan/jhelum/hydaspes.html
At this site near the river Jhelum, the Macedonian king Alexander the Great defeated the Indian raja Porus and his army, including war elephants, in 326.

Ionia
The west coast of Turkey
http://plato-dialogues.org/tools/loc/ionia.htm
The Greek cities of Ionia, including Halicarnassus, Miletus, Ephesus, and Colophon, formed a confederacy called the Paniones (meaning "all the Ionians") and celebrated an annual festival called Panionia. This region was the birthplace of philosophy in the late sixth and early fifth centuries.

Ipsus
Western Turkey
http://en.wikipedia.org/wiki/Ipsus
The defeat of Antigonus I Monophthalmos and his son Demetrius Poliorcetes by Seleucus I Nicator and his allies here in 301 resulted in the permanent division of Alexander the Great's empire into several kingdoms.

Issus (Payas)
Near modern Iskenderum, Turkey
http://www.livius.org/a/turkey/issus/issus.html

In 333, Alexander the Great, king of Macedonia, defeated Darius III of Persia in a battle depicted on the famous "Alexander mosaic" discovered at Pompeii.

Knossos (Cnossus)
Heraklion, Crete
http://www.culture.gr/2/21/211/21123a/e211wa03.html

Inhabited continuously from c. 7000 until Roman times, Knossos is especially known for its elaborate second millennium palaces associated with the myth of the labyrinth and excavated by Sir Arthur Evans in the early twentieth century C.E.

Lesbos (Lesvos)
Greek island in the Aegean Sea
http://en.wikipedia.org/wiki/Lesbos_Island

Lesbos was the birthplace of the seventh century poets Sappho and Alcaeus and of Pittacus of Mytilene, one of the Seven Sages of ancient Greece.

Leuctra (Leftrka)
Boeotia, Greece
http://www.lbdb.com/TMDisplayBattle.cfm?BID=258&WID=63

This was the site of the Theban general Epaminondas's decisive military victory over the Spartan Cleombrotus in 371.

Lydia
Western Turkey
http://www.livius.org/lu-lz/lydia/lydia.html

In the seventh century, the kingdom of Lydia, with its capital at Sardis, minted the first coins. Croesus, the last king of Lydia, subjugated many Greek cities along the Aegean coast, including Ephesus and Miletus. His defeat by the Persian king Cyrus the Great in 546 is told by the Greek historian Herodotus.

Macedonia (Macedon)
Northern Greece
http://en.wikipedia.org/wiki/Macedon

In the fourth century, Macedonia was the most powerful state in Greece. Under its king Philip II, the old city-states of Greece, including Athens and Sparta, came under Macedonian control, and Philip's son Alexander III, called "the Great," conquered the Persian Empire and Egypt.

Mantinea (Mantineia)
Arcadia, Greece
http://www.culture.gr/2/21/211/21105a/e211ea09.html

Three important battles were fought on this plain: a battle between the Spartans and the Athenians in 418 during the Peloponnesian War; a battle between the Boeotians under Epaminondas and the forces of Athens, Sparta, and Mantinea in 362; and a battle between the Spartans and the Achaean League in 207. Diotima, the priestess mentioned by Plato in the *Symposion* (c. 388-368; *Symposium*, 1701 C.E.), is said to have been born here.

Marathon
Attica, Greece
http://www.livius.org/man-md/marathon/marathon.html

On this plain in 490, the Athenians and the Plataeans, under the leadership of Miltiades the Younger, defeated a much larger Persian force under the command of Darius the Great in one of the most significant battles in Greek history.

Massilia (Massalia, Marseilles)
Southern France
http://www.ancientworlds.net/aw/Places/Place/411375

This Greek colony, founded by Phocaeans c. 600, became an important ally of Rome around 124. The city, which sided with Pompey the Great against Julius Caesar, was destroyed in 49 and was rebuilt.

Megalopolis (Megalopoli)
Arcadia, Greece
http://www.culture.gr/2/21/211/21105a/e211ea04.html

At this city, founded in 371 by the Theban general Epaminondas, Alexander's regent Antipater led the Macedonians to victory over the Spartan king Agis III.

Melos (Milos, Malos)
Cyclades islands, Greece
http://hellas.teipir.gr/prefectures/english/Kikladon/Milos.htm
    In 415, this island revolted unsuccessfully against Athenian rule; all the male inhabitants were killed, and the rest of the population was enslaved. This event is made famous in the Melian Dialogue in book 5 of Thucydides' *Historia tou Peloponnesiacou polemou* (431-404; *History of the Peloponnesian War*, 1550 C.E.). The statue *Venus de Milo*, now in the Louvre Museum in Paris, was found here.

Menelaion
Sparta, Greece
http://www.culture.gr/2/21/211/21105a/e211ea17.html
    This Mycenaean site of the mid-second millennium is associated with the palace of Menelaus.

Messenia (Messinia)
Peloponessus, Greece
http://en.wikipedia.org/wiki/Messenia
    This region was enslaved by Sparta in the eighth century and liberated by the Theban general Epaminondas after the Battle of Leuctra in 371.

Miletus
Anatolia, Turkey
http://plato-dialogues.org/tools/loc/miletus.htm
    This important Ionic Greek city was a major naval power and colonizer in the late Archaic period. Several pre-Socratic Greek philosophers, including Thales of Miletus, Anaximander, and Anaximenes of Miletus, were born here.

Mycenae
Peloponnesus, Greece
http://www.culture.gr/2/21/211/21104a/e211da01.html
    A major Bronze Age Greek site famous for its lion gate, tholos tomb, and cyclopean walls, Mycenae was a major power in Greece and the Aegean in the late second millennium. It was excavated by Heinrich Schliemann in 1876 C.E.

Mylasa
Anatolia, Turkey
http://www.guidebodrum.com/mylasa.htm
   The original capital of the ancient kingdom of Caria, this city remained important into the Hellenistic and Roman periods.

Mytilene
Island of Lesbos, Greece
http://en.wikipedia.org/wiki/Mytilene
   Mytilene was the major city on the island of Lesbos. It was ruled by Pittacus in the sixth century.

Nemea
Northern Peloponnesus Greece
http://www.culture.gr/2/21/211/21104a/e211da06.html
   The sanctuary of Zeus established here in the sixth century became the center of important Panhellenic contests known as the Nemean games.

Olympia
Peloponnesus, Greece
http://www.culture.gr/2/21/211/21107a/e211ga02.html
   The most important Panhellenic games held at this sanctuary of Zeus from 776 until 393 C.E. became a model for the modern Olympic Games. Pheidias's cult statue in the temple of Zeus was one of the Seven Wonders of the Ancient World.

Olynthus (Olynthos)
Macedonia, Greece
http://alexander.macedonia.culture.gr/2/21/211/21116/e211pa09.html
   This Classical city in the Chalkidiki is noted especially for its domestic architecture discovered in archaeological excavations in the twentieth century C.E.

Orchomenos
Boeotia, Greece
http://www.culture.gr/2/21/211/21109a/e211ia01.html
   Orchomenos was a major political center in Bronze Age Greece, with remains of an impressive palace and tholos tomb.

Paros
Cyclades islands, Greece
http://www.greeka.com/cyclades/paros/paros-history.htm

Like the other islands in the Cyclades, Paros was inhabited by the end of the fourth millennium and contributed to the Cycladic civilization of the third millennium. The island was home to the seventh century poet Archilochus and famous for its marble, which was used for such masterpieces as the *Venus de Milo* and Praxiteles' statue of Hermes at Olympia.

Pella
Macedonia, Greece
http://www.culture.gr/2/21/211/21117a/e211qa01.html

King Archelaus moved the capital of Macedonia to Pella. The royal palace was decorated by the famous painter Zeuxis of Heraclea. Here the Athenian playwright Euripides lived at the end of the fifth century. Both Philip II of Macedonia and his son Alexander the Great were born here. The philosopher Aristotle tutored the young Alexander here.

Pergamum (Pergamon, Bergama)
Anatolia, Turkey
http://ozhanozturk.com/content/view/388/1/

This ancient city became important under the reign of the Attalid Dynasty (282-129), where a major library and the famous Great Altar of Zeus were built.

Phaistos
Southern Crete, Greece
http://www.culture.gr/2/21/211/21123a/e211wa07.html

A major Minoan palace and city developed here in the Bronze Age.

Piraeus (Peiraeus)
Attica, Greece
http://en.wikipedia.org/wiki/Piraeus

Piraeus was the harbor of the city of Athens. In the fifth century, the port was connected to the city by the Long Walls, which were intended to ensure Athens access to the sea during a land siege.

Plataea (Plataiai)
Boeotia, Greece
http://www.culture.gr/2/21/211/21109a/e211ia09.html

Near this city, the united city-states of Greece won a major land battle against the invading Persian army in 479.

Potidaea (Potidaia, Potidea, Cassandreia)
Thrace, Greece
http://alexander.macedonia.culture.gr/2/21/211/21116/e211pa08.html

Founded c. 600, this Corinthian colony's revolt against the Delian League in 432-431 was one of the events leading up to the Peloponnesian War. Athens captured the city at the Battle of Potidaea in 430. Potidaea was destroyed by Philip II of Macedonia in 356 and rebuilt as Cassandreia by Cassander in 316-315.

Priene (Güllübahçe)
Anatolia, Turkey
http://www.turizm.net/cities/priene

Priene was an important member of the Ionian confederacy of ancient Greek cities on the coast of Turkey. Its grid plan is considered to be an excellent example of ancient town planning.

Pydna
Macedonia, Greece
http://www.livius.org/ps-pz/pydna/pydna.html

At this ancient Macedonian city, Olympias, the mother of Alexander the Great, died in 317-316. Here in 168 the Roman general Aemilius Paulus defeated the Macedonian king Perseus and ended Antigonid rule over Macedonia.

Pylos
Southern Peloponnesus, Greece
http://www.perseus.tufts.edu/cgi-bin/siteindex?entry=Pylos

This important Bronze Age Greek site is associated with King Nestor in Homer's *Iliad* (c. 750; English translation, 1611 C.E.). The site, excavated by Carl Blegen in the mid-twentieth century C.E., included a major palace and a large hoard of Linear B tablets.

Rhodes (Rhodos, Rodos)
Aegean Sea, Greece
http://en.wikipedia.org/wiki/Rhodes

The Colossus of Rhodes, a giant statue of the sun god Helios erected here in the third century, was one of the Seven Wonders of the Ancient World. In the second century, the island was an important educational training center, especially in rhetoric, for Roman youth.

Salamis
Island in the Saronic Gulf near Athens, Greece
http://www.lbdb.com/TMDisplayBattle.cfm?BID=243&WID=51

This city witnessed two important battles in antiquity. In 480, Athens and its allies, led by the Athenian Themistocles, won a major naval battle against the fleet of the Persian king Xerxes I. In 306, Demetrius Poliorcetes of Macedonia defeated Ptolemy Soter of Egypt in a naval battle.

Samos
Greek island off the coast of Anatolia, Turkey
http://www.greeka.com/eastern_aegean/samos/samos-history.htm

In the sixth century, a great temple was built here in honor of the goddess Hera, the patroness of the island. In the same century, the engineer Eupalinus of Megara constructed an impressive aqueduct here. This island is also the birthplace of the sixth century philosopher and mathematician Pythagoras and the third century astronomer and mathematician Aristarchus.

Samothrace
Island in the north Aegean Sea, Greece
http://alex.eled.duth.gr/Samothrace/en3.html

On this island in antiquity was an important Panhellenic religious site dedicated to the goddesses Demeter and Persephone. The famous statue *Victory of Samothrace*, now in the Louvre Museum in Paris, was found here.

Sicyon (Sikyon)
Northern Peloponessus, Greece
http://www.culture.gr/2/21/211/21104a/e211da08.html

This Doric city was noted in the fourth century for its artists, especially the painter Eupompus, his students Pamphilus and Apelles, and the great sculptor Lysippus.

Sinope
Northern coast of Turkey on the Black Sea
http://www.museum.upenn.edu/Sinop/SinopHist.htm
   This city, founded by Greek colonists from Miletus in the seventh century, was best known in antiquity as the birthplace of the fourth century Cynic philosopher Diogenes.

Smyrna (Izmir)
Anatolia, Turkey
http://en.wikipedia.org/wiki/Smyrna
   This ancient city was occupied by Aeolian Greeks early in the first millennium. Smyrna was a major commercial power in the seventh century but was conquered by the Lydian king Alyattes III.

Sparta
Laconia, Greece
http://en.wikipedia.org/wiki/Sparta
   The city-state of Sparta was known in antiquity for its soldiers, its strict educational system, and its constitution, established by Lycurgus in the seventh century. In the fifth century, Sparta's land power rivaled the naval empire of Athens, and the two cities clashed in the Peloponnesian Wars.

Syracuse (Siracusa, Syracusa)
Southeast coast of Sicily, Italy
http://en.wikipedia.org/wiki/Syracuse%2C_Italy
   Founded in 734 by colonists from Corinth, Syracuse successfully resisted an Athenian invasion in the fifth century. The fifth century tyrant Hieron I brought the Greek poet Pindar to the city, and the fourth century tyrant Dionysius the Elder brought the philosopher Plato. The famous third century mathematician and engineer Archimedes was born here.

Teos (Teo)
West coast of Anatolia, Turkey
http://www.metu.edu.tr/home/wwwmuze/teos.html
   This city of ancient Ionia was said to be the birthplace of several notable figures, including the fifth century poet Anacreon and the fifth century Sophist Protagoras.

Thebes (Thebai, Thiva)
Boeotia, Greece
http://www.culture.gr/2/21/211/21109a/e211ia14.html
   One of the major city-states of Classical Greece, Thebes was the birthplace of the fifth century poet Pindar. The city reached its military and political height under the fourth century general Epaminondas. Thebes was destroyed in 335, following a siege by the forces of Alexander the Great.

Thermopylae
Lamia, Greece
http://www.livius.org/a/battlefields/thermopylae/thermopylae.html
   At this pass leading into the heart of Greece, a small band of 300 Spartan soldiers under the leadership of their general Leonidas bravely faced an army of 100,000 Persians. Their brave deaths are immortalized in Herodotus's *Historiai Herodotou* (c. 424; *The History*, 1709 C.E.).

Troy (Truva, Troia, Ilion, Ilium, Hisarlik)
Near Canakkale in western Turkey
http://en.wikipedia.org/wiki/Troy
   The city founded on this site in the third millennium is associated with Greek stories about the Trojan War. The Persian king Xerxes I, the Macedonian king Alexander the Great, and the Roman general Julius Caesar all visited this site because of this legend.

Thomas J. Sienkewicz

Literary Works

Below is a listing of major poets, dramatists, orators, and other ancient Greeks whose writings are extant or that have survived in historical records, along with listings of major works accessible in publication.

Aeschines
Speeches

Aeschylus
Persai, 472 B.C.E. (*The Persians*, 1777)
Hepta epi Thēbas, 467 B.C.E. (*Seven Against Thebes*, 1777)
Hiketides, 463 B.C.E.? (*The Suppliants*, 1777)
Oresteia, 458 B.C.E. (English translation, 1777; includes *Agamemnōn* [*Agamemnon*], *Choēphoroi* [*Libation Bearers*], and *Eumenides*)
Prometheus desmōtēs, date unknown (*Prometheus Bound*, 1777)

Aesop
Aesopea, fourth century B.C.E. (*Aesop's Fables*, 1484; expanded translation as *The Complete Fables*, 1998)

Alcaeus of Lesbos
Poetry

Anacreon
　　Anacreon composed poems for oral performance, not posterity. He seems to have written no single book or collection of poems. For his complete poems in Greek, see *Poetae Melici Graeci*, 1962 (Denys Page, editor). The first English translation of Anacreon was *Anacreon Done into English out of the Original Greek*, 1683. Later translations include *The Odes of Anacreon*, 1928 (Erastus Richardson, translator), and *Greek Lyric*, 1982 (David A. Campbell, translator).

Andocides
Speeches

Antiphon
Speeches

Apollodorus of Athens (scholar and historian)
All works lost

Apollonius Rhodius
Against Zenodotos, third century B.C.E.
Argonautica, third century B.C.E. (English translation, 1780)
Ktiseis, third century B.C.E.

Aratus
Phenomena (didactic poem on science)

Archilochus of Paros
Archilochos, 1959 (Max Treu, editor)

Archimedes
Mathematics (no extant fragments)

Aristophanes
Acharnēs, 425 B.C.E. (*The Acharnians*, 1812)
Hippēs, 424 B.C.E. (*The Knights*, 1812)
Nephelai, 423 B.C.E. (*The Clouds*, 1708)
Sphēkes, 422 B.C.E. (*The Wasps*, 1812)
Eirēnē, 421 B.C.E. (*Peace*, 1837)
Ornithes, 414 B.C.E. (*The Birds*, 1824)
Lysistratē, 411 B.C.E. (*Lysistrata*, 1837)
Thesmophoriazousai, 411 B.C.E. (*Thesmophoriazusae*, 1837)
Batrachoi, 405 B.C.E. (*The Frogs*, 1780)
Ekklesiazousai, 392 B.C.E.? (*Ecclesiazusae*, 1837)
Ploutos, 388 B.C.E. (*Plutus*, 1651)

Aristotle

The works listed here date to Aristotle's Second Athenian Period (335-323 B.C.E.), except for *Zoology*, which is dated to the Middle Period (348-336 B.C.E.)

Analytica posterioria (*Posterior Analytics*, 1812)
Analytica priora (*Prior Analytics*, 1812)
Aporemata Homerika (*Homeric Problems*, 1812)
Aristotelous peri geneseōs kai phthoras (*Meteoroligica*, 1812)
Athenaiōn politeia (*The Athenian Constitution*, 1812)
De anima (*On the Soul*, 1812)
De poetica (Poetics, 1705)
Ethica Nicomachea (*Nicomachean Ethics*, 1797)
Metaphysica (*Metaphysics*, 1801)
Organon (English translation, 1812)
Physica (*Physics*, 1812)
Politica (*Politics*, 1598)
Technē rhetorikēs (*Rhetoric*, 1686)
Tōn peri ta zōia historiōn (*Zoology*, 1812)
Topica (*Topics*, 1812)

Bacchylides
Choral poetry

Bion
Bucolic poetry

Callimachus
Aitiōn (*Aetia*, 1958)
Ekalē (*Hecale*, 1958)
Epigrammata (*Epigrams*, 1793)
Hymni (*Hymns*, 1755)
Iamboi (*Iambi*, 1958)
Lock of Berenice, 1755
Pinakes

Corinna of Tanagra
Poetry

Democritus
Only fragments exist, c. fourth century B.C.E. (*The Golden Sentences of Democrates*, 1804)

Demosthenes
Kat' Androtiōnos, 355 B.C.E. (*Against Androtion*, 1852)
Peri tēs Ateleias pros Leptinēn, 355 B.C.E. (*Against the Law of Leptines*, 1852)
Peri tōu summoriōn, 354 B.C.E. (*Symmories*, 1852, also known as *On the Navy Boards*)
Kata Timokratous, 352 B.C.E. (*Against Timocrates*, 1852)
Kat' Aristocratous, 352 B.C.E. (*Against Aristocrates*, 1852)
Kata Philippou A, 351 B.C.E. (*First Philippic*, 1570)
Uper tēs Rodiōn Eleutherias, 351 B.C.E. (*For the Rhodians*, 1852)
Olunthiakos A, Olunthiakos B, 349 B.C.E. (*First and Second Olynthiacs*, 1570)
Olunthiakos G, 348 B.C.E. (*Third Olynthiac*, 1570)
Peri tēs Eirēnes, 346 B.C.E. (*On the Peace*, 1744)
Kata Philippou B, 344 B.C.E. (*Second Philippic*, 1570)
Peri tēs Parapresbeias, 343 B.C.E. (*On the Embassy*, 1852)
Kata Philippou G, 341 B.C.E. (*Third Philippic*, 1570)
Peri tōu en Cherronēsōi, 341 B.C.E. (*On the Affairs of the Chersonese*, 1744)
Peri tōu Stephanou, 330 B.C.E. (*On the Crown*, 1732)
The Orations, 1852

Diodorus Siculus
Bibliotheca historica, first century B.C.E. (20 vols.; *Library*, 1989, books 9-17)

Epicurus
Epikourous Menoikei Khairein, third century B.C.E. (*Letter to Menoeceus*, 1926)
Kyriai doxai, third century B.C.E. (*Principal Doctrines*, 1926)
Peri physeōs, third century B.C.E. (only fragments exist; "Fragments," 1926)
Epikourous Hērodotoi Khairein, c. 305 B.C.E. (*Letter to Herodotus*, 1926)
Epikourous Pythoklei Khairein, c. 305 B.C.E. (*Letter to Pythocles*, 1926)
Epicurus: The Extant Remains, 1926

Euripides
Alkēstis, 438 B.C.E. (*Alcestis*, 1781)
Mēdeia, 431 B.C.E. (*Medea*, 1781)
Hērakleidai, c. 430 B.C.E. (*The Children of Herakles*, 1781)
Hippolytos, 428 B.C.E. (revised version of an earlier play; *Hippolytus*, 1781)
Andromachē, c. 426 B.C.E. (*Andromache*, 1782)
Heklabē, 425 B.C.E. (*Hecuba*, 1782)
Hiketides, c. 423 B.C.E. (*The Suppliants*, 1781)
Kyklōps, c. 421 B.C.E. (*Cyclops*, 1782)
Hērakles, c. 420 B.C.E. (*Heracles*, 1781)
Trōiades, 415 B.C.E. (*The Trojan Women*, 1782)
Iphigeneia ē en Taurois, c. 414 B.C.E. (*Iphigenia in Tauris*, 1782)
Ēlektra, 413 B.C.E. (*Electra*, 1782)
Helenē, 412 B.C.E. (*Helen*, 1782)
Iōn, c. 411 B.C.E. (*Ion*, 1781)
Phoinissai, 409 B.C.E. (*The Phoenician Women*, 1781)
Orestēs, 408 B.C.E. (*Orestes*, 1782)
Bakchai, 405 B.C.E. (*The Bacchae*, 1781)
Iphigeneia ē en Aulidi, 405 B.C.E. (*Iphigenia in Aulis*, 1782)

Herodotus
Historiai Herodotou, c. 424 B.C.E. (*The History*, 1709)

Hesiod
Erga kai Emerai, c. 700 B.C.E. (*Works and Days*, 1618)
Theogonia, c. 700 B.C.E. (*Theogony*, 1728)

Hippocrates
Corpus Hippocraticum, fifth to third centuries B.C.E. (*The Genuine Works of Hippocrates*, 1849, 2 volumes; also known as *Hippocrates*, 1923-1995, 8 volumes, and *The Medical Works of Hippocrates*, 1950)

Homer
Iliad, c. 750 B.C.E. (English translation, 1611)
Odyssey, c. 725 B.C.E. (English translation, 1614)

Ibycus
Poetry

Isaeus
Speeches

Isocrates
Speeches

Lycophron
Speeches

Lycurgus of Athens
Speeches

Lysias
Speeches

Meleager of Gadara
Stephanos, c. 90-80 B.C.E. (anthology; *Fifty Poems*, 1890; best known as
   Garland)

Menander (playwright)
Orge, 321 B.C.E. (*Anger*, 1921)
Samia, 321-316 B.C.E. (*The Girl from Samos*, 1909)
Dyskolos, 317 B.C.E. (*The Bad-Tempered Man*, 1921; also known as *The
   Grouch*)
Aspis, c. 314 B.C.E. (*The Shield*, 1921)
Perikeiromenē, 314-310 B.C.E. (*The Girl Who Was Shorn*, 1909)
Epitrepontes, after 304 B.C.E. (*The Arbitration*, 1909)
Comedies, pb. 1921
The Plays of Menander, pb. 1971

Mimnermus
Poetry

Moschus of Syracuse
Eros Drapetês, n.d. (*The Runaway Love*, 1651)
Europa, n.d. (English translation, 1651)
Three fragments from *Bucolica*, 1651

Parmenides
Peri physeōs, fifth century B.C.E. (only fragments exist, including "Aletheia" and "Doxa")
The Fragments of Parmenides, 1869 (including "The Way of Truth" and "The Way of Opinion"; commonly known as *On Nature*)

Pindar
Epinikia, 498-446 B.C.E. (*Odes*, 1656)

Plato
   Although Plato's individual works cannot be dated with exactness, there is consensus among scholars as to a four-part division into early, middle, later, and last periods.

EARLY PERIOD WORKS (399-390 B.C.E.):
Apologia Sōkratous (*Apology*, 1675)
Charmidēs (*Charmides*, 1804)
Euthyphrōn (*Euthyphro*, 1804)
Gorgias (English translation, 1804)
Hippias Elattōn (*Hippias Minor*, 1761)
Hippias Meizōn (*Hippias Major*, 1759)
Iōn (*Ion*, 1804)
Kritōn (*Crito*, 1804)
Lachēs (*Laches*, 1804)
Lysis (English translation, 1804)
Prōtagoras (*Protagoras*, 1804)

MIDDLE PERIOD WORKS (388-368 B.C.E.):
Cratylos (*Cratylus*, 1793)
Euthydēmos (*Euthydemus*, 1804)
Menexenos (*Menexenus*, 1804)
Menōn (*Meno*, 1769)
Parmenidēs (*Parmenides*, 1793)
Phaedōn (*Phaedo*, 1675)
Phaedros (*Phaedrus*, 1792)
Politeia (*Republic*, 1701)
Symposion (*Symposium*, 1701)
Theaetētos (*Theaetetus*, 1804)

LATER PERIOD WORKS (365-361 B.C.E.):
Politikos (*Statesman*, 1804)
Sophistēs (*Sophist*, 1804)

LAST PERIOD WORKS (360-347 B.C.E.):
Critias (English translation, 1793)
Nomoi (*Laws*, 1804)
Philēbos (*Philebus*, 1779)
Timaeos (*Timeaus*, 1793)

Pythagoras
Mathematics (no extant fragments)

Sappho
If Not, Winter: Fragments of Sappho, 2002 (Anne Carson, editor)
Lyra Graeca, 1958 (volume 1)
The Poems of Sappho, 1966
Poetarum Lesbiorum Fragmenta, 1955
Sappho: A New Translation, 1958
The Sappho Companion, 2000 (Margaret Reynolds, editor)
Sappho: Poems and Fragments, 1965

Semonides
Poetry

Simonides
Poetry

Solon
Poetry

Sophocles
Aias, early 440's B.C.E. (*Ajax*, 1729)
Antigonē, 441 B.C.E. (*Antigone*, 1729)
Trachinai, 435-429 B.C.E. (*The Women of Trachis*, 1729)
Oidipous Tyrannos, c. 429 B.C.E. (*Oedipus Tyrannus*, 1715)
Ēlektra, 418-410 B.C.E. (*Electra*, 1649)
Philoktētēs, 409 B.C.E. (*Philoctetes*, 1729)
Oidipous epi Kolōnōi, 401 B.C.E. (*Oedipus at Colonus*, 1729)
Sophocles: The Plays and Fragments with Critical Notes, Commentary, and Translation in English Prose, pb. 1897 (7 volumes)

Stesichorus
Choral poetry

Theocritus of Syracuse
Idylls, c. 270 B.C.E. (English translation, 1684)

Theognis
Theognidea, seventh or sixth century B.C.E.
The Elegies of Theognis, and Other Elegies Included in the Theognidean Sylloge, 1910

Theophrastus
Metaphysica, c. 335 B.C.E. (*Metaphysics*, 1929)
Charaktēres, c. 319 B.C.E. (*Characters*, 1699)
Peri lithon, c. 315-314 B.C.E. (*History of Stones*, 1774*)*
Peri anemōn, after 310 B.C.E.
Peri pyros, after 310 B.C.E.

Thucydides
Historia tou Peloponnesiacou polemou, 431-404 B.C.E. (*History of the Peloponnesian War*, 1550)

Tyrtaeus
Poetry

Xenophon
Apologia Sōkratous (*Apology of Socrates*, 1762)
Apomnēmoneumata (*Xenophon's Memorable Things of Socrates*, 1712; also known as *Memorabilia of Socrates*)
Ellēnika (also known as *Helenica; History of the Affairs of Greece*, 1685)
Hierōn ē tyrannikos (*Hiero*, 1713; also known as *On Tyranny*)
Hipparchikos (*On the Cavalry General*, 1832)
Kynēgetikos (also known as *Cynegeticus; On Hunting*, 1832)
Kyrou anabasis (*Anabasis*, 1623; also known as *Expedition of Cyrus*, and *The March Up Country*)
Kyrou paideia (*The Cyropaedia: Or, Education of Cyrus*, 1560-1567)
Lakedaimoniōn politeia (*Polity of the Lacedaemonians*, 1832; also known as *Constitution of Sparta*)

Logos eis Agēsilaon Basilea (*Agesilaus*, 1832)
Oikonomikos (*Xenophon's Treatise of Household*, 1532)
Peri hippikēs (*The Art of Riding*, 1584)
Poroi (*On Ways and Means*, 1832)
Symposion (*Symposium*; 1710, also known as *The Banquet of Xenophon*)
The Whole Works, 1832

Zeno of Elea
c. 465 B.C.E. (*Zeno of Elea: A Text*, 1936; commonly known as *The Paradoxes of Zeno*)

Time Line

2600 B.C.E.	The Minoan civilization begins to develop on Crete.
2500 B.C.E.	The Helladic civilization begins on mainland Greece.
2200 B.C.E.	The Indo-Europeans enter Greece.
2100 B.C.E.	The Middle Minoan civilization flourishes on Crete.
2000 B.C.E.	The Middle Cycladic civilization begins in the Aegean.
1990 B.C.E.	The Mycenaean civilization begins on mainland Greece.
1700 B.C.E.	An earthquake destroys palaces on Crete, and a period of major rebuilding begins.
1700 B.C.E.	Linear A documents, such as the Phaistos disk, are written on Crete.
1600 B.C.E.	The earliest Linear B documents are written.
1600 B.C.E.	The first alphabet is invented in Syria.
1500 B.C.E.	The Late Cycladic civilization begins in the Aegean, the Late Minoan on Crete.
1500 B.C.E.	A volcanic eruption on Thera causes the destruction of most of the southern coast of Crete.
1400 B.C.E.	Mycenaeans rule at the Palace of Knossos in Crete.
1250 B.C.E.	The city of Troy falls (although this event is traditionally dated by the Greeks to 1184 B.C.E.).
1100 B.C.E.	The Dorian invasion of Greece ends the Mycenaean period in Greece, the Cycladic civilization in the Aegean, and the Minoan civilization on Crete. The Greek Dark Ages begin.
1100-1000 B.C.E.	Aegean Sea Peoples begin migrating to western Anatolia.
1000 B.C.E.	In Greece, an alphabet develops from Semitic sources.
1000 B.C.E.	The Greeks settle in Ionia (western Anatolia).
800 B.C.E.	City-states begin to develop in Greece as the Archaic period begins.
776 B.C.E.	The Olympic Games are established.
Mid-700's B.C.E.	Coinage is invented by the Lydians.
750 B.C.E.	The *Iliad* is composed by Homer.
725 B.C.E.	The *Odyssey* is composed by Homer.

700 B.C.E.	The Age of Lyric Poets begins.
700 B.C.E.	Hesiod composes his *Theogony* and *Works and Days*.
700 B.C.E.	The Messenian Wars in the Greek Peloponnesus lead to Spartan military society.
627 B.C.E.	The Age of Tyrants begins when Periander gains control of Corinth.
621 B.C.E.	Draco codifies the laws of Athens.
600 B.C.E.	Pre-Socratic philosophers begin philosophic inquiry in Ionia.
594 B.C.E.	Solon becomes archon and introduces political and economic reforms in Athens.
546 B.C.E.	Cyrus the Great captures Sardis and ends the reign of Croesus, king of Lydia.
530 B.C.E.	Pythagoras establishes a community in Croton, Italy, develops the Pythagorean theorem, and founds the philosophy of Pythagoreanism.
525 B.C.E.	Greek drama begins to develop in Athens.
515 B.C.E.	The Greek explorer Scylax of Caryanda sails to the Indian Ocean.
510 B.C.E.	The Peisistratid tyrants are overthrown in Athens. The reforms of Cleisthenes lead to Athenian democracy.
500 B.C.E.	The Archaic period ends and the Classical Age begins in Greece.
500 B.C.E.	Greek black-figure pottery is replaced by red-figure pottery.
499 B.C.E.	The Greco-Persian Wars begin with the Ionian Revolt.
490 B.C.E.	A coalition of Greek city-states defeat the Persian king Darius in the Battle of Marathon.
480 B.C.E.	A coalition of Greek city-states defeat Persian king Xerxes in the naval Battle of Salamis.
478 B.C.E.	The Golden Age of Athens begins with the founding of the Delian League and the Athenian naval empire in the Aegean. During this period, the Athenians build the Parthenon. The Athenian Golden Age is marked by Athenian democracy; the great tragedies by Aeschylus, Sophocles, and Euripides; the histories of Herodotus and Thucydides; and the philosophy of Socrates.
431 B.C.E.	The Peloponnesian War between Athens and Sparta begins.

431-404 B.C.E.	The Greeks push back the Persians during the Peloponnesian Wars.
430 B.C.E.	The Greek sculptor Phidias completes the statue of Zeus for the Temple of Zeus at Olympia.
404 B.C.E.	The Peloponnesian War ends with the destruction of Athens's Long Walls. Sparta assumes political dominance in Greece.
399 B.C.E.	Socrates is condemned to death in Athens.
370 B.C.E.	Hippocrates, founder of Western medicine, dies in Thessaly.
353 B.C.E.	Artemisia II builds the Halicarnassus mausoleum for her dead brother and husband Mausolus, tyrant of Caria in Anatolia.
350 B.C.E.	Cynicism is founded in Greece by Diogenes of Sinope.
338 B.C.E.	Philip II of Macedonia defeats the Greek alliance at Chaeronea and ends the independence of the Greek city-states.
333 B.C.E.	Alexander the Great defeats Darius III at the Battle of Issus and ends both the Achaemenian Dynasty and the Persian Empire.
332 B.C.E.	Alexander the Great's conquest in Egypt marks the beginning of Egypt's Ptolemaic period. The city of Alexandria is founded at the mouth of the Nile.
330 B.C.E.	Alexander begins a campaign into Bactria.
326 B.C.E.	Alexander the Great wins the Battle of Hydaspes and extends his conquests to the Indus Valley.
323 B.C.E.	Alexander the Great dies in Babylon.
323 B.C.E.	The Greek Classical Age ends and the Hellenistic Age begins.
321 B.C.E.	Chandragupta Maurya pays one of Alexander's successors, Seleucus I Nicator, five hundred war elephants for control of the Indus region, establishing the Mauryan Dynasty.
300 B.C.E.	The Greek Euclid compiles a treatise on geometry, the *Elements*, in Alexandria, Egypt.
300 B.C.E.	The Greek navigator Pytheas of Massalia visits the British Isles.

300 B.C.E.	Zeno of Citium begins giving lectures on the Painted Porch (Stoa Poecile) in the Agora of Athens, founding the philosophy of Stoicism.
285 B.C.E.	Ptolemy Philadelphus begins his reign and orders the building of the library at Alexandria and a Greek translation of the Old Testament (Septuagint).
270 B.C.E.	Epicurus of Samos, founder of Epicureanism, dies in Greece.
245 B.C.E.	The Greco-Bactrian kingdom is established when Diodotus I, the Greek governor of Bactria, revolts against the Seleucid Dynasty.
212 B.C.E.	The Greek scientist Archimedes dies during the Roman sack of Syracuse.
196 B.C.E.	The Rosetta stone is carved. One of the languages used is Greek.
168 B.C.E.	Antiochus IV Epiphanes, a Hellenistic Seleucid ruler, outlaws Judaism, and the Maccabean revolt begins.
155-135 B.C.E.	The Greco-Bactrian ruler Menander rules in northwest India and Bactria.
146 B.C.E.	The Roman consul Mummius defeats the Achaean League, and Greece becomes a Roman province.
143 B.C.E.	The Maccabean revolt ends, and the Hasmonean Dynasty (c. 143-37 B.C.E.) begins.
130 B.C.E.	The Greco-Bactrian domains to the north of the Hindu Kush Mountains are overrun by nomads from Central Asia, the Sakas (Scythians).
51-30 B.C.E.	Cleopatra VII, last of the Ptolemies, reigns.
31 B.C.E.	Octavian defeats Marc Antony and Cleopatra VII in the Battle of Actium. Octavian becomes Augustus, the first Roman emperor, and founds the Julio-Claudian dynasty. With the death of Cleopatra VII, last of the Ptolemies, he also becomes ruler of Egypt.

Thomas J. Sienkewicz

Bibliography

This is a bibliography of secondary sources intended primarily for the general reader, advanced high school student, and college undergraduate. It includes no primary sources or source books unless they include significant introductory or supplementary material. All entries are in English, and most are book-length. No articles from scholarly or professional journals are included. The time range covered in this bibliography, beginning with the rise of agriculture in the eighth millennium B.C.E. and ending with the Battle of Actium in 31 B.C.E., parallels that of the encyclopedia itself. The bibliography focuses on books that deal with ancient Greece but also includes works that deal with Greece in the context of other cultures (such as Rome) or within a broader time frame than is otherwise included here— for example, books dealing with the broad history of warfare.

T.J.S.

Adams, J. N., and Mark Janse. *Bilingualism in Ancient Society: Language Contact and the Written Text.* Oxford, England: Oxford University Press, 2002.

Adkins, Lesley, and Roy Adkins. *Handbook to Life in Ancient Greece.* New York: Facts On File, 2005.

Alderink, L. J. *Creation and Salvation in Ancient Orphism.* Ann Arbor, Mich.: Scholars Press, 1981.

Alexander, Bevin. *How Wars Are Won: The Thirteen Rules of War—from Ancient Greece to the War on Terror.* New York: Crown, 2002.

Anderson, Warren D. *Music and Musicians in Ancient Greece.* Ithaca, N.Y.: Cornell University Press, 1995.

Andrewes, A. *The Greek Tyrants.* London: Hutchinson, 1956.

Arieti, James A., and Patrick A. Wilson. *The Scientific and the Divine: Conflict and Reconciliation from Ancient Greece to the Present.* Lanham, Md.: Rowman & Littlefield, 2003.

Artmann, Benno. *Euclid: The Creation of Mathematics.* New York: Springer, 1999.

Ashley, James. *The Macedonian Empire.* Jefferson, N.C.: McFarland, 1998.

Ashton, John, and Tom Whyte. *The Quest for Paradise: Visions of Heaven*

and Eternity in the World's Myths and Religions. New York: Harper-Collins, 2001.

Asirvatham, Sulochana Ruth, and Corinne Ondine Pache. *Between Magic and Religion: Interdisciplinary Studies in Ancient Mediterranean Religion and Society.* Lanham, Md.: Rowman & Littlefield, 2001.

Asmis, Elizabeth. *Epicurus' Scientific Method.* Ithaca, N.Y.: Cornell University Press, 1983.

Ault, Bradley A., and Lisa C. Nevett. *Ancient Greek Houses and Households: Chronological, Regional, and Social Diversity.* Philadelphia: University of Pennsylvania Press, 2005.

Bailey, Cyril. *The Greek Atomists and Epicuris.* New York: Russell and Russell, 1964.

Balmer, Josephine. *Classical Woman Poets.* Newcastle-upon-Tyne, England: Bloodaxe Books, 1996.

Barber, R. L. N. *The Cyclades in the Bronze Age.* Iowa City: University of Iowa Press, 1987.

Bardi, Matilde. *Ancient Greece.* New York: P. Bedrick Books, 2000.

Barker, Andrew. *The Musician and His Art.* Vol. 1 in *Greek Musical Writings.* Cambridge, England: Cambridge University Press, 1984.

Barnes, Jonathan. *Aristotle and His Philosophy.* Chapel Hill: University of North Carolina Press, 1982.

_____, ed. *The Cambridge Companion to Aristotle.* Cambridge, England: Cambridge University Press, 1995.

Barringer, Judith M. *The Hunt in Ancient Greece.* Baltimore: Johns Hopkins University Press, 2001.

Baynham, Elizabeth. *Alexander the Great: The Unique History of Quintus Curtius.* Ann Arbor: University of Michigan Press, 1998.

Beazley, John Davidson. *Attic Red-Figure Vase-Painters.* Oxford, England: Clarendon Press, 1963.

_____. *Paralipomena.* Oxford, England: Clarendon Press, 1971.

Belcer, Jack Martin. *The Persian Conquest of the Greeks, 545-450 B.C.* Konstanz, Germany: Universitätsverlag Konstanz, 1995.

Bell, Robert E. *Dictionary of Classical Mythology.* Santa Barbara, Calif.: ABC-Clio, 1982.

_____. *Women of Classical Mythology.* Santa Barbara, Calif.: ABC-Clio, 1991.

Beye, Charles Rowan. *Ancient Epic Poetry.* Ithaca, N.Y.: Cornell University Press, 1993.

_____. *Epic and Romance in the "Argonautica" of Apollonius*. Carbondale: Southern Illinois University Press, 1982.

Biers, William R. *The Archaeology of Greece: An Introduction*. 2d ed. Ithaca, N.Y.: Cornell University Press, 1996.

Billows, Richard A. *Antigonos the One-Eyed and the Creation of the Hellenistic State*. Berkeley: University of California Press, 1990.

Birchall, Ann, and P. E. Corbett. *Greek Gods and Heroes*. London: Trustees of the British Museum, 1974.

Boardman, John. *Athenian Black Figure Vases*. Reprint. New York: Thames and Hudson, 1991.

_____. *Athenian Red Figure Vases: The Classical Period*. New York: Thames and Hudson, 1989.

_____. *Early Greek Vase Painting: Eleventh-Sixth Centuries B.C.: A Handbook*. New York: Thames and Hudson, 1998.

_____. *Greek Art*. New York: Thames and Hudson, 1996.

_____. *Oxford History of Classical Art*. Oxford, England: Oxford University Press, 1993.

_____, et al. *Greece and the Hellenistic World*. Oxford, England: Oxford University Press, 1988.

_____. *The Oxford History of the Classical World*. Oxford, England: Oxford University Press, 1986.

Bodéüs, Richard. *Aristotle and the Theology of the Living Immortals.* Albany: State University of New York Press, 2000.

Bonnefoy, Yves. *Mythologies*. Translated by Wendy Doniger. Chicago: University of Chicago Press, 1991.

Borza, Eugene M. *In the Shadow of Olympus: The Emergence of Macedon*. Princeton, N.J.: Princeton University Press, 1990.

Bosworth, A. B. *Conquest and Empire: The Reign of Alexander the Great*. Cambridge, England: Cambridge University Press, 1988.

Bowker, John Westerdale, ed. *The Cambridge Illustrated History of Religions.* Cambridge, England: Cambridge University Press, 2002.

Bowman, A. K. *Egypt After the Pharaohs, 332 B.C.-A.D. 642: From Alexander to the Arab Conquest*. Berkeley: University of California Press, 1986.

Bowra, C. M. *Ancient Greek Literature*. New York: Oxford University Press, 1960.

_____. *Sophoclean Tragedy*. Oxford, England: Oxford University Press, 1944.

Bowra, C. M., and T. F. Higham. *The Oxford Book of Greek Verse in Translation*. Oxford, England: Clarendon Press, 1948.

Branham, R. Bracht, and Marie-Odile Goulet-Cazé, eds. *The Cynics: The Cynic Movement in Antiquity and Its Legacy*. Berkeley: University of California Press, 1996.

Brommer, Frank. *The Sculpture of the Parthenon*. Translated by Mary Whittall. London: Thames and Hudson, 1979.

Brosius, Maria. *Ancient Archives and Archival Traditions: Concepts of Record-Keeping in the Ancient World*. Oxford, England: Oxford University Press, 2003.

Brown, Norman O. *Hermes the Thief*. 2d ed. New York: Random House, 1969.

Brulé, Pierre. *Women of Ancient Greece*. Edinburgh: Edinburgh University Press, 2003.

Bruno, Vincent J. *Form and Color in Greek Painting*. New York: W. W. Norton, 1977.

Brunschwig, Jacques, and G. E. R. Lloyd. *Greek Thought: A Guide to Classical Knowledge*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2000.

Bryant, Joseph M. *Moral Codes and Social Structure in Ancient Greece: A Sociology of Greek Ethics from Homer to the Epicureans and Stoics*. Albany: State University of New York Press, 1996.

Buckler, J. *Philip II and the Sacred War*. Leiden, the Netherlands: E. J. Brill, 1989.

_____. *The Theban Hegemony, 371-362 B.C.E.* Cambridge, Mass.: Harvard University Press, 1980.

Budge, E. A. *The Rosetta Stone in the British Museum*. London: Religious Tract Society, 1929.

Bulfinch, Thomas. *Myths of Greece and Rome*. Edited by Bryan Holme. New York: Penguin, 1979.

Burkert, Walter. *Savage Energies: Lessons of Myth and Ritual in Ancient Greece*. Chicago: University of Chicago Press, 2001.

Burn, A. R. *The Lyric Age of Greece*. London: Edward Arnold, 1960.

_____. *Persia and the Greeks: The Defense of the West*, *546-478 B.C.* Stanford, Calif.: Stanford University Press, 1984.

Burn, Lucilla. *Greek Myths*. Austin: University of Texas Press, 1990.

Burnett, Anne Pippin. *The Art of Bacchylides*. Cambridge, Mass.: Harvard University Press, 1985.

Burton, David M. *The History of Mathematics*. Boston: McGraw-Hill, 1999.

Burton, Joan B. *Theocritus's Urban Mimes: Mobility, Gender, and Patronage*. Berkeley: University of California Press, 1995.

Bury, J. B. *The Ancient Greek Historians*. Reprint. New York: Dover, 1958.

Calame, Claude. *The Poetics of Eros in Ancient Greece*. Translated by Janet Lloyd. Princeton, N.J.: Princeton University Press, 1999.

Calame, Claude, Derek Collins, and Janice Orion. *Choruses of Young Women in Ancient Greece: Their Morphology, Religious Role, and Social Functions*. Lanham, Md.: Rowman & Littlefield, 2001.

Calame, Claude, and Peter Michael Burk. *Masks of Authority: Fiction and Pragmatics in Ancient Greek Poetics*. Ithaca, N.Y.: Cornell University Press, 2005.

Cameron, Alan. *Callimachus and His Critics*. Princeton, N.J.: Princeton University Press, 1995.

_____. *The Greek Anthology from Meleager to Planudes*. Oxford, England: Clarendon Press, 1993.

Cameron, Averil, and Amelie Kuhrt. *Images of Women in Antiquity*. Detroit: Wayne State University Press, 1983.

Camp, John M. *The Athenian Agora: Excavations in the Heart of Classical Athens*. London: Thames and Hudson, 1986.

Cantarella, Eva. *Pandora's Daughters*. Baltimore: Johns Hopkins University Press, 1987.

Carawan, Edwin. *Rhetoric and the Law of Draco*. Oxford, England: Oxford University Press, 1998.

Carpenter, Rhys. *The Architects of the Parthenon*. Harmondsworth, England: Penguin Books, 1970.

Cartledge, Paul. *Aristophanes and His Theatre of the Absurd*. London: Bristol Classical Press, 1999.

_____. *The Greeks: Crucible of Civilization*. New York: TV Books, 2000.

_____. *Sparta and Lakonia: A Regional History*. Boston: Routledge & Kegan Paul, 1979.

_____. *The Spartans: The World of the Warrior-Heroes of Ancient Greece, from Utopia to Crisis and Collapse*. Woodstock, N.Y.: Overlook Press, 2003.

_____, ed. *The Cambridge Illustrated History of Ancient Greece*. Cambridge, England: Cambridge University Press, 2002.

Cartledge, Paul, and Antony Spawforth. *Hellenistic and Roman Sparta: A Tale of Two Cities*. London: Routledge, 2002.

Cartledge, Paul, and Edward E. Cohen. *Money, Labour, and Land: Approaches to the Economies of Ancient Greece.* London: Routledge, 2002.

Casson, Lionel. *The Ancient Mariners*. 2d ed. Princeton, N.J.: Princeton University Press, 1991.

Caven, Brian. *Dionysius I: War-Lord of Sicily*. New Haven, Conn.: Yale University Press, 1990.

Cavendish, Richard, ed. *An Illustrated Encyclopedia of Mythology*. New York: Crescent Books, 1984.

Cawkwell, G. *Philip of Macedon*. Boston: Faber & Faber, 1978.

Chadwick, John. *The Mycenaean World*. Cambridge, England: Cambridge University Press, 1976.

_____. *Reading the Past: Linear B and Related Scripts*. Berkeley: University of California Press, 1997.

Chavalas, Mark W., ed. *Great Events from History: The Ancient World, Prehistory-476 C.E.* Pasadena, Calif.: Salem Press, 2004.

Christensen, Thomas Street, ed. *The Cambridge History of Western Music Theory.* Cambridge, England: Cambridge University Press, 2001.

Claiborne, Robert. *The Birth of Writing*. New York: Time-Life Books, 1974.

Clayton, Peter A., and Martin J. Price, eds. *The Seven Wonders of the Ancient World*. New York: Routledge, 1998.

Cole, Susan Guettel. *Landscapes, Gender, and Ritual Space: The Ancient Greek Experience.* Berkeley: University of California Press, 2004.

Colish, Marcia L. *The Stoic Tradition from Antiquity to the Early Middle Ages*. Leiden, the Netherlands: E. J. Brill, 1985.

Commire, Anne. *Women in World History*. Waterford, Conn.: Yorkin, 1997.

Comrie, Bernard, ed. *The World's Major Languages*. New York: Oxford University Press, 1987.

Conacher, D. J. *Aeschylus: The Earlier Plays and Related Studies*. Toronto: University of Toronto Press, 1996.

Conner, Walter R. *Thucydides*. Princeton, N.J.: Princeton University Press, 1984.

Cook, B. F. *The Elgin Marbles*. London: British Museum Press, 1984.

Cooper, David Edward. *World Philosophies: An Historical Introduction.* Cambridge, Mass.: Blackwell, 2003.

Copleston, Frederick. *Greece and Rome.* Vol. 1 in *A History of Philosophy.* New York: Doubleday, 1993.

Cosgrave, Bronwyn. *The Complete History of Costume and Fashion from Ancient Egypt to the Present Day.* New York: Checkmark Books, 2000.

Cosmopoulos, Michael B. *Greek Mysteries: The Archaeology and Ritual of Ancient Greek Secret Cults.* London: Routledge, 2003.

Cotterell, Arthur. *Mythology: An Encyclopedia of Gods and Legends from Ancient Greece and Rome, the Celts and the Norselands.* London: Southwater, 2001.

Coulter, Charles Russell, and Patricia Turner. *Encyclopedia of Ancient Deities.* Jefferson, N.C.: McFarland, 2000.

Couprie, Dirk L., Robert Hahn, and Gerard Naddaf. *Anaximander in Context: New Studies in the Origins of Greek Philosophy.* Albany: State University of New York Press, 2003.

Cowan, C. Wesley, and Patty Jo Watson, eds. *The Origins of Agriculture: An International Perspective.* Washington, D.C.: Smithsonian Institution Press, 1992.

Cox, Michael, and Timothy Dunne. *Empires, Systems, and States: Great Transformations in International Politics.* Cambridge, England: Cambridge University Press, 2001.

Creasy, E. S. *Fifteen Decisive Battles of the World.* New York: Dorset Press, 1987.

Curd, P. K. *The Legacy of Parmenides: Eleatic Monism and Later Presocratic Thought.* Princeton, N.J.: Princeton University Press, 1998.

Daniels, Peter T., and William Bright. *The World's Writing Systems.* New York: Oxford University Press, 1996.

Davenport, Guy. *Archilochos, Sappho, Alkman: Three Lyric Poets of the Late Bronze Age.* Berkeley: University of California Press, 1980.

Davies, Glyn. *A History of Money: From Ancient Times to the Present Day.* Cardiff, Wales: University of Wales, 1994.

Davis, Paul K. *Encyclopedia of Invasions and Conquests: From Ancient Times to the Present.* Santa Barbara, Calif.: ABC-Clio, 1996.

Dawe, R. D. *Sophocles: The Classical Heritage.* New York: Garland, 1996.

Dawson, Doyne. *The Origins of Western Warfare: Militarism and Morality in the Ancient World.* Boulder, Colo.: Westview, 1996.

Dewald, Carolyn, and John Marincola, eds. *The Cambridge Companion to Herodotus*. New York: Cambridge University Press, 2006.

Diamond, Jared. *Guns, Germs, and Steel: The Fates of Human Societies*. New York: W. W. Norton, 1997.

Dijksterhuis, E. J. *Archimedes*. 2d ed. Introduction by Wilbur Knorr. Princeton, N.J.: Princeton University Press, 1987.

Dillery, John. *Xenophon and the History of His Times*. New York: Routledge, 1995.

Dillon, Matthew, and Lynda Garland. *Ancient Greece: Social and Historical Documents from Archaic Times to the Death of Socrates, c. 800-399 B.C.* London: Roultledge, 2000.

Dinsmoor, William Bell. *The Architecture of Ancient Greece*. New York: W. W. Norton, 1975.

Diringer, David. *The Alphabet: A Key to the History of Mankind*. 3d ed. New York: Funk & Wagnalls, 1968.

_____. *Writing*. New York: Praeger, 1962.

Dodd, David Brooks, and Christopher A. Faraone. *Initiation in Ancient Greek Rituals and Narratives: New Critical Perspectives*. London: Routledge, 2003.

Donald, Moira, and Linda Hurcombe. *Representations of Gender from Prehistory to the Present.* New York: St. Martin's Press, 2000.

Donohue, A. A., and Mark D. Fullerton. *Ancient Art and Its Historiography*. New York: Cambridge University Press, 2003.

Doumas, Christos G. *Thera: Pompeii of the Ancient Aegean*. London: Thames and Hudson, 1983.

Dover, K. J. *Aristophanic Comedy*. Berkeley: University of California Press, 1972.

Drees, Ludwig. *Olympia: Gods, Artists, and Athletes*. New York: Praeger, 1968.

Drews, Robert. *The Greek Accounts of Eastern History*. Cambridge, Mass.: Harvard University Press, 1973.

Dreyer, J. L. E. *A History of Astronomy from Thales to Kepler*. New York: Dover Press, 1953.

Dudley, D. R. *A History of Cynicism: From Diogenes to Sixth Century A.D.* Reprint. London: Bristol Classical Press, 1998.

Duncan, David Ewing. *Calendar: Humanity's Epic Struggle to Determine a True and Accurate Year*. New York: Avon Books, 1998.

Durando, Furio. *Ancient Greece: The Dawn of the Western World*. New York: Stewart, Tabori & Chang, 1997.

Durant, Will, and Ariel Durant. *The Story of Civilization*. 11 vols. New York: Simon & Schuster, 1935-1975.

Dyer, J. E. *History of the Planetary Systems from Thales to Kepler*. New York: Dover, 1953.

Easterling, P. E., ed. *The Cambridge Companion to Greek Tragedy*. New York: Cambridge University Press, 1997.

Easterling, P. E., and Edith Hall. *Greek and Roman Actors: Aspects of an Ancient Profession.* Cambridge, England: Cambridge University Press, 2002.

Easterling, P. E., and B. M. W. Knox, eds. *Greek Literature*. Vol. 1 in *The Cambridge History of Classical Literature*. Cambridge, England: Cambridge University Press, 1985.

Edey, M. A. *The Sea Traders*. Alexandria, Va.: Time-Life Books, 1974.

El-Abbadi, Mostafa. *The Life and Fate of the Ancient Library of Alexandria*. Paris: UNESCO, 1990.

Ellis, J. R. *Philip II and Macedonian Imperialism*. London: Thames and Hudson, 1976.

Ellis, Walter M. *Alcibiades*. New York: Routledge, 1989.

_____. *Ptolemy of Egypt*. New York: Routledge, 1994.

Empereur, Jean-Yves. *Alexandria Rediscovered*. Translated by Margaret Maehler. London: British Museum Press, 1998.

Errington, R. Malcolm. *A History of Macedonia*. Berkeley: University of California Press, 1990.

Evans, J. A. S. *Herodotus*. Boston: Twayne, 1982.

Evans, James. *The History and Practice of Ancient Astronomy*. Oxford, England: Oxford University Press, 1998.

Everson, Tim. *Warfare in Ancient Greece: Arms and Armour from the Heroes of Homer to Alexander the Great*. Stroud, Gloucestershire, England: Sutton, 2004.

Fagan, Brian M. *Oxford Companion to Archaeology*. New York: Oxford University Press, 1996.

_____. *People of the Earth: An Introduction to World Prehistory*. 9th ed. New York: Longman, 1998.

Fans, J. A. *The Paradoxes of Zeno*. Brookfield, Vt.: Avebury, 1996.

Fantham, Elaine, H. Foley, et al. *Women in the Classical World*. Oxford, England: Oxford University Press, 1994.

Farnoux, Alexandre. *Knossos: Searching for the Legendary Palace of King*

Minos. Translated by David J. Baker. New York: Harry N. Abrams, 1996.

Ferrari, Gloria. *Figures of Speech: Men and Maidens in Ancient Greece*. Chicago: University of Chicago Press, 2002.

Figueira, Thomas J., T. Corey Brennan, and Rachel Hall Sternberg, et al. *Wisdom from the Ancients: Enduring Business Lessons from Alexander the Great, Julius Caesar, and the Illustrious Leaders of Ancient Greece and Rome.* Cambridge, Mass.: Perseus, 2001.

Finger, Stanley. *Minds Behind the Brain: A History of the Pioneers and Their Discoveries*. New York: Oxford University Press, 2000.

Finley, M. I. *The Ancient Greeks*. London: Penguin Books, 1977.

_____. *A History of Sicily*. London: Chatto & Windus, 1968.

_____, ed. *The Legacy of Greece: A New Appraisal*. Oxford, England: Oxford University Press, 1984.

Fitten, J. Lesley. *The Discovery of the Greek Bronze Age*. Cambridge, Mass.: Harvard University Press, 1996.

Flamarian, Edith. *Cleopatra: The Life and Death of a Pharaoh*. New York: Harry N. Abrams, 1997.

Flickinger, Roy C. *The Greek Theater and Its Drama*. 4th ed. Chicago: University of Chicago Press, 1961.

Foley, Helene P. *Reflections of Women in Antiquity*. New York: Gordon and Breach Science, 1984.

Fontenrose, Joseph. *The Delphic Oracle*. Berkeley: University of California Press, 1978.

_____. *Python: A Study of Delphic Myth and Its Origins*. Berkeley: University of California Press, 1959.

Forde, S. *Ambition to Rule: Alcibiades and the Politics of Imperialism in Thucydides*. Ithaca, N.Y.: Cornell University Press, 1989.

Forrest, W. G. *A History of Sparta*. London: Hutchinson University Library, 1968.

Forsdyke, Sara. *Exile, Ostracism, and Democracy: The Politics of Expulsion in Ancient Greece*. Princeton, N.J.: Princeton University Press, 2005.

Foss, Michael. *The Search for Cleopatra*. New York: Arcade, 1997.

Fouqué, Ferdinand A. *Santorini and Its Eruptions*. Translated by Alexander R. McBirney. Baltimore: Johns Hopkins University Press, 1998.

Fowler, Barbara Hughes. *The Hellenistic Aesthetic*. Madison: University of Wisconsin Press, 1989.

Fowler, Robert, ed. *The Cambridge Companion to Homer*. New York: Cambridge University Press, 2004.

Fox, Robin. *Alexander the Great*. New York: Penguin, 1994.

Frazer, Peter M. *Ptolemaic Alexandria*. Oxford, England: Clarendon Press, 1972.

Freeman, Charles. *Egypt, Greece, and Rome: Civilizations of the Ancient Mediterranean*. Oxford, England: Oxford University Press, 2004.

Freeman, Kathleen. *Ancilla to the Pre-Socratic Philosophers*. Cambridge, Mass.: Harvard University Press, 1983.

Friis Johansen, Karsten. *A History of Ancient Philosophy: From the Beginnings to Augustine*. Translated by Henrik Rosenmeier. New York: Routledge, 1999.

Furley, William D. *Andocides and the Hermes: A Study of Crisis in Fifth Century Athenian Religion*. London: Institute of Classical Studies, 1996.

Gabbert, Janice J. *Antigonus II Gonatas: A Political Biography*. New York: Routledge, 1997.

Gabriel, Richard A., and Karen S. Metz. *A History of Military Medicine: From Ancient Times to the Middle Ages*. Westport, Conn.: Greenwood Press, 1992.

Gaebel, Robert E. *Cavalry Operations in the Ancient Greek World*. Norman: University of Oklahoma Press, 2002.

Gagarin, Michael. *Drakon and Early Athenian Homicide Law*. New Haven, Conn.: Yale University Press, 1981.

———. *Early Greek Law*. Berkeley: University of California Press, 1986.

Gagarin, Michael, and David Cohen, eds. *The Cambridge Companion to Ancient Greek Law*. Cambridge, England: Cambridge University Press, 2005.

Gallop, D. *Parmenides of Elea*. Toronto: University of Toronto Press, 1984.

Gardner, Ernest A. *Six Greek Sculptors*. New York: Ayer, 1977.

Garland, Robert. *Daily Life of the Ancient Greeks*. Westport, Conn.: Greenwood Press, 1998.

Garrison, Daniel H. *Sexual Culture in Ancient Greece*. Norman: University of Oklahoma Press, 2000.

Gates, Charles. *Ancient Cities: The Archaeology of Urban Life in the An-*

cient Near East and Egypt, Greece, and Rome. London: Routledge, 2003.

Geldard, Richard G. *The Traveler's Key to Ancient Greece: A Guide to Sacred Places.* Wheaton, Ill.: Quest Books, 2000.

Georgano, G. N. *Transportation Through the Ages*. New York: McGraw-Hill, 1972.

Gera, Deborah Levine. *Ancient Greek Ideas on Speech, Language, and Civilization*. Oxford, England: Oxford University Press, 2003.

Gerber, Douglas E., ed. *The Companion to the Greek Lyric Poets*. Leiden, the Netherlands: E. J. Brill, 1997.

Gillispie, Charles C., ed. *Dictionary of Scientific Biography*. New York: Charles Scribner's Sons, 1976.

Goff, Barbara E. *Citizen Bacchae: Women's Ritual Practice in Ancient Greece.* Berkeley: University of California Press, 2004.

Golden, James L., Goodwin F. Berquist, and William E. Coleman. *The Rhetoric of Western Thought*. 5th ed. Dubuque, Iowa: Kendall/Hunt, 1993.

Golden, Mark. *Sport and Society in Ancient Greece*. New York: Cambridge University Press, 1998.

Goodrich, Norma Lorre. *Ancient Myths*. New York: New American Library, 1960.

Goody, Jack. *Death, Property, and the Ancestors*. Stanford, Calif.: Stanford University Press, l962.

Gordon, Benjamin Lee. *Medicine Throughout Antiquity*. Philadelphia: Davis, 1949.

Gorman, Peter. *Pythagoras: A Life*. London: Routledge and Kegan Paul, 1979.

Gould, John. *Herodotus*. New York: St. Martin's Press, 1989.

Grainger, John D. *Seleukos Nikator: Constructing a Hellenistic Kingdom.* New York: Routledge, 1990.

Grant, Michael. *Greek and Roman Historians*. New York: Routledge, 1995.

––––––. *Hellenistic Greeks from Alexander to Cleopatra*. London: Weidenfeld & Nicolson, 1990.

Graves, Robert. *The Greek Myths*. Rev. ed. 2 vols. Baltimore: Penguin, 1960.

Green, Peter. *Alexander to Actium: The Historical Evolution of the Hellenistic Age*. Berkeley: University of California Press, 1993.

––––––. *The Greco-Persian Wars*. Berkeley: University of California Press, 1996.

Greene, Ellen. *Women Poets in Ancient Greece and Rome*. Norman: University of Oklahoma Press, 2005.

Gregory, Justina. *A Companion to Greek Tragedy*. Malden, Mass.: Blackwell, 2005.

Gribble, D. *Alcibiades and Athens: A Study in Literary Presentation*. Oxford, England: Clarendon Press, 1999.

Griffin, Aubrey. *Sikyon*. Oxford, England: Clarendon Press, 1982.

Grigg, D. B. *The Agricultural Systems of the World: An Evolutionary Approach*. New York: Cambridge University Press, 1974.

Grimal, Pierre, ed. *Larousse World Mythology*. Translated by Patricia Beardsworth. New York: G. P. Putnam's Sons, 1963.

Grimes, B. F. *Ethnologue: Languages of the World*. Dallas: Summer Institute of Linguistics, 1992.

Grmek, Mirko D., ed. *Western Medical Thought from Antiquity to the Middle Ages*. Translated by Antony Shugaar. Cambridge, Mass.: Harvard University Press, 1998.

Grube, G. M. A. *The Greek and Roman Critics*. London: Methuen, 1965.

Gruen, Erich S. *The Hellenistic World and the Coming of Rome*. Berkeley: University of California Press, 1984.

_____. *Heritage and Hellenism*. Berkeley: University of California Press, 1998.

Grundy, G. B. *The Great Persian War*. London: John Murray, 1901.

Guirand, Félix, et al., eds. *New Larousse Encyclopedia of Mythology*. Translated by Richard Aldington and Delano Ames. New York: Hamlyn, 1968.

Gurstelle, William. *The Art of the Catapult: Build Greek Ballistae, Roman Onagers, English Trebuchets, and More Ancient Artillery*. Chicago: Chicago Review Press, 2004.

Guthrie, W. K. C. *A History of Greek Philosophy*. New York: Cambridge University Press, 1978-1990.

_____. *Orpheus and Greek Religion*. Reprint. Princeton, N.J.: Princeton University Press, 1993.

Gutzwiller, Kathryn J. *Theocritus' Pastoral Analogies: The Formation of a Genre*. Madison: University of Wisconsin Press, 1991.

Habicht, Christian. *Athens from Alexander to Antony*. Translated by Deborah Lucas Schneider. Cambridge, Mass.: Harvard University Press, 1999.

Hackin, M. J., ed. *Asiatic Mythology*. Translated by F. M. Atkinson. New York: Thomas Y. Crowell, 1963.

Hägg, Tomas. *The Novel in Antiquity*. Berkeley: University of California Press, 1983.

Hahn, Robert. *Anaximander and the Architects: The Contributions of Egyptian and Greek Architectural Technologies to the Origins of Greek Philosophy*. Albany: State University of New York Press, 2001.

Hamel, Debra. *Trying Neaira: The True Story of a Courtesan's Scandalous Life in Ancient Greece*. New Haven, Conn.: Yale University Press, 2003.

Hamilton, Charles D. *Agesilaus and the Failure of Spartan Hegemony*. Ithaca, N.Y.: Cornell University Press, 1991.

_____. *Sparta's Bitter Victories*. Ithaca, N.Y.: Cornell University Press, 1979.

Hammond, Nicholas G. L. *The Genius of Alexander the Great*. Chapel Hill: University of North Carolina Press, 1997.

_____. *A History of Greece to 322 B.C.* 3d ed. Oxford, England: Oxford University Press, 1986.

_____. *The Miracle That Was Macedonia*. New York: St. Martin's Press, 1991.

_____. *Philip of Macedon*. Baltimore: Johns Hopkins University Press, 1994.

Hammond, Nicholas G. L., and G. T. Griffith. *A History of Macedonia*. Vols. 1-3. Oxford, England: Clarendon Press, 1979.

Hardy, D. A., ed. *Thera and the Aegean World III*. London: Thera Foundation, 1990.

Harris, David R., ed. *The Origins and Spread of Agriculture and Pastoralism in Eurasia*. Washington, D.C.: Smithsonian Institution Press, 1996.

Harris, David R., and Gordon C. Hillman, eds. *Foraging and Farming: The Evolution of Plant Domestication*. London: Unwin Hyman, 1989.

Harris, Edward M. *Aeschines and Athenian Politics*. New York: Oxford University Press, 1995.

Harris, Edward M., and Lene Rubinstein. *The Law and the Courts in Ancient Greece*. London: Duckworth, 2004.

Harris, Nathaniel. *History of Ancient Greece*. London: Hamlyn, 2000.

Harris, Stephen L., and Gloria Platzner. *Classical Mythology*. Mountain View, Calif.: Mayfield, 1995.

Harrison, Thomas. *Greeks and Barbarians*. New York: Routledge, 2002.

Hart, Michael. *The One Hundred: A Ranking of the Most Influential Persons in History*. Secaucus, N.J.: Carol, 1992.

Havelock, C. M. *The Aphrodite of Knidos and Her Successors*. Ann Arbor: University of Michigan Press, 1995.

Hawhee, Debra. *Bodily Arts: Rhetoric and Athletics in Ancient Greece.* Austin: University of Texas Press, 2004.

Hawley, Richard, and Barbara Levick. *Women in Antiquity: New Assessments*. New York: Routledge, 1995.

Haywood, John, Simon Hall, et al., eds. *The Complete Atlas of World History*. Vols. 1-3. Armonk, N.Y.: M. E. Sharpe, 1997.

Heath, Thomas L. *Aristarchus of Samos: The Ancient Copernicus*. New York: Clarendon Press, 1913.

Heckel, Waldemar. *The Marshals of Alexander's Empire*. London: Routledge, 1992.

Heilbron, John L. *Geometry Civilized: History, Culture, and Technique*. Oxford, England: Clarendon Press, 1998.

Henle, Jane. *Greek Myths: A Vase Painter's Notebook*. Bloomington: Indiana University Press, 1973.

Henry, Madeleine M. *Prisoner of History: Aspasia of Miletus and Her Biographical Tradition*. Oxford, England: Oxford University Press, 1995.

Herington, John. *Aeschylus*. New Haven, Conn.: Yale University Press, 1986.

Higgins, Reynold. *Minoan and Mycenaean Art*. Rev. ed. London: Thames and Hudson, 1997.

Higgins, W. E. *Xenophon the Athenian*. Albany: State University of New York Press, 1977.

Hignett, C. *A History of the Athenian Constitution*. Oxford, England: Oxford University Press, 1952.

Hill, George Francis. *A History of Cyprus*. 4 vols. Cambridge, England: Cambridge University Press, 1940-1952.

Hodkinson, Stephen, and Anton Powell, eds. *Sparta: New Perspectives*. London: Duckworth, 1999.

Höffe, Otfried. *Aristotle*. Translated by Christine Salazar. Albany: State University of New York Press, 2003.

Hogben, Lancelot. *Mathematics for the Millions*. 4th ed. New York: W. W. Norton, 1983.

Hooker, J. T. *The Ancient Spartans*. London: J. M. Dent, 1980.

Hopwood, Keith, ed. *Ancient Greece and Rome: A Bibliographical Guide*. Manchester: Manchester University Press, 1995.

Hornblower, Simon. *Mausolus*. Oxford, England: Oxford University Press, 1982.

_____. *Thucydides*. Baltimore: Johns Hopkins University Press, 1987.

Hornblower, Simon, and Antony Spawforth. *The Oxford Classical Dictionary*. 3d ed. Oxford, England: Oxford University Press, 1996.

Howatson, M. C., ed. *The Oxford Companion to Classical Literature*. Oxford, England: Oxford University Press, 1989.

Hughes, J. Donald. *Pan's Travail: Environmental Problems of the Ancient Greeks and Romans*. Baltimore: Johns Hopkins University Press, 1994.

Hunter, Richard. *The Argonautica of Apollonius: Literary Studies*. New York: Cambridge University Press, 1993.

_____. *Theocritus and the Archaeology of Greek Poetry*. Cambridge, England: Cambridge University Press, 1996.

Hurwit, Jeffrey M. *The Athenian Acropolis: History, Mythology, and Archaeology from the Neolithic Era to the Present*. Cambridge, England: Cambridge University Press, 1999.

Husain, Martha. *Ontology and the Art of Tragedy: An Approach to Aristotle's "Poetics."* Albany: State University of New York Press, 2002.

Hutchinson, G. O. *Hellenistic Poetry*. Oxford, England: Clarendon Press, 1988.

Huxley, G. L. *Anthemius of Tralles: A Study in Later Greek Geometry*. Cambridge, Mass., 1959.

_____. *The Early Ionians*. London: Faber & Faber, 1966.

_____. *Early Sparta*. London: Faber & Faber, 1962.

Inwood, Brad. *Ethics and Human Action in Early Stoicism*. Oxford, England: Clarendon Press, 1985.

Irwin, Keith Gordon. *The 365 Days*. New York: Thomas Y. Crowell, 1963.

Isager, Signe, and Jens Erik Skydsgaard. *Ancient Greek Agriculture: An Introduction*. New York: Routledge, 1995.

Jackson, Donald. *The Story of Writing*. New York: Taplinger, 1981.

Jackson, Guida M. *Women Who Ruled: A Biographical Encyclopedia*. New York: Barnes & Noble Books, 1998.

Jarratt, Susan. *Rereading the Sophists: Classical Rhetoric Refigured*. Carbondale: Southern Illinois University Press, 1991.

Jean, Georges. *Writing: The Story of Alphabets and Scripts*. New York: Harry N. Abrams, 1992.

Jeffery, Lillian H. *Archaic Greece: The City-States c. 700-500 B.C.* New York: St. Martin's Press, 1976.

Jenkins, Ian. *The Parthenon Frieze*. London: British Museum Press, 1994.

Johnson, F. P. *Lysippos*. Durham, N.C.: Duke University Press, 1927.

Johnston, Sarah Iles. *Religions of the Ancient World: A Guide.* Cambridge, Mass.: Harvard University Press, 2004.

Jones, A. H. M. *The Cities of the Eastern Roman Provinces*. Oxford, England: Clarendon Press, 1937.

Jones, Barbara. *Design for Death*. Indianapolis: Bobbs-Merrill, l967.

Jones, David E. *Women Warriors: A History*. Washington, D.C.: Brassey's, 1997.

Jones, W. T. *A History of Western Philosophy: The Classical Mind*. 2d ed. New York: Harcourt Brace Jovanovich, 1970.

Kagan, Donald. *The Archidamian War*. Ithaca, N.Y.: Cornell University Press, 1974.

_____. *The Fall of the Athenian Empire*. Ithaca, N.Y.: Cornell University Press, 1987.

Kalimtzis, Kostas. *Aristotle on Political Enmity and Disease: An Inquiry into Stasis.* Albany: State University of New York Press, 2000.

Karageorghis, Vassos. *Ancient Cyprus: Seven Thousand Years of Art and Archaeology*. Baton Rouge: Louisiana State University Press, 1981.

_____. *Cyprus: From the Stone Age to the Romans*. New York: Thames and Hudson, 1982.

Karavites, P. *Evil, Freedom, and the Road to Perfection in Clement of Alexandria*. Leiden, the Netherlands: E. J. Brill, 1999.

Keegan, John. *A History of Warfare*. New York: Alfred A. Knopf, 1993.

_____. *The Mask of Command: A Study of Generalship*. New York: Little, Brown, 1982.

Kemp, Martin. *The Oxford History of Western Art.* Oxford, England: Oxford University Press, 2000.

Kennedy, G. *The Art of Persuasion in Greece*. Princeton, N.J.: Princeton University Press, 1963.

Kennell, Nigel M. *The Gymnasium of Virtue: Education and Culture in Ancient Sparta*. Chapel Hill: University of North Carolina Press, 1995.

Kern, Paul Bentley. *Ancient Siege Warfare*. Bloomington: Indiana University Press, 1999.

Kerrigan, Michael. *Ancient Greece and the Mediterranean*. New York: DK, 2001.

Kincaid, C. A. *Successors of Alexander the Great*. Chicago: Argonaut, 1969.

King, Helen. *Health in Antiquity*. London: Routledge, 2005.

King, Katherine Callen, ed. *Homer*. New York: Garland, 1994.

Kirk, G. S., J. E. Raven, and M. Schofield. *The Presocratic Philosophers*. 2d ed. Cambridge, England: Cambridge University Press, 1995.

Knoefel, Peter K., and Madeline C. Covi. *A Hellenistic Treatise on Poisonous Animals: The "Theriaca" of Nicander of Colophon, a Contribution to the History of Toxicology*. Lewiston, N.Y.: Edwin Mellen Press, 1991.

Knorr, Wilbur. *The Evolution of the Euclidean Elements*. Dordrecht, the Netherlands: Reidel, 1975.

Knox, Paul L., and Sallie A. Marston. *Places and Regions in Global Context: Human Geography*. Upper Saddle River, N.J.: Prentice-Hall, 1998.

Koestler, Arthur. *The Sleepwalkers: A History of Man's Changing Vision of the Universe*. New York: Grosslet & Dunlap, 1963.

Konstam, Angus. *Historical Atlas of Ancient Greece*. New York: Checkmark Books, 2003.

Kramer, Samuel N., ed. *Mythologies of the Ancient World*. New York: Anchor Books, 1961.

Kraut, R., ed. *The Cambridge Companion to Plato*. Cambridge, England: Cambridge University Press, 1993.

Krentz, Peter. *The Thirty at Athens*. Ithaca, N.Y.: Cornell University Press, 1982.

Kuhrt, Amélie, and Susan M. Sherwin-White, eds. *Hellenism in the East*. Berkeley: University of California Press, 1987.

Kurtz, Donna Carol. *Athenian White Lekythoi: Patterns and Painters*. Oxford, England: Clarendon Press, 1975.

Landels, John G. *Engineering in the Ancient World*. Berkeley: University of California Press, 1978.

_____. *Music in Ancient Greece and Rome*. New Brunswick, N.J.: Rutgers, 1999.

Larsen, J. A. O. *Greek Federal States: Their Institutions and History*. Oxford, England: Clarendon Press, 1968.

Lazenby, John Francis. *The Defence of Greece, 490-479 B.C.* Warminster, England: Aris & Phillips, 1993.

_____. *The Spartan Army*. Warminster, England: Aris & Phillips, 1985.

Lefkowitz, Mary R. *The Lives of the Greek Poets*. Baltimore: Johns Hopkins University Press, 1981.

_____. *Women in Greek Myth*. Baltimore: Johns Hopkins University Press, 1986.

Lefkowitz, Mary R., and Maureen B. Fant, eds. *Women's Life in Greece and Rome: A Source Book in Translation*. 2d ed. Baltimore: Johns Hopkins University Press, 1992.

Lesher, J. H. *Xenophanes of Colophon*. Toronto: University of Toronto Press, 1992.

Lesky, Albin. *History of Greek Literature*. New York: Crowell, 1966.

Levin, Flora Rose. *The Harmonics of Nicomachus and the Pythagorean Tradition*. University Park, Pa.: American Philological Association, 1975.

Levin, Susan B. *The Ancient Quarrel Between Philosophy and Poetry Revisited: Plato and the Greek Literary Tradition.* Oxford, England: Oxford University Press, 2001.

Lewis, N. *Greeks in Ptolemaic Egypt: Case Studies in the Social History of the Hellenistic World*. Oxford, England: Clarendon Press, 1986.

Lightman, Marjorie, and Benjamin Lightman. *Biographical Dictionary of Ancient Greek and Roman Women: Notable Women from Sappho to Helena*. New York: Facts On File, 2000.

Ling, Roger. *Ancient Mosaics*. Princeton, N.J.: Princeton University Press, 1998.

Llewellyn-Jones, Lloyd, and Sue Blundell. *Women's Dress in the Ancient Greek World*. London: Duckworth, 2002.

Lloyd, G. E. R. *The Ambitions of Curiosity: Understanding the World in Ancient Greece and China*. Cambridge, England: Cambridge University Press, 2002.

_____. *Science, Folklore, and Ideology*. Indianapolis: Hackett, 1999.

Loew, Cornelius. *Myth, Sacred History, and Philosophy*. New York: Harcourt, Brace & World, 1967.

Long, A. A., ed. *The Cambridge Companion to Early Greek Philosophy*. Cambridge, England: Cambridge University Press, 1999.

_____. *Hellenistic Philosophy: Stoics, Epicureans, Sceptics*. 2d ed. Berkeley: University of California Press, 1986.

_____. *Stoic Studies*. Cambridge, England: Cambridge University Press, 1996.

Long, Christopher P. *The Ethics of Ontology: Rethinking an Aristotelian Legacy*. Albany: State University of New York Press, 2004.

Longrigg, James. *Greek Medicine from the Heroic to the Hellenistic Age*. New York: Routledge, 1998.

_____. *Greek Rational Medicine: Philosophy from Alcmaeon to the Alexandrians*. New York: Routledge, 1993.

Luce, T. James, ed. *Ancient Writers: Greece and Rome.* 2 vols. New York: Charles Scribner's Sons, 1982.

Lund, H. S. *Lysimachus*. New York: Routledge, 1992.

Lydakes, Stelios. *Ancient Greek Painting and Its Echoes in Later Art*. Los Angeles: J. Paul Getty Museum, 2004.

Lyons, A. S., and R. J. Petrucelli. *Medicine: An Illustrated History*. New York: Abrams, 1978.

McCall, Marsh, Jr., ed. *Aeschylus: A Collection of Critical Essays*. Englewood Cliffs, N.J.: Prentice-Hall, 1972.

McCarthy, George E. *Classical Horizons: The Origins of Sociology in Ancient Greece.* Albany: State University of New York Press, 2003.

MacDonald, William L. *The Pantheon: Design, Meaning, and Progeny*. Reprint. Cambridge, Mass.: Harvard University Press, 1998.

MacDowell, Douglas M. *Aristophanes and Athens: An Introduction to the Plays*. New York: Oxford University Press, 1995.

McEvilley, Thomas. *The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies.* New York: Allworth Press School of Visual Arts, 2002.

Macey, Samuel L., ed. *Encyclopedia of Time*. New York: Garland, 1994.

McGlew, J. *Tyranny and Political Culture in Ancient Greece*. Ithaca, N.Y.: Cornell University Press, 1993.

MacKendrick, Paul. *The Greek Stones Speak: The Story of Archaeology in Greek Lands*. Toronto: W. W. Norton, 1983.

McKirahan, Richard D., Jr. *Philosophy Before Socrates*. Indianapolis: Hackett, 1994.

MacQueen, B. D. *Myth, Rhetoric, and Fiction: A Reading of Longus's "Daphnis and Chloe."* Lincoln: University of Nebraska Press, 1990.

Maggi, Stefano, and Cristina Troso. *The Treasures of Ancient Greece*. New York: Rizzoli International, 2004.

Majno, Guido. *The Healing Hand: Man and Wound in the Ancient World*. Cambridge, Mass.: Harvard University Press, 1982.

Mallory, J. P. *In Search of the Indo-Europeans*. London: Thames and Hudson, 1989.

Marazov, Ivan, ed. *Ancient Gold: The Wealth of the Thracians—Treasures*

from the Republic of Bulgaria. New York: Abrams/Trust for Museum Exhibitions, 1998.

Marcuse, Peter M. *Disease: In Search of Remedy*. Urbana: University of Illinois Press, 1996.

Maringer, J. *The Gods of Prehistoric Man*. New York: Alfred A. Knopf, 1960.

Marrou, H. I. *Education in Antiquity*. New York: Sheed & Ward, 1956.

Martin, H. *Alcaeus*. New York: Twayne, 1972.

Martin, Thomas R. *Ancient Greece: From Prehistoric to Hellenistic Times*. New Haven, Conn.: Yale University Press, 2000.

Mastromarco, Giuseppe. *The Public of Herondas*. Amsterdam: J. C. Gieben, 1984.

Matz, David. *Famous Firsts in the Ancient Greek and Roman World*. Jefferson, N.C.: McFarland, 2000.

Mayor, Adrienne. *Greek Fire, Poison Arrows, and Scorpion Bombs: Biological and Chemical Warfare in the Ancient World.* Woodstock, N.Y.: Overlook Duckworth, 2004.

Meadows, Andrew, and Kirsty Shipton. *Money and Its Uses in the Ancient Greek World*. Oxford, England: Oxford University Press, 2001.

Measham, Terry, Paul Donnelly, and Elisabeth Spathari. *One Thouand Years of the Olympic Games: Treasures of Ancient Greece*. Sydney: Powerhouse, 2000.

Meier, Christian. *Athens: A Portrait of the City in Its Golden Age*. Translated by Robert Kimber and Rita Kimber. New York: Metropolitan Books, 1998.

Meijer, Fik, and Onno van Nijf. *Trade, Transport, and Society in the Ancient World: A Sourcebook*. London: Routledge, 1993.

Metropolitan Museum of Art. *Greek Art of the Aegean Islands*. New York: Author, 1979.

Michelini, Ann Norris. *Euripides and the Tragic Tradition*. Madison: University of Wisconsin Press, 1987.

Mikalson, Jon D. *Ancient Greek Religion.* Malden, Mass.: Blackwell, 2005.

Miller, Stephen G. *Ancient Greek Athletics*. New Haven, Conn.: Yale University Press, 2004.

————. *Arete: Greek Sports from Ancient Sources*. Berkeley: University of California Press, 2004.

Missiou, Anna. *The Subversive Oratory of Andocides*. Cambridge, England: Cambridge University Press, 1992.

Mitsis, P. *Epicurus' Ethical Theory*. Ithaca, N.Y.: Cornell University Press, 1988.

Montagu, John Drogo. *Battles of the Greek and Roman Worlds: A Chronological Compendium of 667 Battles to 31 B.C., from the Historians of the Ancient World.* Mechanicsburg, Pa.: Stackpole Books, 2000.

Montiglio, Silvia. *Wandering in Ancient Greek Culture*. Chicago: University of Chicago Press, 2005.

Moon, Warren G., ed. *Polykleitos, the Doryphoros, and Tradition*. Madison: University of Wisconsin Press, 1995.

Morford, Mark P. O., and Robert J. Lenardon. *Classical Mythology*. 5th ed. New York: Longman, 1995.

Morgan, Kathryn A. *Popular Tyranny: Sovereignty and Its Discontents in Ancient Greece*. Austin: University of Texas Press, 2003.

Morgan, Theresa. *Literate Education in the Hellenistic and Roman Worlds*. New York: Cambridge University Press, 1998.

Mourelatos, Alexander P. D., ed. *The Pre-Socratics: A Collection of Critical Essays*. Garden City, N.Y.: Doubleday, 1993.

Mulroy, David. *Early Greek Lyric Poetry*. Ann Arbor: University of Michigan Press, 2000.

Munn, Mark. *The School of History: Athens in the Age of Socrates*. Berkeley: University of California Press, 2000.

Murphy, James Jerome. *A Short History of Writing Instruction: From Ancient Greece to Modern America*. Mahwah, N.J.: Lawrence Erlbaum, 2001.

Murray, Oswyn. *Early Greece*. London: Fontana Press, 1980.

Myers, John L. *Herodotus: Father of History*. Chicago: H. Regency, 1971.

Mylonas, George E. *Eleusis and the Eleusinian Mysteries*. Princeton, N.J.: Princeton University Press, 1961.

Naddaf, Gerard. *The Greek Concept of Nature*. Albany: State University of New York Press, 2005.

Nagy, Gregory. *Homeric Questions*. Austin: University of Texas Press, 1996.

Nardo, Don. *Ancient Greece*. San Diego, Calif.: Greenhaven Press, 2001.

———. *The Decline and Fall of Ancient Greece.* San Diego, Calif.: Greenhaven Press, 2000.

———. *Greek Drama*. San Diego, Calif.: Greenhaven Press, 2000.

———. *Living in Ancient Greece*. San Diego, Calif.: Greenhaven Press, 2004.

_____, ed. *Readings on Sophocles*. San Diego, Calif.: Greenhaven Press, 1997.

Natali, Carlo. *The Wisdom of Aristotle*. Albany: State University of New York Press, 2001.

Natkiel, Richard, and Anthony Preston. *Atlas of Maritime History*. New York: Facts On File, 1986.

Navia, Louis E. *Classical Cynicism: A Critical Study*. Westport, Conn.: Greenwood Press, 1996.

Neils, Jenifer, John Howard Oakley, and Katherine Hart, et al. *Coming of Age in Ancient Greece: Images of Childhood from the Classical Past*. New Haven, Conn.: Yale University Press, 2003.

Nelson, Eric, and Susan K. Allard-Nelson. *Complete Idiot's Guide to Ancient Greece.* Indianapolis: Alpha Books, 2005.

Neugebauer, Otto. *Astronomy and History*. New York: Springer, 1983.

_____. *A History of Ancient Mathematical Astronomy*. New York: Springer, 1975.

Newman, James. *The World of Mathematics*. Vol. 1. New York: Simon & Schuster, 1956.

Nichols, Deborah L., and Thomas H. Charlton, eds*. The Archaeology of City-States: Cross-cultural Approaches*. Washington, D.C.: Smithsonian Institution Press, 1997.

Nichols, Marianne. *Man, Myth, and Monument*. New York: William Morrow, 1975.

Nilsson, Martin P. *History of Greek Religion*. 2d ed. New York: W. W. Norton, 1964.

_____. *The Mycenaean Origin of Greek Mythology*. Berkeley: University of California Press, 1932.

Norwood, Gilbert. *Greek Comedy*. London: Methuen, 1931.

Nussbaum, Martha Craven. *Sex and Social Justice*. Oxford, England: Oxford University Press, 2000.

Nussbaum, Martha Craven, and Juha Sihvola. *The Sleep of Reason: Erotic Experience and Sexual Ethics in Ancient Greece and Rome.* Chicago: University of Chicago Press, 2002.

O'Brien, J. M. *Alexander the Great: The Invisible Enemy*. London: Routledge, 1994.

O'Grady, Patricia F. *Meet the Philosophers of Ancient Greece: Everything You Always Wanted to Know About Ancient Greek Philosophy but Didn't Know Who to Ask.* Burlington, Vt.: Ashgate, 2005.

Oliva, P. *Sparta and Her Social Problems*. Amsterdam: Hakkert, 1971.

O'Meara, Dominic J. *Pythagoras Revived: Mathematics and Philosophy in Late Antiquity*. Oxford, England: Clarendon Press, 1989.

Osborne, Harold, ed. *The Oxford Companion to Art*. Oxford, England: Oxford University Press, 1970.

Osborne, Robin. *Archaic and Classical Greek Art*. New York: Oxford University Press, 1998.

———. *Studies in Ancient Greek and Roman Society*. Cambridge, England: Cambridge University Press, 2004.

Otto, Walter Friedrich. *Dionysus: Myth and Cult*. Translated by Robert B. Palmer. Bloomington: University of Indiana Press, 1965.

Owen, Clifford. *The Humanity of Thucydides*. Princeton, N.J.: Princeton University Press, 1994.

Pache, Corinne Ondine. *Baby and Child Heroes in Ancient Greece*. Urbana: University of Illinois Press, 2004.

Pagden, Anthony. *Peoples and Empires: A Short History of European Migration, Exploration, and Conquest, from Greece to the Present.* New York: Modern Library, 2001.

Page, D. *Sappho and Alcaeus*. London: Oxford University Press, 1955.

Palagia, Olga, and J. J. Pollitt, eds. *Personal Styles in Greek Sculpture*. Cambridge, England: Cambridge University Press, 1996.

Pantel, Pauline Schmitt, ed. *A History of Women in the West: From Ancient Goddesses to Christian Saints*. Vol. 1. Translated by Arthur Goldhammer. Cambridge, Mass.: Harvard University Press, 1992.

Panteli, Stavros. *A New History of Cyprus, from the Earliest Times to the Present Day*. London: East-West, 1984.

Parkins, Helen, and Christopher Smith, eds. *Trade, Traders, and the Ancient City*. New York: Routledge, 1998.

Pearson, L. *Early Ionian Historians*. Oxford, England: Clarendon Press, 1939.

Pedley, John Griffiths. *Sanctuaries and the Sacred in the Ancient Greek World*. Cambridge, England: Cambridge University Press, 2005.

Pendle, Karin, ed. *Women and Music: A History*. 2d ed. Bloomington: Indiana University Press, 2001.

Petropoulos, J. C. B. *Eroticism in Ancient and Medieval Greek Poetry*. London: Duckworth, 2003.

Pfeiffer, R. *History of Classical Scholarship*. Oxford, England: Oxford University Press, 1968.

Phillips, David J., and David Pritchard. *Sport and Festival in the Ancient Greek World*. Oakville, Conn.: David Brown, 2003.

Pick, Daniel, and Lyndal Roper. *Dreams and History: The Interpretation of Dreams from Ancient Greece to Modern Psychoanalysis*. New York: Routledge, 2004.

Podlecki, Anthony J. *The Early Greek Poets and Their Times*. Vancouver: University of British Columbia Press, 1984.

_____. *The Political Background of Aeschylean Tragedy*. Ann Arbor: University of Michigan Press, 1966.

Pollitt, J. J. *Art in the Hellenistic Age*. Cambridge, England: Cambridge University Press, 1986.

_____. *The Art of Ancient Greece: Sources and Documents*. Rev. ed. New York: Cambridge University Press, 1990.

Polter, Paul. *Hippocrates*. Cambridge, Mass.: Harvard University Press, 1995.

Pomeroy, Sarah B. *A Brief History of Ancient Greece: Politics, Society, and Culture*. Oxford, England: Oxford University Press, 2004.

_____. *Goddesses, Whores, Wives, and Slaves*. New York: Schocken Books, 1975.

_____, et al. *Ancient Greece: A Political, Social, and Cultural History*. New York: Oxford University Press, 1999.

Porter, Roy. *The Greatest Benefit to Mankind: A Medical History of Humanity, from Antiquity to the Present*. New York: W. W. Norton, 1997.

_____, ed. *Medicine: A History of Healing: Ancient Traditions to Modern Practices*. New York: Marlowe, 1997.

Powell, Anton. *Athens and Sparta*. New York: Routledge, 1996.

_____. *The Greek World*. London: Routledge, 1995.

Powell, Barry B. *Classical Myth*. Englewood Cliffs, N.J.: Prentice Hall, 1995.

Pressfield, S. *Gates of Fire: An Epic Novel of the Battle of Thermopylae*. New York: Bantam Books, 1999.

Price, Simon. *Religions of the Ancient Greeks*. Cambridge, England: Cambridge University Press, 1999.

Pritchett, W. K. *Studies in Ancient Greek Topography*. Vol. 2. Berkeley: University of California Press, 1969.

Puhvel, Jaan. *Comparative Mythology*. Baltimore: Johns Hopkins University Press, 1987.

Raaflaub, Kurt A. *The Discovery of Freedom in Ancient Greece.* Chicago: University of Chicago Press, 2004.

Raaflaub, Kurt A., and Nathan Rosenstein, ed. *War and Society in the Ancient and Medieval Worlds: Asia, the Mediterranean, Europe, and Mesoamerica*. Washington, D.C.: Harvard Center for Hellenic Studies, 1999.

Rankin, H. D. *Archilochus of Paros*. Park Ridge, N.J.: Noyes, 1977.

Rayor, Diane. *Sappho's Lyre: Archaic Lyric Women Poets of Ancient Greece*. Berkeley: University of California Press, 1991.

Reding, Jean-Paul. *Comparative Essays in Early Greek and Chinese Rational Thinking*. Burlington, Vt.: Ashgate, 2004.

Reed, C. M. *Maritime Traders in the Ancient Greek World.* Cambridge, England: Cambridge University Press, 2003.

Reese, Anne C., and Irini Vallera-Rickerson. *Athletries: The Untold History of Ancient Greek Women Athletes*. Costa Mesa, Calif.: Nightowl, 2002.

Reesor, Margaret E. *The Nature of Man in Early Stoic Philosophy*. New York: St. Martin's Press, 1989.

Reger, Gary. *Regionalism and Change in the Economy of Independent Delos*. Berkeley: University of California Press, 1994.

Reid, William. *Weapons Through the Ages*. New York: Crescent Books, 1976.

Renfrew, C., and M. Wagstaff, eds. *An Island Polity: The Archaeology of Exploitation on Melos*. Cambridge, England: Cambridge University Press, 1982.

Reynolds, L. D., and N. G. Wilson. *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature*. Oxford, England: Clarendon Press, 1984.

Richard, C. *The Founders and the Classics*. Cambridge, Mass.: Harvard University Press, 1994.

Richards, E. G. *Mapping Time: The Calendar and Its History*. Oxford, England: Oxford University Press, 1998.

Richardson, N. J. *The Homeric Hymn to Demeter*. Oxford, England: Oxford University Press, 1974.

Richlin, A., ed. *Pornography and Representation in Greece and Rome.* Oxford, England: Oxford University Press, 1992.

Riddle, J. *Contraception and Abortion, from the Ancient World to the Renaissance*. Cambridge, Mass.: Harvard University Press, 1992.

Ridgway, Brunilde Sismondo. *Fourth-Century Styles in Greek Sculpture*. Madison: University of Wisconsin Press, 1997.

Rist, J. M. *Epicurus: An Introduction*. Cambridge, England: Cambridge University Press, 1972.

Roberts, J. W. *The City of Sokrates: An Introduction to Classical Athens*. London: Routledge & Kegan Paul, 1998.

Robertson, Martin. *A History of Greek Art*. 2 vols. New York: Cambridge University Press, 1975.

Robinson, Andrew. *Lost Languages: The Enigma of the World's Undeciphered Scripts.* New York: McGraw-Hill, 2002.

Robinson, Victor. *Pathfinders in Medicine*. New York: Medical Life Press, 1929.

Romm, James. *Herodotus*. New Haven, Conn.: Yale University Press, 1998.

Rose, Martha L. *The Staff of Oedipus: Transforming Disability in Ancient Greece*. Ann Arbor: University of Michigan Press, 2003.

Rosen, Ralph Mark. *Time and Temporality in the Ancient World*. Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 2004.

Rosenberg, Donna, ed. *World Mythology*. 2d ed. Lincolnwood, Ill.: NTC, 1994.

Rosenmeyer, Patricia A. *Ancient Epistolary Fictions: The Letter in Greek Literature.* Cambridge, England: Cambridge University Press, 2001.

Rostovzeff, M. *The Social and Economic History of the Hellenistic World.* 3 vols. Oxford, England: Clarendon Press, 1941.

Roth, Leland. *Understanding Architecture*. New York: HarperCollins, 1993.

Rouse, W. H. D. *Gods, Heroes, and Men of Ancient Greece*. New York: New American Library, 1957.

Ruck, Carl A. P., and Danny Staples. *The World of Classical Myths: Gods and Goddesses, Heroines and Heroes*. Durham, N.C.: Carolina Academic Press, 1994.

Ruhlen, Merritt. *The Origin of Language*. New York: John Wiley & Sons, 1994.

Russo, C. F. *Aristophanes: An Author for the Stage*. New York: Routledge, 1997.

Rutherford, R. B. *Homer*. Oxford, England: Oxford University Press, 1996.

Rutter, N. K., and Brian A. Sparkes. *Word and Image in Ancient Greece.* Edinburgh: Edinburgh University Press, 2000.

Sachs, Curt. *World History of the Dance*. New York: W. W. Norton, 1937.

Sacks, David, Oswyn Murray, and Lisa R. Brody. *Encyclopedia of the Ancient Greek World.* New York: Facts On File, 2005.

Salmon, J. B. *Wealthy Corinth*. New York: Oxford University Press, 1984.

Salowey, Christina A., ed. *Great Lives from History: The Ancient World, Prehistory-476 C.E.* Pasadena, Calif.: Salem Press, 2004.

Sammartino, Peter, and William Robert. *Sicily: An Informal History*. London: Associated University Press, 1992.

Sanders, L. J. *Dionysius I of Syracuse and Greek Tyranny*. New York: Croom Helm, 1987.

Sansone, David. *Ancient Greek Civilization.* Malden, Mass.: Blackwell, 2004.

Sassi, Maria Michela. *The Science of Man in Ancient Greece*. Chicago: University of Chicago Press, 2001.

Schiappa, Edward. *Protagoras and Logos: A Study in Greek Philosophy and Rhetoric.* Columbia: University of South Carolina Press, 2003.

Schmeling, Gareth, ed. *The Novel in the Ancient World*. Leiden, the Netherlands: E. J. Brill, 1996.

Schmidt, Michael. *The First Poets: Lives of the Ancient Greek Poets*. New York: Knopf, 2005.

Schneer, Cecil. *The Evolution of Physical Science*. New York: Grove Press, 1960.

Scholten, Joseph B. *The Politics of Plunder: Aitolians and Their Koinon in the Early Hellenistic Era, 279-217 B.C.* Berkeley: University of California Press, 2000.

Schreiber, Scott G. *Aristotle on False Reasoning: Language and the World in the Sophistical Refutations.* Albany: State University of New York Press, 2003.

Schwab, Gustav. *Gods and Heroes of Ancient Greece*. New York: Pantheon Books, 2001.

Scott, Gary Alan. *Plato's Socrates as Educator*. Albany: State University of New York Press, 2000.

Sealey, Raphael. *Demosthenes and His Time*. Oxford, England: Oxford University Press, 1982.

_____. *A History of the Greek City States*. Berkeley: University of California Press, 1976.

Sedley, D. N., ed. *The Cambridge Companion to Greek and Roman Philosophy.* Cambridge, England: Cambridge University Press, 2003.

Segan, Francine. *The Philosopher's Kitchen: Recipes from Ancient Greece and Rome for the Modern Cook.* New York: Random House, 2004.

Sergeant, Philip Walsingham. *Dominant Women*. Reprint. Freeport, N.Y.: Books for Libraries Press, 1969.

Seymour, William. *Decisive Factors in Twenty Great Battles of the World.* New York: St. Martin's Press, 1989.

Shankman, Steven, and Stephen W. Durrant. *The Siren and the Sage: Knowledge and Wisdom in Ancient Greece and China*. London: Cassell, 2000.

Shanks, Michael. *Art and the Greek City State: An Interpretive Archaeology*. New York: Cambridge University Press, 1999.

Sharples, R. W. *Stoics, Epicureans, and Sceptics*. New York: Routledge, 1996.

Sheehan, Sean. *Illustrated Encyclopedia of Ancient Greece*. Los Angeles: J. Paul Getty Museum, 2002.

Shipley, Graham. *The Greek World After Alexander, 323-30 B.C.* New York: Routledge, 2000.

_____. *A History of Samos, 800-188 B.C.* Oxford, England: Oxford University Press, 1987.

Sienkewicz, Thomas J. *World Mythology: An Annotated Guide to Collections and Anthologies*. Pasadena, Calif.: Salem Press, 1996.

Sinnigen, William G., and Charles Alexander Robinson, Jr. *Ancient History from Prehistoric Times to the Death of Justinian*. 3d ed. New York: Macmillan, 1981.

Skirbekk, Gunnar, and Nils Gilje. *A History of Western Thought: From Ancient Greece to the Twentieth Century.* London: Routledge, 2001.

Slatkin, Wendy. *Women Artists in History: From Antiquity to the Twentieth Century*. 3d ed. Englewood Cliffs, N.J.: Prentice Hall, 1997.

Smith, Wesley D. *The Hippocratic Tradition*. Ithaca, N.Y.: Cornell University Press, 1979.

Snowden, F. M., Jr. *Before Color Prejudice: The Ancient View of Blacks*. Cambridge, Mass.: Harvard University Press, 1983.

_____. *Blacks in Antiquity.* Cambridge, Mass.: Harvard University Press, 1970.

Snyder, Jane McIntosh. *The Woman and the Lyre: Women Writers in Classical Greece and Rome*. Carbondale: Southern Illinois University Press, 1989.

Southall, Aidan. *The City in Time and Space*. Cambridge, England: Cambridge University Press, 1998.

Spatz, Lois. *Aeschylus*. Boston: Twayne, 1982.

Spence, I. G. *Historical Dictionary of Ancient Greek Warfare*. Lanham, Md.: Scarecrow Press, 2002.

Spodek, Howard. *The World's History*. Vol. 1. Upper Saddle River, N.J.: Prentice Hall, 1998.

Sprague, Rosamond Kent, ed. *The Older Sophists*. Columbia: University of South Carolina Press, 1972.

Stafford, Emma. *Life, Myth, and Art in Ancient Greece*. Los Angeles: J. Paul Getty Museum, 2004.

————. *Worshipping Virtues: Personification and the Divine in Ancient Greece*. London: Duckworth, 2000.

Stamatopoulou, Maria, and Marina Yeroulanou, eds. *Excavating Classical Culture: Recent Archaeological Discoveries in Greece.* Oxford, England: Beazley Archive and Archaeopress, 2002.

Starr, Chester G. *A History of the Ancient World*. 4th ed. New York: Oxford University Press, 1991.

Steel, Duncan. *Marking Time: The Epic Quest to Invent the Perfect Calendar*. New York: John Wiley & Sons, 2000.

Stein, Sherman. *Archimedes: What Did He Do Besides Cry Eureka?* Washington, D.C.: Mathematical Association of America, 1999.

Stewart, Andrew F. *Greek Sculpture: An Exploration*. 2 vols. New Haven, Conn.: Yale University Press, 1990.

————. *Skopas of Paros*. Park Ridge, N.J.: Noyes Press, 1977.

Stockton, D. *The Classical Athenian Democracy*. New York: Oxford University Press, 1990.

Storey, Ian Christopher, and Arlene Allan. *A Guide to Ancient Greek Drama*. Malden, Mass.: Blackwell, 2005.

Strauss, Barry S. *Athens After the Peloponnesian War*. Ithaca, N.Y.: Cornell University Press, 1986.

Stroud, Ronald S. *Drakon's Law on Homicide*. Berkeley: University of California Press, 1968.

Sutton, Dana F. *Ancient Comedy: The War of the Generations*. Boston: Twayne, 1993.

Swain, Simon. *Hellenism and Empire*. New York: Clarendon Press, 1996.

Talbert, R. J. A. *Timoleon and the Revival of Greek Sicily, 344-317 B.C.* New York: Cambridge University Press, 1974.

Taran, Leonardo. *Speusippus of Athens: A Critical Study with a Collection of the Related Texts and Commentary*. Leiden, the Netherlands: E. J. Brill, 1981.

Taton, René. *Ancient and Medieval Science from the Beginnings to 1450*. Vol. 1 in *History of Science*. Translated by A. J. Pomerans. New York: Basic Books, 1963.

Taylor, C. C. W. *Socrates*. Oxford, England: Oxford University Press, 1998.

Tejera, V. *Rewriting the History of Ancient Greek Philosophy*. Westport, Conn.: Greenwood Press, 1997.

Thomas, Julian. *Understanding the Neolithic*. 2d ed. New York: Routledge, 1999.

Thompson, D. J. *Memphis Under the Ptolemies*. Princeton, N.J.: Princeton University Press, 1988.

Thompson, Norma. *The Ship of State: Statecraft and Politics from Ancient Greece to Democratic America*. New Haven, Conn.: Yale University Press, 2001.

Thomson, George. *Aeschylus and Athens: A Study in the Social Origins of Drama*. London: Lawrence and Wishart, 1973.

Tomlinson, Richard. *From Mycenae to Constantinople: The Evolution of the Ancient City*. London: Routledge, 1993.

Too, Yun Lee. *The Pedagogical Contracts: The Economics of Teaching and Learning in the Ancient World*. Ann Arbor: University of Michigan Press, 2000.

Tozer, H. F. *A History of Ancient Geography*. New York: Biblio and Tannen, 1964.

Tritle, Lawrence, ed. *The Greek World in the Fourth Century: From the Fall of the Athenian Empire to the Successors of Alexander*. New York: Routledge, 1997.

Tuplin, Christopher, and T. E. Rihll. *Science and Mathematics in Ancient Greek Culture*. Oxford, England: Oxford University Press, 2002.

Turner, Jane Shoar, ed. *The Dictionary of Art*. New York: Grove, 1996.

Tyrrell, William Blake, and Frieda S. Brown. *Athenian Myths and Institutions: Words in Action.* New York: Oxford University Press, 1991.

Valavanes, Panos. *Games and Sanctuaries in Ancient Greece: Olympia, Delphi, Isthmia, Nemea, Athens.* Los Angeles: J. Paul Getty Museum, 2004.

Van Ophuijsen, Johannes M., and Marlein von Raalte. *Theophrastus: Reappraising the Sources*. New Brunswick, N.J.: Transaction, 1998.

Vercoutter, Jean, et al., eds. *The Image of the Black in Western Art*. Vol. 1. Cambridge, Mass.: Harvard University Press, 1976.

Vernant, Jean Pierre, and Linda Asher. *The Universe, the Gods, and Men: Ancient Greek Myths*. New York: HarperCollins, 2001.

Vervliet, Hendrik D. L., ed. *The Book Through Five Thousand Years*. New York: Phaidon, 1972.

Vivante, Bella. *Events That Changed Ancient Greece*. Westport, Conn.: Greenwood Press, 2002.

_____, ed. *Women's Roles in Ancient Civilizations: A Reference Guide*. Westport, Conn.: Greenwood Press, 1999.

Von Bothmer, Dietrich. *The Amasis Painter and His World: Vase Painting in Sixth-Century B.C. Athens*. New York: Thames and Hudson, 1985.

Von Fritz, Kurt. *The Theory of the Mixed Constitution in Antiquity*. New York: Columbia University Press, 1954.

Von Staden, Heinrich. *Herophilus: The Art of Medicine in Early Alexandria*. New York: Cambridge University Press, 1989.

Votaw, John, and Thomas Greiss, eds. *Ancient and Medieval Warfare*. Wayne, N.J.: Avery, 1984.

Wahlbank, F. W., and A. E. Astin, et al., eds. *The Cambridge Ancient History*. 2d ed. Cambridge, England: Cambridge University Press, 1989-1996.

Walbank, F. W. *The Hellenistic World*. Rev. ed. Cambridge, Mass.: Harvard University Press, 1993.

_____. *A Historical Commentary on Polybius*. 3 vols. Oxford, England: Clarendon Press, 1957-1979.

_____. *Philip V of Macedon*. Cambridge, England: Cambridge University Press, 1940.

Walker, Christopher, ed. *Astronomy Before the Telescope*. New York: St. Martin's Press, 1997.

Wallace, R. W. *The Areopagus Council to 307 B.C.* Baltimore: Johns Hopkins University Press, 1989.

Walton, J. M., and P. D. Arnott. *Menander and the Making of Comedy*. Westport, Conn.: Greenwood Press, 1996.

Warry, John. *Warfare in the Classical World*. London: Salamander Books, 1980.

Watson, Alan. *The Evolution of Law*. Baltimore: Johns Hopkins University Press, 1985.

Waywell, G. B. *The Freestanding Sculpture of the Mausoleum at Halicar-nassus*. New York: Farrar, Straus and Giroux, 1979.

Webster, T. B. L. *Hellenistic Poetry and Art*. New York: Barnes & Noble, 1964.

_____. *Introduction to Menander*. Manchester, England: University of Manchester Press, 1974.

Wees, Hans van, and Paul Beston. *War and Violence in Ancient Greece*. London: Duckworth, 2000.

West, M. L. *Ancient Greek Music*. Oxford, England: Oxford University Press, 1993.

_____. *The East Face of Helicon: West Asiatic Elements in Greek Po-etry and Myth.* New York: Oxford University Press, 1997.

West, Thomas G., and Grace Starry West. *Four Texts on Socrates*. Ithaca, N.Y.: Cornell University Press, 1984.

Wetterau, Bruce. *World History: A Dictionary of Important People, Places, and Events, from Ancient Times to the Present*. New York: Henry Holt, 1994.

White, Heather. *Studies in Late Greek Epic Poetry*. Amsterdam: Gieben, 1987.

_____. *Studies in the Poetry of Nicander*. Amsterdam: Hakkert, 1987.

Whitley, James. *The Archaeology of Ancient Greece*. Cambridge, England: Cambridge University Press, 2001.

Whitmarsh, Tim. *Ancient Greek Literature*. Malden, Mass.: Polity Press, 2004.

Wickersham, John, ed. *Myths and Legends of the World*. New York: Macmillan, 2000.

Wiles, David. *Tragedy in Athens: Performance Space and Theatrical Meaning*. Cambridge, England: Cambridge University Press, 1997.

Wilkins, John. *The Boastful Chef: The Discourse of Food in Ancient Greek Comedy*. Oxford, England: Oxford University Press, 2000.

Will, Frederic. *Archilochus*. New York: Twayne, 1969.

Williams, Peter. *Beacon on the Rock: The Dramatic History of Light-houses, from Ancient Greece to the Present Day*. New York: Barron's, 2001.

Williamson, Margaret. *Sappho's Immortal Daughters*. Cambridge, Mass.: Harvard University Press, 1995.

Willis, Roy, ed. *World Mythology*. New York: Henry Holt, 1993.

Wiltshire, Katharine. *The British Museum Timeline of the Ancient World:*

   Mesopotamia, Egypt, Greece, Rome. New York: Palgrave Macmillan, 2004.
Winnington-Ingram, R. P. *Sophocles: An Interpretation*. Cambridge, England: Cambridge University Press, 1980.
Wood, Michael. *In Search of the Trojan War*. Berkeley: University of California Press, 1998.

Yunis, Harvey. *Written Texts and the Rise of Literate Culture in Ancient Greece*. Cambridge, England: Cambridge University Press, 2003.

Zimmermann, Bernhard. *Greek Tragedy: An Introduction*. Baltimore: Johns Hopkins University Press, 1991.

Web Sites

This list of Web sites dealing with the ancient Greek world lists the name of the person or organization responsible for the site followed by the site's official title and its address (URL). The URLs for these sites were active as of April, 2006.

About.com. Ancient Greece: Contributions to Our World from Ancient Greece
http://ancienthistory.about.com/od/greeceancientgreece

_____. Archaeology: Ancient Civilizations—Ancient Greece
http://archaeology.about.com/od/ancientgreece

Ashmawy, Alaa K. Ancient Alexandria
http://ce.eng.usf.edu/pharos/alexandria

_____. The Seven Wonders of the Ancient World
http://ce.eng.usf.edu/pharos/wonders

Beavers, Anthony F. Exploring Ancient World Cultures: Greece
http://eawc.evansville.edu/grpage.htm

Beck, Sanderson. Ethics of Civilization. Vol. 4. Greece and Rome to 30 B.C.
http://san.beck.org/EC-index.html#4

Blackwell, Christopher W. Dēmos: Classical Athenian Democracy
http://www.stoa.org/projects/demos/home

Bowman, Laurel. Classical Myth: The Ancient Sources
http://web.uvic.ca/grs/bowman/myth/index.html

Bulloch, Anthony. Ancient Greek Religion
http://www.greekreligion.org

WEB SITES

Crane, Gregory, ed. The Perseus Digital Library
http://www.perseus.tufts.edu

Crystal, Ellie. Crystalinks: Ancient Greece
http://www.crystalinks.com/greece.html

Denard, Hugh, ed. Didaskalia: Ancient Theatre Today
http://www.didaskalia.net

Donn, Don. Mrs. Donn's Lessons and Activities: Ancient Greece
http://ancienthistory.mrdonn.org/AncientGreece.html

Dowling, Mike. Mr. Dowling's Ancient Greece Page
http://www.mrdowling.com/701greece.html

Getty Research Institute. Nineteenth-Century Photography of Ancient
    Greece: The Gary Edwards Collection
http://www.getty.edu/research/conducting_research/
    digitized_collections/garyedwards

Glowacki, Kevin T. The Ancient City of Athens
http://www.stoa.org/athens

Hale, Steven. The Homer Homepage
http://www.gpc.edu/~shale/humanities/literature/world_literature/
    homer.html

Harden, Mark. Artchive: Greek Art
http://www.artchive.com/artchive/G/greek.html

Hartzler, Bruce. Metis: A QTVR Interface for Ancient Greek
    Archaeological Sites
http://www.stoa.org/metis

Hellenic Ministry of Culture. Cultural Map of Hellas
http://www.culture.gr/2/21/maps/hellas.html

Hooker, Richard. Ancient Greece
http://www.wsu.edu:8080/~dee/GREECE/GREECE.HTM

Joe, Jimmy. Timeless Myths: Classical Mythology
http://www.timelessmyths.com/classical/index.html

Joyce, David E. History of Mathematics: Greece
http://aleph0.clarku.edu/~djoyce/mathhist/greece.html

Lendring, Jona. Livius: Articles on Ancient History—Greece
http://www.livius.org/greece.html

Lindemans, M. F., ed. Encyclopedia Mythica: Greek Mythology
http://www.pantheon.org/areas/mythology/europe/greek

Matthews, Kevin, and Artifice, Inc. Ancient Greek Architecture
http://www.greatbuildings.com/types/styles/greek.html

Mitchell-Boyask, Robin, ed. Images of the Trojan War Myth
http://www.temple.edu/classics/troyimages.html

Mohr, James, et al., eds. The Mapping History Project: Greek and
    Phoenician Colonization
http://darkwing.uoregon.edu/~atlas/english/EU/EU05-00.html

Osborn, Tracey. Teacher Oz's Kingdom of History: Ancient Greece
http://www.teacheroz.com/greeks.html

Palmer, Micheal. Greek Language and Linguistics
http://greek-language.com

Papakyriakou-Anagnostou, Ellen. Ancient Greek Cities
http://www.sikyon.com/index.html

Rare Book, Manuscript, and Special Collections Library, Duke
    University. Duke Papyrus Archive
http://odyssey.lib.duke.edu/papyrus

Russell, Rupert. The Antikythera Mechanism
http://www.giant.net.au/users/rupert/kythera/kythera.htm

WEB SITES

Rutter, Jeremy B. The Prehistoric Archaeology of the Aegean
http://projectsx.dartmouth.edu/history/bronze_age

Sakoulas, Thomas. Ancient-Greece.org
http://www.ancient-greece.org

Scaife, Ross. Diotima. Materials for the Study of Women and Gender in
    the Ancient World
http://www.stoa.org/diotima

Schwartz, Jonathan, ed. Herodotus Project
http://www.losttrails.com/pages/Hproject.html

Sfetsos, Elias. Ancient Technology
http://www.geocities.com/sfetel/en/ancient.htm

Siegel, Janice. Dr. J's Illustrated Guide to the Classical World
http://lilt.ilstu.edu/drjclassics

Suzanne, Bernard. Plato and His Dialogues.
http://plato-dialogues.org

Talbert, Richard J. A., et al., eds. Barrington Atlas of the Greek and
    Roman World
http://www.unc.edu/depts/cl_atlas

Translexis Limited. The Greek Language
http://www.translexis.demon.co.uk/new_page_2.htm

Universal Artists, Inc. Ancient Greece
http://www.ancientgreece.com

University of Pennsylvania Museum of Archaeology and Anthropology.
    The Ancient Greek World
http://www.museum.upenn.edu/Greek_World/land.html

_____. The Real Story of the Ancient Olympic Games
http://www.museum.upenn.edu/new/olympics/olympicorigins.shtml

Webb, David A. Classical Backpacking in Greece
http://travel.to/ancientgreece

Witcombe, Christopher L. C. E. Art History: Ancient Greece
http://witcombe.sbc.edu/ARTHgreece.html

_____. Images of Women in Ancient Art: Women in Greece
http://www.arthistory.sbc.edu/imageswomen/greeceindex.html

Thomas J. Sienkewicz

Category Index

Personages Index

Subject Index

Abdera, 64, 927

Academy, the, 143, 672, 780

Achaean League, 1-3, 234, 236, 252, 255, 416, 653, 675, 771

Achaean War, 3-4, 252

Acharnians, The (Aristophanes), 140

Achilles, 61, 344, 782

Achilles Painter, 5-6

Acropolis, 154, 178, 200, 223, 609, 643, 810

Actium, Battle of, 7-8, 293, 927

Actors, 834

Adonis, 188

Aegae, 927

Aegina, 232, 246, 816, 927

Aegospotami, Battle of, 9-10, 217, 508, 551, 619, 900, 928

Aeschines, 11-12, 320, 720

Aeschylus, 13-17, 65, 382, 436, 766

Aesop, 18-20

Aetolian League, 21-22, 524, 771

Agamemnon, 569

Agariste, 23-24, 229

Agatharcus, 93

Agathon, 25-26

Agesilaus II of Sparta, 27-29, 115, 257, 359, 491, 507, 777

Aghia Triada, 928

Agiad Dynasty, 774

Agis II, 526

Agis IV, 236, 775

Agriculture, 30-33, 351; Mycenaean period, 573; technology and, 799

Ahasuerus. *See* Xerxes I

Akrotiri, 928

Alcaeus of Lesbos, 34-35, 505, 666, 723

Alcibiades of Athens, 36-37, 174, 276, 378, 385, 508, 589, 619; Socrates and, 752

Alcmaeon, 38-41, 533

Alcman, 42-43, 504

Alexander I, 123, 515

Alexander III of Macedonia. *See* Alexander the Great

Alexander IV, 209, 323, 591, 702

Alexander the Great, 44-48, 84, 123, 211, 217, 387, 399, 459, 481, 516, 634, 645, 740, 746, 864, 872, 886; Aristotle and, 144; Cassander and, 209; Cyprus and, 293; Diogenes and, 285, 331; Egypt and, 695; empire of, 48-55, 322, 692, 736; Lysippus and, 513; Olympias and, 591; Ptolemy Soter and, 700; *table*, 50-51

Alexandra (Lycophron), 501

Alexandria, 202, 368, 419, 432, 637, 695, 703, 845, 928

Alexandrian library, 56-58, 95, 99, 129, 203, 312, 368, 420, 704

Alkaios. *See* Alcaeus of Lesbos

Alkibiades. *See* Alcibiades of Athens

Alkmaeon. *See* Alcmaeon

Alkman. *See* Alcman

Almanacs, 197

Alphabet, 109, 468, 485, 497, 843, 894

Amasis Painter, 59-60

Amazons, 61-63, 677

Ameinocles, 848

Amphictyonic League, 719